

**AN EXPLORATION OF HOW IDENTITY LEADERS
PERCEIVE AND INSTITUTIONALISE
THE EDMUND RICE CHARISM**

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STATEMENT OF AUTHORSHIP AND 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.

No parts of this thesis have been submitted towards the award of any other degree or diploma in any other tertiary institution.

No other person's work has been used without due acknowledgement in the main text of the thesis.

All research procedures reported in the thesis received the approval of the relevant Ethics Committee (Appendix A).

Signed:  Date: August 2013
Conor Francis Finn

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ABSTRACT

The leadership and governance of Edmund Rice schools is in a period of transition brought about by the transferral of the administration of over 48 schools from the Christian Brothers to the lay administered Edmund Rice Education Australia (EREA). This transition has generated differences of opinion concerning the authentic identity of Edmund Rice education. The issue of the contesting perspectives of what constitutes authenticity of the Edmund Rice charism, and how the perception of the charism is institutionalised in Edmund Rice schools, is the research problem for this thesis.

The purpose of the research is to explore how Identity Leaders perceive and institutionalise the Edmund Rice charism. The Identity Leader is the staff member in an Edmund Rice school appointed by the principal to give life and witness to the distinct mission and identity of their school. This dynamic is dependent upon their ability to demonstrate an understanding of, and commitment to, the Edmund Rice charism. In order to explore this, the following questions focus the conduct of the research:

- 1. What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?*
- 2. How do Identity Leaders institutionalise the Edmund Rice charism in their school?*

The research adopts a constructionist epistemology. An interpretive theoretical perspective is utilised, adopting the social theory of symbolic interactionism. A case study methodology is appropriate for the research as it explores a particular phenomenon within a bounded context. The data-gathering strategies of questionnaire and semi-structured interview are employed for the research.

The participants in the study are Identity Leaders in schools within EREA. The perceptions of these purposefully selected participants offer rich insights into understanding the phenomenon of the Edmund Rice charism. In addition to Identity Leaders, other informants were the Executive Director of EREA, the Director of Identity of EREA and Christian Brothers who currently hold, or have held, executive responsibility.

Limitations of the research include the researcher's own bias and interpretation as the primary instrument of data collection and analysis, as well as the researcher's professional relationship with a number of the participants as colleagues. The limitations of case study methodology are acknowledged regarding transferability of conclusions to other individuals, groups or contexts.

The research generated two conclusions that contribute to new knowledge. Firstly, a pseudo-charism may be cultivated within an Edmund Rice school when decisions are made inconsistent with the Edmund Rice charism. Legitimation of such decisions may be derived from domesticated interpretations for reasons of self-preservation that justify the contestable status quo. When this justification occurs, the focus appears to be primarily on the needs of the institution, rather than on authentically implementing Rice's educational mission. Secondly, a work-orientated culture may be cultivated when the school is so preoccupied with the activities of "succeeding", that there is a failure to engage in an authentic institutionalisation of the Edmund Rice charism. A work-orientated culture may occur when a school's members are ambivalent, or indeed embarrassed by Jesus' mission, or the Edmund Rice charism and success is measured by achievements associated with status and aggrandisement.

The research generates three conclusions that contribute to practice. Firstly, the misplaced loyalties of leadership may lead to professional values and decision-making inconsistent with the Edmund Rice charism. Where misplaced loyalties occur, school leadership may be unable to entertain other perspectives different to their myopic vision for the school, and the reputation of the Edmund Rice school may be prioritised before the values of the Edmund Rice charism. Secondly, Identity Leaders are required to demonstrate prophetic leadership characterised by a practical spirituality, reflective practice and charismatic relationships, in order to institutionalise the Edmund Rice charism. Thirdly, Identity Leaders are required to promote an education for liberation that is characterised by a holistic and critical curriculum inclusive of service and solidarity learning as well as, an authentic engagement with the poor and marginalised. An education for liberation is also mediated through initiatives such as reflective practice, retreats, masses and liturgies, bursaries, immersion experiences and justice and peace education.

GLOSSARY OF TERMS

Charism	<p>“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 and women, to the needs of the world”. (<i>Catechism of the Catholic Church</i>, 1994, par. 799)</p>
Church	<p>The Roman Catholic Church is a Christian denomination of believers who are “in communion” with the papacy. It is the largest Christian church currently in existence, and is led by the Pope who is based in the Vatican. It is characterised by an episcopal hierarchy, a belief in seven sacraments and the authority of tradition alongside scripture.</p>
Culture	<p>A pattern of shared basic assumptions learned by a group as it solved its problems of external adaption and internal integration that worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (Schein, 2004, p. 17)</p>
Edmund Rice School	<p>Catholic schools in the Edmund Rice tradition were formerly known as Christian Brothers' schools because they were governed and conducted by the Christian Brothers. Today these schools are governed nationally by Edmund Rice Education Australia. They operate within a framework of common values and are linked through their commitment to <i>The Charter</i> (EREA, 2011a).</p>
EREA	<p>Edmund Rice Education Australia (EREA) is a separate canonical and civil entity “within the Catholic Church separate from, but still related to, the Christian Brothers” (CCB, 2012c, p. 1). EREA continues its mission of Catholic education in accord with the Edmund Rice charism and is</p>

made up of 48 Edmund Rice schools. These comprise 33 Catholic mainstream schools, a Montessori Pre School and 14 Flexible Learning Centres located in all states and Territories of Australia. To support and sustain their schools in mission and education, EREA has a governance model that includes a Council responsible for governance, a Board responsible for oversight of the administration of the schools and an Executive responsible for implementing policy, strategic direction and providing services and support to the schools.

Identity Leader	The Identity Leader is the staff member in an Edmund Rice school appointed by the principal to give life and witness to the distinct mission and identity of their school.
Institutionalisation	The process of translating the Edmund Rice charism into reality in the school's operations, organisation, programs, policies, goals and purposes. (Starratt, 2003)
Second Vatican Council	The Second Ecumenical Council of the Roman Catholic Church held at the Vatican 1962-1965 to discuss and settle matters of Church doctrine and practice.
The Charter	Each school within EREA is called to be authentic to <i>The Charter for Catholic Schools in the Edmund Rice Tradition</i> (EREA, 2011a). <i>The Charter</i> is a proclamation of an authentic expression of Edmund Rice Education, as applied to Edmund Rice schools. The integration of the touchstones reflects the mission of Edmund Rice schools, and helps inform the authentic development of the Edmund Rice charism within a particular school's identity.

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CHAPTER ONE

IDENTIFYING THE RESEARCH PROBLEM

1.1 INTRODUCTION

The Identity Leader is the staff member in a Catholic school in the Edmund Rice tradition (Edmund Rice school) appointed by the principal to give life and witness to the distinct mission and identity of their school. The key responsibilities of the Identity Leader entail (EREA, 2008):

- supporting the principal in the implementation, consolidation and extension of the identity of the school;
- supporting the organisation, maintenance and facilitation of formation programs for the school community;
- the nurturing of personal and communal spirituality;
- the promotion of education for justice and peace; and
- the development of collaborative and life giving relationships within and beyond the school community.

In order to meet these responsibilities, Identity Leaders acquire an understanding and appreciation of Blessed Edmund Ignatius Rice's (Edmund Rice) founding beliefs, values and vision. Edmund Rice was the founder of the Congregation of Christian Brothers (Christian Brothers). The context of the research involves Identity Leaders in Edmund Rice schools in Australia. These schools were formerly known as Christian Brothers' schools because they were governed and conducted by the Christian Brothers.

The impetus for the research originated from both personal and professional observations and experiences in several Edmund Rice schools. My interest during this time has been the life of Edmund Rice, and the subsequent authenticity of the educational legacy that carries his name. The research explores how Identity Leaders perceive and institutionalise the Edmund Rice charism in their schools. The term 'institutionalisation' refers to the process of translating the Edmund Rice charism into reality in the school's operations, organisation, programs, policies, goals and purposes (Starratt, 2003). In order to explore what constitutes the Edmund Rice

charism, and how this may be institutionalised in a contemporary context, it is necessary to know something of Rice himself, the Christian Brothers and the Edmund Rice charism. This section identifies a number of contextual elements relevant to the research problem.

1.2 THE RESEARCH CONTEXT

1.2.1 Edmund Rice and the Christian Brothers

Edmund Rice was an Irish Roman Catholic merchant, husband, father and educationalist who was born in 1762, died in 1844 and was beatified by Pope John Paul II in 1996 (Appendix B). Through an integrated life of faith and service, Rice was attentive to the moral, social, religious and political realities of his context. He saw the oppression, ignorance, exploitation, spiritual deprivation and poverty of Catholic children of Ireland, and looked to liberate their dignity through education. However, authenticity and credibility of much of the documented details concerning Rice's life, motivation and objectives have remained a source of debate as he "left no spiritual notes, no diary, and no book of conferences as a legacy to his Brothers" (Normoyle, 1976, p. vi). His contemporaries were unaware of the most basic details about Rice's life, to the extent that our knowledge of Rice "could be written on an envelope" (Keogh, p. 15). In an effort to compensate for this lacuna of his religious inspiration and educational priorities, the Christian Brothers' General Chapter of 1910 voted to promote the cause of the Christian Brothers and the canonisation of Rice (Keogh). As historical sources, the divergence of subsequent perspectives were of limited value, and provided opportunities for generations to reconstruct or reinvent Rice in order to satisfy contemporary agendas, some of which may not be congruent with the original charism (Cleary, 1944; Counihan, 1944; Keogh; McLaughlin, 2007).

Rice received no formal theological education, yet he became "the first layman of the English-speaking world to found a body of apostolic religious dedicated exclusively to the apostolate of Christian education" (Congregation for the Cause of the Saints, 1988, p. 111). Given there can be little proven about the life and motivation of Rice, we lack a satisfactory account of the Christian Brothers origins and founding character (Keogh, 2008). Rice commenced his educational mission in

Waterford, Ireland in 1802 as an agency of the Roman Catholic Church (Church). His educational mission focused on the moral, spiritual and intellectual education of poor and marginalised male youth. Since Rice's time, the Christian Brothers have continued this focus, and have expanded into other ministries in over 30 countries catering to the needs of marginalised females and adults. Since their arrival in Australia in 1842, the Christian Brothers' primary concern was for the moral, spiritual and intellectual development of students in order to authentically deliver the Church's mission (Hayes, 2006; McLaughlin, 2007). Subsequent to their arrival, no other religious order conducting schools for boys ever approached the size and influence of the Christian Brothers (Angus, 1986). They grew to become the largest male religious order operating the largest, single, national, unified system of education of Catholic youth in Australia (Congregation of Christian Brothers (CCB), 2005). Such an expansion invited the development and institutionalisation of the Christian Brothers' educational identity to ensure the authenticity of mission of the education institution they were pioneering.

1.2.2 Institutionalisation of Identity

Identity is a foundational feature of any Catholic institution in a theoretical, philosophical and theological sense (Watts & Hanley, 2007). Religious orders and their schools are required to be in a constant process of renewing identity in order to maintain mission relevancy in the contemporary context (McLaughlin, 2000). In particular, the Christian Brothers assess their current mission in the light of the Edmund Rice charism and contemporary influences and contexts (Congregation of Catholic Education (CCE), 1977; 1982; 1988; 1998; 2007). Such a challenge is all the more necessary because of the rapid decline in the number of Christian Brothers since the Second Vatican Council, and therefore the number ministering within schools (O'Donoghue, 2012). Table 1.1 offers an illustration of the Christian Brothers' numerical ascent and decline (Wall, 2012):

Table 1.1: Total Worldwide Members of the Christian Brothers 1952-2011.

Year	Brothers	Year	Brothers	Year	Brothers	Year	Brothers
1952	2556	1967	3685	1982	2651	1997	1750
1953	2623	1968	3643	1983	2592	1998	1692
1954	2644	1969	3552	1984	2545	1999	1638
1955	2804	1970	3404	1985	2490	2000	1577
1956	2899	1971	3307	1986	2433	2001	1538
1957	2940	1972	3224	1987	2363	2002	1483
1958	3079	1973	3172	1988	2293	2003	1462
1959	3183	1974	3108	1989	2221	2004	1420
1960	3270	1975	3059	1990	2148	2005	1368
1961	3383	1976	2988	1991	2111	2006	1328
1962	3489	1977	2935	1992	2042	2007	1260
1963	3583	1978	2888	1993	1973	2008	1272
1964	3635	1979	2811	1994	1914	2009	1277
1965	3709	1980	2741	1995	1862	2010	1213
1966	3682	1981	2699	1996	1807	2011	1178

The decline in the number of Christian Brothers led to the employment of large numbers of lay teachers and the adoption of corporate management styles and strategic planning in their schools. The changing proportions of lay teachers in Christian Brothers' schools was the catalyst for the Christian Brothers offering structured formation programs to lay staff to ensure the Edmund Rice charism became enculturated and institutionalised in schools (McLaughlin, 2007). Given this decline in the number of Christian Brothers, Brother Philip Pinto, Congregation Leader of the Christian Brothers, asserts that the Christian Brothers cannot remain a product of history and asks: "Who are we supposed to be today?" (Tinsey, 2009, p. 7). This ongoing institutionalisation of identity has evolved beyond the original foundations of the congregation in Ireland (O'Donoghue, 2012). Rice's vision is now expressed in the Christian Brothers' distinctive identity and mission, in order for laity to be partners in what the Church has termed a "charism" (McLaughlin, 2007; Tinsey, 2011).

1.2.3 Charism and Identity

The term “charism” is derived from the Greek word “χάρισμα”, meaning “grace” or “favour” given by God. Although the term “charism” is not used in the Old Testament, this sentiment is a dominant theme throughout the narrative (Dorsey, 1983). Saint Paul used the term “charism” in his first letter to the Corinthians in an attempt to describe the variety of enabling and inclusive spiritual gifts evident in some early Christian communities. Saint Paul stated that each person is given a charism to help build the Kingdom of God on earth (Lyndon, 2009). In doing so, Saint Paul locates charism within the life of the community where each person is gifted with this manifestation of the Holy Spirit for the common good (Dorsey, 1983). The term “charism” occurred exclusively in the Pauline corpus, and was difficult to define within the mainstream of Roman Catholic theology until the Second Vatican Council, when this lacuna was addressed (Küng, Congar and Hanlon, 1964).

The question of charisms became an important topic at the Second Vatican Council as it was linked to the identity of the religious and laity within the Kingdom of God and the Church in the modern world (Hagstrom, 2010). *Lumen Gentium* (Pope Paul VI, 1964) and *Perfectae Caritatis* (Pope Paul VI, 1965) attempted to clarify the meaning of charisms as a means of inviting religious congregations to renewal according to the unique charisms of their founders. Subsequently, religious congregations have been encouraged to revisit their founding charisms in order to understand their place in the modern world and enhance their charism and identity (Paul VI, 1971).

Regarding charism and identity, a charism begins with the founder, who receives a divine insight and grace to respond radically to the gospel. This unique insight clarifies and unifies a commitment to live a discipleship of Jesus, uses the circumstances in which the founder has been living and is distinguished by:

fidelity to the Lord; docility to the Holy Spirit; intelligent attention to the circumstances and the signs of the times; the desire to be part of the Church; the awareness of subordination to the hierarchy; boldness of initiatives; constancy in the giving of self; humility in the bearing of adversities; and sharing in the cross of Christ. (Hickey, 1982, pp. 65-66)

Consequently, the charism is best expressed in the communal life and works of the congregation and by the way the founder lives, or followers live their lives (Hickey, 1982). The expressions of communal life and works evolve to define the distinctive identity based on the characteristics of the original followers and the charism of the founder. Hence, charism is understood as a grace of the Holy Spirit acting in and through the members of the Christian community, in order to receive and to preach the gospel for the service of the Kingdom of God (Dorsey, 1983). This grace is the same motivation which inspired Jesus, and concerns the welfare of the Christian community and the needs of the Church (Hagstrom, 2010).

However, although an examination of the past is a basis for the institutionalisation of charism, charism is by its very nature future-orientated (Sheeran, 1988). As a result of the diminishment of the number of vowed religious and the call to laity for service in the Church, the Second Vatican Council encouraged a more collaborative paradigm in sharing a religious congregation's charism. This invited the co-responsibility of the laity and religious in Catholic schools. Indeed, the charism of the religious congregation and the school's Catholic identity are enhanced by this interaction and collaboration (CCE, 1982; CCE, 1988; Connelly, 2010). Consequently, charisms form a core of identity for those religious and laity attracted by them, as the charisms embody the values and sense of purpose in the culture of those people who commit to them (CCE, 2007).

Therefore, in understanding charism, there are two key concepts propagated (Green, 2000):

- Charism is a Spirit-given way for individuals and groups to share in the Kingdom of God, appropriate to the needs and imperatives of their particular circumstances; and
- Charism is a distinctive way of incarnating the Christian faith through a particular person, a particular lifestyle, a particular ministry, or a particular tradition in the Church. It exists to empower people to further the mission of the Church.

The founding charisms are not given to institutions, nor are they owned by them, as they are about giving renewed vitality and efficacy to the gospel (Green, 2000). The expressions of the charism always keep their founding essence, as they relate to the vision of the founder and the unique identity of the religious congregation. However, charisms invariably become deepened and developed by subsequent followers (Dorsey, 1983). Such a perspective implies that founding charisms are diverse and unique, and begin as a response to the issues and signs of the times. Expressions of charism are capable of renewal and adaptation by subsequent followers according to the changing nature of place and time. In order to give renewed vitality and efficacy to the gospel, charisms provide their followers with “a story to enter, a language to speak, a group to which to belong, a way to pray, a work to undertake, a face of God to see” (Maréchal, 2002, p. 7). These followers recognise, and are gifted with, the same divine insight or faith vision by which they are challenged to live generously. This is because the special charism, benefiting from the addition of new members, never finishes being enriched, deepened and better understood with the passing of the years (Hickey, 1982).

This need to adapt the expressions of the charism to address contemporary challenges, generates the obligation to consider issues such as institutional authenticity and charism identity (Pinto, 2012d). However, a charism may have been domesticated in order to legitimise contemporary agendas (McLaughlin, 2007). Consequently, energy is expended to maintain the institution in contrast to the pursuit of the mission: “as soon as domination is well established, and above all as soon as control over large masses of people exists, charism gives way to the force of everyday routine” (Weber, 1978, p. 252). Hickey (1982) argues that the followers of a founder neglect the charism when they grow insular, by concentrating exclusively on the preservation of the institution and the well-being of its members to the detriment of the integrity of the charism. Despite the ability to deceive through a veneer of respectability, he believes that the results of this neglectful selfishness are disastrous. This deception has been labelled as “pseudo-charism”:

Pseudo-charisms are attractive, because they can give a certain kind of success, which can be satisfying for a time. But they raise other problems, so that

community life, personal growth in the Lord, apostolic work, and service of the Church get out of harmony, with consequent difficulties. (Hickey, pp. 77-78)

“Pseudo-charism” refers to a focus of self-advancement and institutional advancement as a result of a “basic motivation which is not the true Gospel value our lives should express” (Hickey, 1982, p. 77).

In order for religious congregations to institutionalise their charism and identity, those who hold leadership responsibilities are challenged to reflect on the past, read the signs of the times and plan accordingly. Indeed, sound traditions of the religious congregation may promote new insights and expressions of the charism (Hickey, 1982). Therefore, maintaining the vitality and relevancy of the charism sharpens the focus and clarifies the distinctiveness and authenticity of the institution’s identity.

1.2.4 The Edmund Rice Charism and Identity

The Edmund Rice charism is one among the many in the Church. Rice was believed to be gifted with “an insight into the gospel with the appropriate grace to respond to the consequences of this insight” (Hickey, 1982, p. 64). Given the differences between the values of the gospel and the values of Rice’s context this graced insight was a conversion of the heart which led to a certain way of living. This insight grew to become an integral part of all that he did to make a special contribution to the mission of the Church and bring the gospel into the lives of the poor and marginalised (CCB, 2005). It is the fidelity to the evangelical intentions pioneered by Rice that gives life to the Kingdom of God (Pinto, 2013). This fidelity to the founding charism and graces of the Holy Spirit, rested with the Christian Brothers, and is the reason for the congregation’s existence (Carroll, 1979).

However, despite the appreciation by earlier generations of Christian Brothers the charism was taken for granted and rarely articulated in the face of other preoccupations (Hickey, 1982). The invitation of the Second Vatican Council had special significance for the Christian Brothers in light of their lack of focus on the Edmund Rice charism. They were called to a renewal of the vision of Rice, and to adapt their manner of realising this gospel vision to the signs of the times (Paul VI,

1971). This proved to be an elusive task: several generations had passed since Rice's time, and the Christian Brothers were beginning to experience a large number of departures, as well as a small number of new vocations. A discernment of the core values of Christian Brothers' schools coincided with the sesquicentennial commemorations of Rice's death. The subsequent beatification of Rice expedited the defining of a Ricean identity for the network of schools. This period resulted in:

An evolution from the traditional perception of a Christian Brother school, which was stereotypically functional, effective, conservative and defined by the presence of a Christian Brother Principal, as well as by its extracurricular sporting activities. This [traditional] ethos was essentially pragmatic, reflecting the philosophy espoused in the Christian Brother motto 'facere et docere' [to do and to teach]. This [had] sufficed in the more stable pre-Vatican II era, when the articulation of a vision and a belief system was not deemed necessary, but was challenged by rapid societal changes ... The search for identity was now increasingly focused on the ideals espoused by Edmund Rice. (O'Brien & Coyle, 2003, p. 3)

The institutionalisation of the Edmund Rice charism was more than just a theoretical task, as the maintenance of the Christian Brothers as an institution threatened the authenticity of their identity and mission. The leadership of the Christian Brothers had a responsibility of not merely preserving the Edmund Rice charism, but of fostering the development of its potential, given it does not exist in isolation, and finds expression in more than one ministry (O'Donoghue, 2012). This responsibility entails a fidelity to the charism, otherwise a particular identity may no longer be a clear expression of the charism, which may lead to "careerism, personal fulfilment, malaise, loss of confidence, and disillusionment" (Hickey, 1982, p. 74).

Arguably, the authenticity of the Edmund Rice charism in Christian Brothers' schools was guaranteed by the presence and governance of Christian Brothers (McLaughlin, 2007). However, such an assertion is debatable, since the Christian Brothers have been involved in litigation concerning child abuse in North America, Ireland and Australia, calling into question long held perspectives of identity (Tu, 2011). Indeed, many of the values and practices that became entrenched in the culture and identity

of Christian Brothers' schools ran counter to the Edmund Rice charism (Angus, 1982, 1985, 1986; Broken Rites, 2011; Commission to Inquire into Child Abuse (CICA), 2009; Fynes-Clinton, 2010; Keogh, 2008; McLaughlin, 2007; Murphy, 2008; O'Donoghue, 2012; Tinsey, 2010a, 2013b). The Christian Brothers themselves have questioned whether their leadership and governance have been congruent with the Edmund Rice charism (Bellows, 1987; Carlyon, 2013; Caruana, 2013; Carroll, 1996; Coldrey, 1993; Hickey, 1982; Pinto, 2009, 2012a). This disquiet is reflected by Brother Philip Pinto, who laments the reputation of Christian Brothers is in tatters given the sins of the past; and, given the diminishing number of Christian Brothers and their aging, their future looks hopeless (MacDonald, 2011).

Confirmation of this doubt has been identified in Ireland by *The Commission Report* (CICA, 2009). The report chronicled what has been described as a "holocaust of abuse" (Gledhill, 2009) of endemic sexual, physical and emotional abuse of children particularly in Christian Brothers' industrial schools. In response, the Irish Christian Brothers committed themselves to reflect on how it failed in its most basic duty of care to children (CCB, 2009). This challenge is acknowledged by Pinto (2012a), who identifies some historical elements that may have prevented the institutionalisation of the charism within the Christian Brothers:

- The Kingdom of the Christian Brothers: We were so proud of our history and our institutions, even though the spectre of child abuse was raising its head in some parts. The attachment to our institutions was suffocating any oxygen that could help us breath again ...
- Power and Prestige: This again came from our history and the good done by those who had gone before us. With power, comes arrogance. This is more noticeable in developing parts of the Congregation where our ability to speak English, the higher standard of living that religious enjoy, the education we have — all tend to place us 'above' our fellow men and women ...
- The reluctance to embrace emerging forms of spirituality in our Church and outside it. (p. 6)

This dissonance presents a compelling rationale to re-explore what is perceived to be the Edmund Rice charism. The Christian Brothers conceded that "this process

will involve retracing our steps back to Br Edmund Ignatius Rice while looking at the needs of society today.” (CCB, 2009). Moreover, the re-examination involves exploring what is understood by charism relevancy, since charism is interpreted as a response to contemporary needs, and not confined to historical precedents (CCB, 2005). During this process, the inflexible traditions of the congregation may promote infidelity to the charism, limiting the capacity of the Christian Brothers to respond (Hickey, 1982). This is a critical time for the Christian Brothers and EREA, as the rapidity and depth of changes over the past two decades have threatened the authenticity and identity of Edmund Rice schools (Robertson, 1996; Tinsey, 2010b, 2013b). The contestable identity of the Christian Brothers’ schools in Australia has been documented in the literature (Hickey, 1982). This is attributed, in part, to Brother PJ Barron, the Provincial between 1895 and 1935, who promoted an anti-intellectualism in the Christian Brothers in order to attain high examination results (O'Donoghue, 2001).

During this time, a Christian Brothers’ education became renowned for its “functional, mechanistic production of credentials” (Angus, 1982, p. 60), where the emphasis was on high academic results rather than understanding. The Christian Brothers now seek to establish a more authentic identity through renewal (CCB, 2012a):

We are going through one of the major upheavals that takes place periodically in religious life. This sees the demise of some Congregations, the birth of others, and a re-vitalisation of a few. So many Congregations have lost the energy and idealism that characterized their early days. When charism is slowly domesticated and made routine, then we see the shadow side of the Congregation begin to emerge. Our story is not very different ...

The emergence of the reality of child abuse among some of our members has had a massive impact on the Congregation. In some parts of the world we have lost our good name, and the morale of many Brothers has been eroded. Our resources for mission are being severely depleted. We are being forced, in spite of ourselves, to take seriously the God who ‘holds us upside down and shakes all the nonsense out’. (p. 2)

For institutions, change and self-renewal of identity and mission are natural phenomena necessary to carry out their mandate of “mission integrity” and “moral purpose” (Fullan, 2005; Grace, 2010). Previously, the Christian Brothers decided that the Edmund Rice charism can, and should be shared with the laity, as charism is not given for themselves, but for mission and ministry (CCB, 2005). The adaption of their manner of life and of work depends on the authenticity of the perceptions of the Edmund Rice charism (CCB, 2012a).

Therefore, the challenge for Identity Leaders is not only to identify clearly the Edmund Rice charism, but also to ensure that the charism is authentic and identifiable within their Edmund Rice school despite: the lack of historical information about the life of Rice and his educational philosophy; evidence of child abuse in Christian Brothers’ schools; the diminishing number of Christian Brothers and their aging; and the complexity of modern education. These developments have had an impact on the authentic mission and identity of Edmund Rice schools (McLaughlin, 2007).

1.3 THE RESEARCH DESIGN

The research explores how Identity Leaders perceive the Edmund Rice charism, and how they institutionalise this in their school. The literature review generated two specific research questions which focused the conduct of the research design. They are:

1. *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?*
2. *How do Identity Leaders institutionalise the Edmund Rice charism in their school?*

1.3.1 Epistemology

The epistemological paradigm of the research is constructionism (Crotty, 1998). A constructionist epistemology assumes that culture influences the way phenomena are interpreted by individuals who construct a view of reality as a product of social interaction reflecting their social and historical perspectives (Creswell, 2008; De Koster, Devisé, Flament & Loots, 2004). These constructed meaning systems

continue to be negotiated through social interactions which produce the narratives that constitute reality (De Koster et al., 2004; Pring, 2000). Consequently, there are multiple and conflicting constructions of reality, all of which are considered meaningful (Charon, 2007; Creswell, 2008). Thus, constructionism views meaning as transactional within a cultural, historical and social reality (Crotty, 1998).

What is of importance for the research is not observable social action, but rather the socially-negotiated meaning system arising from Identity Leaders' perceptions of their negotiated reality. This constructed meaning system encompasses social interaction and cultural frameworks, such as shared perceptions of the Edmund Rice charism, leadership and culture. Since constructivism rejects the idea that there is an objective truth, the research better informs readers as to what the constructed meaning of the Edmund Rice charism is, and how it is institutionalised by this group of Identity Leaders.

1.3.2 Theoretical Perspective

The interpretivist paradigm assumes that social reality is not objectively determined, but socially constructed through a process of interactions. During this process, people construct meaning based on culturally derived and historically situated perceptions and interpretation (Neuman, 2006; O'Donoghue, 2007). The interpretivist paradigm is concerned with understanding multiple and complex meanings of social interactions, in order to arrive at understandings and interpretations of how people create and maintain their social worlds (Mellor, 2005; Neuman, 2006). Interpretivism is appropriate for the research, as the focus is the exploration of the perceptions and actions of Identity Leaders who have a role in interpreting the everyday activities of their Edmund Rice school and its members. Through adoption of an interpretivist approach, the research examines the perceptions of Identity Leaders and how they negotiate the meaning of the Edmund Rice charism, leadership and culture within the context of their school.

The research orientation of interpretivism that frames the research design is symbolic interactionism. Symbolic interactionism is appropriate for the research, as it directs the researcher to the perceptions of Identity Leaders, and focuses on the

experiential aspect of their behaviour through the meanings that phenomena have for them in their contexts (Charon, 2007). The research recognises that the nature of Identity Leaders' perceptions exist in a state of contextual flux over time, contexts and individuals, where the insights gained are constructed and reconstructed during social interaction (Charon, 2007). This theoretical perspective strengthens the research as it seeks not to prove or disprove a theory, but rather to better understand the phenomenon of how the Edmund Rice charism is perceived and institutionalised by this group of Identity Leaders. Identity Leaders interpret situations and respond in creative and unpredictable ways, so that meanings emerge that are deeply affected by the perceptions of the Edmund Rice charism, leadership and culture within their schools.

1.3.3 Research Methodology

The research methodology selected is "case study", in order to focus the research design, organise data-gathering strategies and gain an in-depth understanding of the research purpose. Case study methodology focuses on understanding the dynamics present within single settings, and allows the use of a wide variety of data-gathering strategies. These support an intensive description and analysis of the bounded and integrated perceptions of Identity Leaders in their everyday contexts. The case study methodology allows the researcher to explore features of the case; create reasonable interpretations of what is uncovered; test for the trustworthiness of these interpretations; construct a worthwhile argument; relate the same argument to relevant scholarly literature and convey this argument to an audience (Bassey, 1999). Case study methodology is robust, and allows for generalisations about this particular bounded context, while at the same time recognising the complexities of the perceptions and institutionalisation of the Edmund Rice charism.

1.3.4 Research Participants

The case study is bounded within Edmund Rice schools in EREA and the three groups chosen for the study. The groups are naturally bounded by their work areas and professions. The first group comprises the purposefully-selected Identity Leaders in Edmund Rice schools in EREA. As a means of data-gathering regarding the research questions from EREA, the second group comprises the EREA

Executive Director and the EREA Director of Identity. As a means of data-gathering regarding the research questions from the Christian Brothers, the third group of participants comprises Christian Brothers who currently hold, or previously held, executive positions.

1.3.5 Data-gathering Strategies

The data-gathering strategies are adopted to support the purpose of the research. The strategies are open-ended questionnaire and semi-structured interview. An open-ended questionnaire is used to generate insights into Identity Leaders' perceptions and institutionalisation of the Edmund Rice charism. The semi-structured interview is appropriate for the research because it is guided by the research questions that focus the dialogue with each participant on identified themes such as the Edmund Rice charism, leadership and culture.

1.3.6 Analysis of Data

Where the researcher interprets the perceptions of Identity Leaders in order to outline a deeper understanding of the research problem, the data gathering and analysis is simultaneous. Analysis of data occurs using constant comparative data analysis that is inductive, iterative and interpretive (Creswell, 2008). This process allows the researcher to simultaneously explore, code and analyse data in order to generate themes and propositions (Creswell, 2008). This framework is consistent with the symbolic interactionist perspective.

1.4 SIGNIFICANCE OF THE RESEARCH

Regarding the influences that lead to the institutionalisation of the Edmund Rice charism, the research is important for the Christian Brothers and EREA for the following reasons. First, an understanding of how the Edmund Rice charism is perceived and institutionalised, offers knowledge for those Christian Brothers and EREA who continue an educational legacy. Those involved in EREA recognise the transitional impact regarding the transmission of the Edmund Rice charism, and the challenge to fundamental understandings about leadership in Edmund Rice schools. Without this recognition, the Christian Brothers and EREA risk compromising their respective institutional identity and missions. This is judicious, as EREA are

mandated to independently implement the authentic educational mission of the Christian Brothers and the Edmund Rice charism appropriate to a contemporary context.

Second, the research offers opportunities to express an understanding of the diversity of ways in which the Edmund Rice charism is institutionalised. It also examines similarities and differences amongst Edmund Rice schools. This enables a deeper understanding of how Identity Leaders institutionalise the Edmund Rice charism in order to facilitate a distinctive identity for their Edmund Rice school. The research reviews the process of the reconstruction of meaning by Identity Leaders in changed and changing ecclesial, educational and social contexts. It seeks to gain insights into: the new meanings of the Edmund Rice charism which Identity Leaders have formed in those contexts; the ways in which they have applied those meanings to charism, leadership and culture; and the ways in which they view the future of the leadership of their schools.

Third, as an Identity Leader the research offers me and my professional peers a deeper insight into how other educators perceive and institutionalise the Edmund Rice charism. This is important, because the central concerns of the research have to do with the role Identity Leaders are playing in the reconstruction of meaning, identity and mission for the contemporary Edmund Rice school. It may also provide our leadership with direction and influence, while concurrently encouraging both personal and professional reflective practice as leaders in Edmund Rice schools.

Finally, the change from religious to lay leadership in Catholic institutions presents a sound basis for the research to be undertaken. This may benefit educational leaders from different religious congregations, or Catholic schools within and beyond Australia. Whilst the Second Vatican Council called for an increase to laity participation in the life mission of the Church, it also reaffirmed the role of a religious congregation's charism in the identity and mission of Catholic education (CCE, 1977; Paul VI. 1971). Information gathered during the research may be useful in providing insights for those congregations or schools that seek to institutionalise the charism

of their respective religious congregation founders in a search for identity authenticity. The application of the research offers a benchmark for future comparisons, and contributes to the scholarly knowledge concerning charism, leadership and culture.

1.5 OUTLINE OF THE THESIS

A brief outline of the structure of the thesis is provided below.

Chapter One: Identifying the Research Problem

This chapter introduces the research context, design and significance of the research as well as outline the development and sequential nature of the study.

Chapter Two: Defining the Research Problem

This chapter outlines the ecclesial, educational and social contexts within which Identity Leaders institutionalise the Edmund Rice charism.

Chapter Three: Literature Review

This chapter reviews a range of pertinent literature in the three areas of charism, leadership and culture that further assist in the process of analysing and discussing the research data. A conceptual framework and organisational sequence for the exploration of these three concepts within Edmund Rice schools is identified in order to define the research questions presented in the chapter.

Chapter Four: Design of the Research

This chapter delineates the research design and methodology, and outlines the epistemology, theoretical perspective, participants, data gathering and analysis strategies, verifications and ethical issues pertinent to the research.

Chapter Five: Presentation of New Understandings

This chapter reports the synthesis of the data pertinent to the research questions in the three areas of the Edmund Rice charism, leadership and culture.

Chapter Six: Discussion of New Understandings

This chapter discusses the understandings relevant to the research under emergent themes in the three areas of the Edmund Rice charism, leadership and culture.

Chapter Seven: Conclusions and Recommendations

This chapter determines the limitations, conclusions and recommendations analogous to the research questions in order to contribute to further authentic expressions of the Edmund Rice charism in EREA and the Christian Brothers.

CHAPTER TWO

DEFINING THE RESEARCH PROBLEM

2.1 INTRODUCTION

The purpose of this chapter is to articulate and justify the research problem the study intends to address.

2.2 EDMUND RICE EDUCATION AUSTRALIA

Edmund Rice Education Australia (EREA) is a separate canonical and civil entity that, in collaboration with the Church, continues the mission of Jesus:

helping young people to arrive at the fullness of Christian life through the provision of quality Catholic education. Through excellence in Catholic education, EREA seeks to transform the minds and hearts of young Australians to build a more just, tolerant and inclusive community in educating for liberation and possibility. (Tinsey, 2013c, p. 1)

The formation of EREA by the Christian Brothers in 2007 was a response to the educational needs of the time:

It involved grieving for the Brothers as what was so familiar was passing. It involved intricate and meticulous planning on a scale unlike anything we had undertaken previously for a future which we could but glimpse. It involved recognition that the charism of Edmund did not 'belong' to the Congregation but was being given expression in the lives and commitment of so many others. (CCB, 2011, p. 4)

The mission and identity of EREA is not to preserve the past and create its own ideologies, but to remain an authentic expression of the Edmund Rice charism and unchanging Gospel (Tinsey, 2012b). To this purpose, Cummins and Bezzina (2012) attest that the "ownership of the EREA purpose, values and identity is strong" (p. 5). Table 2.1 is a diagrammatic illustration of the EREA "strategic intent areas" as reflected in their *Strategic Directions* (EREA, 2011c):

Table 2.1: EREA Strategic Intent Areas

Strategic Intent Area	Objective
Liberating and Inclusive Education	<p>To provide liberating and inclusive education by:</p> <ol style="list-style-type: none"> 1. Ensuring that our schools remain faithful as Catholic schools in the Edmund Rice tradition; 2. Striving for equity and excellence; 3. Being grounded in a Catholic faith tradition and working collaboratively with church and young people towards a more just and peaceful world; 4. Engaging with the poor, those at the margins and those with special needs; and 5. Being responsive to the EREA Aboriginal and Torres Strait Islander Education Policy with communities.
Effective Relationships	<p>To develop mutually trusting and respectful relationships with:</p> <ol style="list-style-type: none"> 1. the Church; 2. the Congregation of Christian Brothers; 3. School communities; and 4. Staff.
Organisational Sustainability	<p>To ensure organisational sustainability by:</p> <ol style="list-style-type: none"> 1. Providing effective support to schools; 2. Developing partnerships; 3. Providing quality leadership, professional development and succession; 4. Obtaining leverage of the EREA network; 5. Applying financial rigour to all levels of EREA; and 6. Providing appropriate structures, processes and resources.

The National Office of EREA is located in Melbourne with additional Regional Offices located in New South Wales (New South Wales and Australian Capital Territory), Victoria (Victoria and Tasmania), Queensland and Western Australia (Western Australia and South Australia). These offices support the schools and entities within their regional contexts. The intention of the new structure is to empower lay people to “strive to live the charism of Edmund in accord with the values of our Charter” (Tinsey, 2010a, p. 2). EREA educates approximately 33,000 young people in 48 Edmund Rice schools (Tinsey, 2013c). These comprise 33 Catholic mainstream schools, a Montessori Pre-School and 14 Flexible Learning Centres located in all states and Territories of Australia (Appendix C). The Edmund Rice schools operate

within a framework of common values and are linked through their commitment to *the Charter for Catholic Schools in the Edmund Rice Tradition (The Charter)* (EREA, 2011a).

As constituents of the Church, EREA “is developing a new awareness of its place in the Church” (Cummins & Bezzina, 2012, p. 5), and inherently, is required to preserve the distinctive qualities of Catholic school identity (Tinsey, 2012a). As such, its schools find their identity in the mission of the Church “based on an educational philosophy in which faith, culture and life are brought into harmony” (CCE, 1988, par. 34). In order to monitor this mandate, EREA commissioned a review of their first three years of operations to provide insight into its organisational effectiveness. It found that EREA continues to establish the right balance between supporting its distinctive school communities, and leading Edmund Rice schools in a common purpose and direction (Cummins & Bezzina, 2012). This balance has been a challenge for EREA given, at times, Edmund Rice schools perceive their identity and belonging to EREA in different ways (Cummins & Bezzina, 2012).

The work of EREA builds on the foundation of the Christian Brothers who enriched the development of Catholic school identity (CCE, 1988). EREA is mandated to continue to promote and appropriately institutionalise the Edmund Rice charism through a national and unified network of schools as an expression of Catholic school identity (Tinsey, 2011). This charism brings with it a responsibility, but not authority (Cummins & Bezzina, 2012). The responsibility rests with EREA to be faithful to the original faith-vision, and to be faithful to the radical intention for which the institution came into existence:

Since EREA began, we’ve all been on a journey ... We’ve received our *charism*: our dominant emphasis in mission – inspiration towards the education of the poor and those at the margins. We’ve received the inspiration of generations of Brothers who have gone before us with their selfless service to emerging generations of young people, inspired by a heightened understanding of social justice ... We have inherited extraordinary social capital and influence in the Australian educational landscape. These things rightfully constitute our living tradition that is vital to our future. (Tinsey, 2010b, p. 1)

Despite such optimistic aspirations, the literature identifies distortions of the Edmund Rice charism, and proposes that some of the values and practices that became entrenched in the culture and identity of Edmund Rice schools ran counter to the Edmund Rice charism (Angus, 1986; Hickey, 2012; Keogh, 2008; McLaughlin, 2007; Tuite, 2007).

Dr Wayne Tinsey is the Executive Director of EREA, and provides strategic and visionary leadership to EREA in accord with the EREA Strategic Intent Areas and *The Charter* (EREA, 2011b). Tinsey assumes that since the inception of EREA, “much of our energy has rightfully been focused on creating an appropriate internal national culture ... Together we have achieved much. We can be justifiably proud of what has emerged, but always humble and never complacent” (Tinsey, 2012b p. 1). However, he has also acknowledged the issues of authenticity and identity (Tinsey, 2009).

These developments have influenced the identity of Edmund Rice schools. If history is not to repeat itself, EREA will ideally ensure that the integrity of the Edmund Rice charism becomes its cultural touchstone (McLaughlin, 2007; Tinsey, 2011). This caveat offers a rationale for EREA to be vigilant about what identity and mission they institutionalise:

Edmund Rice Education has to have some defensible defining characteristics to be useful. To earn their authenticity credentials, suggested educational characteristics have to be more than merely articulated. They must be justified by demonstrating their pedigree with original founding myths ... for it is inauthentic and unethical to maintain Edmund Rice Education based on secondary myths ‘tarted up’ with unsubstantiated and indefensible clichés. (McLaughlin, 2007, p. xxiii)

This responsibility is not a simple challenge, because Rice himself wrote little on his education philosophy, and what little historical evidence is available is open to conjecture. There is sufficient evidence to generate fundamentals and how these may contribute to an authentic educational identity (McLaughlin, 2007).

2.2.1 Edmund Rice Education Australia and Edmund Rice Charism

Institutional identity is defined by the beliefs that members consider central, distinctive and defines that which continues, under all circumstances, to be at the heart of an institution's existence (Albert & Whetten, 1985). As EREA enter the next phase of their establishment, Tinsey (2012b) asks:

Who are we to become in the Catholic education landscape of this country? What distinctive contribution will we make? How will we be in relationship with the broader Church and education communities of Australia and beyond? How will we continue to challenge one another to deeper authenticity in response to our charter and the Gospel? (p. 1).

Hence, charism and identity authenticity are specific challenges for EREA. However, "charisms die if they are not nourished in changing environments" (McLaughlin, 2007, p. 37). In this process, charism is a historical reality that cannot easily be passed on to future generations given the interaction between the communities "deep story" and historical social realities (Lee, 1989). As an institution, if EREA does not allow the Edmund Rice charism to inform contemporary realities, it risks prioritising institutional and individual self-preservation to the detriment of losing its charismatic identity (Hickey, 2012). Therefore, the challenge for EREA is to understand the Edmund Rice charism within its historical context, and then institutionalise it to maturation appropriately to contemporary Catholic education culture. In this period of transition, the fidelity called for is to the founding Edmund Rice charism, not to the enculturated responses to a charism (Tinsey, 2011, 2013a).

However, there is the possible risk of the gradual dilution of the Edmund Rice charism where Edmund Rice schools and EREA lose their special identity and their charism (Tinsey, 2012b). As a way of addressing this challenge, Edmund Rice schools are linked through their commitment to *The Charter*. Each school within EREA is called to be authentic to *The Charter*, which offers a practical expression of the distinctive, though not unique, identity of EREA as applied to Edmund Rice schools (Tinsey, 2012b). The integration of *The Charter* reflects the mission of Edmund Rice schools, and helps inform the authentic development of the Edmund Rice charism within a particular school's identity. It is the articulations of *The Charter*

that “will guide schools in the quest towards greater authenticity ... The Charter will be a foundation document in all planning, policy and practice; it will be a focus for formation and reflection” (EREA, 2011a, p. 11). Edmund Rice schools aspire to be faithful to the following four touchstones and “reflect regularly on their embodiment in all aspects of school” (EREA, 2011a, p. 11):

- Liberating Education: We open hearts and minds, through quality teaching and learning experiences, so that through critical reflection and engagement, each person is hope-filled and free to build a better world for all;
- Gospel Spirituality: We invite people into the story of Jesus and strive to make his message of compassion, justice and peace a living reality within our community;
- Inclusive Community: Our community is accepting and welcoming, fostering right relationships and committed to the common good; and
- Justice and Solidarity: We are committed to justice and peace for all, grounded in a spirituality of action and reflection that calls us to stand in solidarity with those who are marginalised and the Earth itself.

The ability of Edmund Rice schools to respond authentically to this charism has been questioned (CICA, 2009, McLaughlin 2007; Murphy, 2008; Tinsey, 2011). This is not a new phenomenon, as historically there has been dissonance between the Edmund Rice charism and the gradual social advancement of Edmund Rice schools (Angus, 1986; CICA, 2009, Hickey, 1982, 2012; McLaughlin, 2007). Consequently, there may be a disconnection between the Edmund Rice charism and the identity of many Edmund Rice schools (McLaughlin, 2008). Tinsey (2011) challenges this disconnection when he asserts:

In the main, EREA is made up of schools that serve the middle class of Australian society. Historically, our mandate and that of all Catholic schools in Australia was to take poor Irish and migrant people and to raise them to this position in our society. We have been fundamentally successful in this endeavour. There is the possibility, however, that our schools have become comfortable and attractive to those who may primarily seek our ‘fruits but not our roots’. In some cases we may have become schools of choice for those people who aspire to exclusive, private

education. In a society that increasingly sees education as a commodity that can be bought, our schools risk being used as vehicles for socio-differentiation and elitism. At times even the parents of our students need to be reminded that we are on about more than strong academic results, 'good discipline' and providing a 'caring environment' ... Let's ask ourselves some potentially hard questions related to our mission to and concern for the poor and those at the margins. Questions such as:

- Is there harmony or dissonance between the direction of our current endeavours and the greatest aspirations held for us?
- Is a true 'option for the poor' our priority in mission and do our cultures and practices reflect this priority?
- Do certain traditions or parental expectations of us conflict with our embrace of a deeper "option for the poor"?
- Are we currently perceived in the community as inclusive or exclusive?
- Do our fee structures and enrolment policies really encourage inclusion or are we focussed on priorities that exclude us as a possibility for those who are poor?
- Does the cost of our 'informal' curriculum: our excursions, school functions etc., effectively exclude the poor?
- With whom do we align ourselves?
- With whom do we compete?
- Do our external associations drive us towards agendas and goals that distract us from that core sense of serving the poor and marginalised?
- When only our deepest values should say who we are, who or what do we let define us? League tables, parental expectations, sporting associations or the priorities of the Gospel? (pp. 3-4)

Therefore, given a historical disconnection between the Edmund Rice charism and the identity of many Edmund Rice schools, the challenge for EREA is to "maintain the focus on the exploration, promotion and enactment of the Edmund Rice charism in the work of schools" (Cummins & Bezzina, 2012, p. 9) in order to ensure authenticity of the foundational intentions of Rice's educational mission.

2.2.2 Institutionalisation of the Edmund Rice Charism

Edmund Rice schools are institutions that are governed by layers of operations, organisation, programs, policies, goals and purposes. Leaders in Edmund Rice schools are called to transform their school as an institution, and create an environment that itself promotes the Edmund Rice charism. Starratt (2003) asserts that the authenticity of this institutional transformation entails an understanding of a school's structural dynamics and is informed by five basic elements:

- it is grounded in basic meanings about human persons, society, knowledge, human development, the natural world, and schooling;
- it is energised by a dramatic vision of what education might and should be;
- it involves the articulation of that vision, and the invitation to others to articulate a communal vision of schooling;
- it seeks to embody division in the institutional mission, goals, policies, programs, and organisational structures; and
- it celebrates the vision in ordinary and special activities, and seeks a continuous renewal of both vision and its embodiment.

Figure 2.1 is a diagrammatic illustration of a model for the institutional life of schools (Starratt, 2003). The “onion” model is represented as several layers of intelligible activity. In a school, the layers of the “onion” should interpenetrate as a means of expressing what is implied by the layer below:

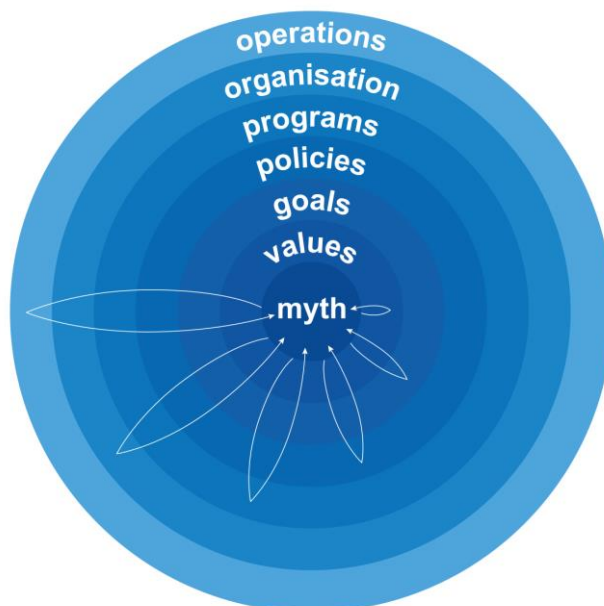


Figure 2.1: A Model for the Institutional Life of Schools.

In order to institutionalise the Edmund Rice charism, leaders in Edmund Rice schools are challenged to translate the original foundational myths into institutional reality in operations, organisation, programs, policies and goals and assumptions. These layers of the Edmund Rice school then may become operationalised by its members, leading to a revitalisation of the authenticity and identity of an Edmund Rice school. Table 2.2 offers a sequential diagram of the work of school leaders in institutionalising their vision (Starratt, 2003, p. 22):

Table 2.2: The Work of School Leaders in Institutionalising their Vision.

Layer	Process
Myth	<i>Roots of the Vision</i> Frequently embedded in imagery, metaphor, myth, and story. Meaning associated with: human destiny; the nature of the individual; the nature of human society; and view of the past and of the future.
Values	<i>Articulation of the Vision</i> Beliefs about: the human mind and how one knows; how children develop as full human beings; how children should be socialized; varieties of learning; moral values; political values; religious values; and what kind of future the young will face.
Goals	<i>Articulation of the Vision</i> Formal statement of the mission of the school: <ul style="list-style-type: none"> ▪ Cultural, political, academic, moral, economic, social, and religious purposes Processes of Communicating the Vision <ul style="list-style-type: none"> ▪ Thematic purposing, rituals, celebrations, championing, heroes and rewards.
Policies, Programs and Organisation	<i>Institutionalisation of the Vision</i> Formal Organisation <ul style="list-style-type: none"> ▪ Policies ▪ Progress ▪ Procedures: Graduation requirements, curriculum, course selection and assignment grading criteria, discipline, student activities, staffing, budget etc. Informal Organisation <ul style="list-style-type: none"> ▪ Community spirit, style of communications, tone of relationships, informal groups and informal curriculum.
Operations	<i>Operationalisation of the School</i> What the school looks like: <ul style="list-style-type: none"> ▪ People coming and going to classes, activities, interactions, making up a fabric of experience, patterns, rituals, symbolic action and celebration.

Starratt (1995) contends that a potential danger in an institution is that gradually everything becomes rationalised where:

means become fitted to ends in ever-tighter logic that ends with excluding consideration of alternatives. After a while, the institution becomes so rationalized that there is no room for imagination. Core myths and beliefs are not about logic: they are about life. The leader calls attention to the life-giving core. (p. 56)

The identity of an Edmund Rice school must come from the life-giving core of the Edmund Rice charism, otherwise its authenticity may be questioned. In this way, the Edmund Rice charism needs to be clearly understood by leaders in Edmund Rice schools, as it is intended to influence the philosophy and foundational principles on which to build an authentic identity and mission.

The Christian Brothers were believed to be gifted with the Edmund Rice charism, and their presence and governance were intended to provide a framework for the transmission of the Edmund Rice story and identity of Edmund Rice schools. However, there is uncertainty about the authenticity of the Edmund Rice charism and success of its transmission, given the lacuna of historical evidence about Edmund Rice and the subsequent motivations of the Christian Brothers and lay leadership (CICA, 2009, McLaughlin, 2007). The future authenticity of the transmission of the Edmund Rice charism in Edmund Rice schools is now the responsibility of EREA, and as such their strategic direction elicits authenticity and credibility (Cummins & Bezzina, 2012, p. 18).

Tinsey (2009) acknowledges this reality and stresses “as human institutions, we can only struggle to live up to our own vision, to reform our life continually, so as to be coherent with our vision” (p. 10). The institutionalisation of the Edmund Rice charism is aimed at “re-identifying the founding dynamic beliefs, values and vision, re-owning these personally and adopting them appropriately in organisations” (McLaughlin, 2007, p. xxii). There is a fundamental need for rigorous institutionalisation, because “those involved in Edmund Rice Education cannot assume that authentic Ricean education had been faithfully, genuinely and holistically communicated from one generation to the next since Edmund Rice” (McLaughlin, 2007, p. xxvi). This caveat

is very appropriate during the establishment of EREA. Moreover, it is a particular responsibility of Identity Leaders to be instrumental in the authentic institutionalisation of the Edmund Rice charism.

2.3 THE RESEARCH PROBLEM

A connection exists between the authenticity of an Edmund Rice school and the leadership it offers. The Identity Leader is significant in ensuring the strategic maintenance and development of the Edmund Rice charism in Edmund Rice schools. The authenticity of the leadership of an Identity Leader is dependent upon their “ability to demonstrate an understanding of, and commitment to, the charism of Blessed Edmund Rice” (EREA, 2008, p. 1). In order to meet this responsibility, Identity Leaders require an understanding and appreciation of the Edmund Rice dynamic founding beliefs, values and vision which are expressions of the Edmund Rice charism. Therefore, the perceptions of what the Edmund Rice charism is, and the ability to institutionalise this identity within the context of their school, becomes critical. It is in institutionalising the Edmund Rice charism that Identity Leaders are faithful to the intention of Edmund Rice.

The authenticity of this process is dependent upon the Identity Leader’s identification with the Edmund Rice charism, and how their self-identity connects with the values, beliefs and vision of EREA. It follows that members of an institution establish a collective identity that is closely aligned with the institution’s identity (Runkel, 2005). Identity Leaders’ personal and collective identification with the Edmund Rice charism and the core values of EREA, will have an influence on the institutionalisation of the Edmund Rice charism as well as on the mission and identity of EREA. However, the nature of Rice’s original foundational myths may have been “changed, modified, watered-down and distorted” (McLaughlin, 2007, p. xxi) as a result of the “pedagogy of the market place” (Grace, 2003, p. 46) which prioritises the antithetical values of output and achievement. Therefore, the problem for Identity Leaders is that they may be expected to institutionalise a charism that may have “fallen victim to clericalism, elitism, individualism and materialism” (McLaughlin, 2007, p. xxii). In this transition, the dissonance and tension of long held perspectives invites a close inspection of

the Edmund Rice charism, and whether it is being transmitted authentically in Edmund Rice schools.

Such a challenge is problematic for Identity Leaders as what other EREA leaders expect from them may not lead to an institutionalisation of the Edmund Rice charism. This challenge invites Identity Leaders to defend what they perceive to be the authentic dynamic founding beliefs, values and vision. It likewise demands that Identity Leaders provide rationales for their perspective concerning the contemporary identity and mission of EREA (Tinsey, 2009). The issue of contesting perspectives of what constitutes authenticity of the Edmund Rice charism, and how the perception of this charism is institutionalised by Identity Leaders, is the research problem for the thesis.

2.4 THE RESEARCH PURPOSE

The purpose of this research is to explore how Identity Leaders perceive and institutionalise the Edmund Rice charism.

2.4.1 The Major Research Question

How is the Edmund Rice charism perceived and institutionalised by Identity Leaders in Edmund Rice schools?

CHAPTER THREE

LITERATURE REVIEW

3.1 INTRODUCTION

The purpose of this chapter is to generate a review of the literature that identifies and amplifies issues underpinning the purpose of the research.

3.1.1 Purpose of the Research

The previous chapters identified and defined the research problem with regard to the contextual demands facing the Christian Brothers and EREA. They traced the recent period of transition of the leadership and governance of Edmund Rice schools brought about by changes in the Christian Brothers and EREA landscape from a time of confidence and security to ambiguity and doubt. This has resulted in diverse understandings of the identity of Edmund Rice schools for all involved. Those who administer and govern Edmund Rice schools claim to act from an authentic understanding of the identity of an Edmund Rice school. However, there is evidence of dissonance as to how an Edmund Rice school should best respond to its mandate to educate for liberation and possibility (McLaughlin, 2007; Tinsey, 2009, 2010a). This dissonance is problematic for Identity Leaders who are expected to operate within a context of contested perceptions and expectations of their role, and the identity and mission of their Edmund Rice school. Within this predicament, there is a need to explore further the lack of clarity of what is perceived as the Edmund Rice charism, and how the perception of charism is institutionalised. It is through identifying these influences that Edmund Rice schools and EREA will come to more authentically live their Catholic and Edmund Rice identity amidst the “complexity of the modern world” (CCE, 1998, par. 11).

The purpose of this chapter is to review the pertinent literature, and include empirical data to complement the body of reflective commentary. It further assists in analysing and discussing the research data and new understandings. For the purposes of the search of the literature, the three areas of charism, leadership and culture are considered. The term “charism” refers to the “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 and women, to the needs of the world”. (*Catechism of the Catholic Church*, 1994, par. 799). These are the fundamental spiritual characteristics that underpin the values of a particular culture (Younis, Convey, & McLellan, 2000). As the authenticity of the culture of an institution is highly dependent on the leadership that institutionalises a congruency between charism and culture the area of “leadership” must be considered in this light (Day, Harris, & Hadfield, 2001; Schein, 2004). The term “culture” is defined as “a pattern of shared basic assumptions that a group has learned in response to its problems of external adaption and internal integration” (Schein, 2004, p. 17). The review offers a conceptual framework for exploration of these three concepts within Edmund Rice schools.

3.1.2 Conceptual Framework

The three concepts of charism, leadership and culture provide the framework of the literature review. Within these concepts, subsets to the research problem became evident, and the research questions emerged. Figure 3.1 is a diagrammatic illustration of the conceptual framework for the review of the literature.

The outer circle represents the external ecclesial, educational and social contexts that either have a positive or negative impact upon an Edmund Rice school. These have been outlined in the previous chapters, thus allowing the reader to understand the review of the literature within these contexts. The ecclesial context includes the beliefs, culture and traditions of the formal life of the Church. The educational context includes the complex educational frameworks and approaches imposed upon schools. The social context includes the diverse local and global cultures, religions, socio-economic and beliefs systems that students, staff and parents are exposed to within a capitalist secular society. Significantly this outer contexts are porous, as the external context is interpreted and mediated through the charism, leadership and culture of the Edmund Rice school.

The Venn diagram within the circle represents the internal contexts and interrelationships between the charism, leadership and culture in an Edmund Rice school, and reflects the influence, indivisibility and continuity of their

interrelationships. The centre of the Venn diagram represents the Edmund Rice school within which Identity Leaders manage the influence and interrelationships between charism, leadership and culture. The charism of an Edmund Rice school is expressed through the assumptions, beliefs and values that the community shares, and is experienced holistically in people, relationships, processes and structures. These find expression in the traditions, rituals, goals and culture that define the distinctive identity of an Edmund Rice school. Consequently, the authenticity of the culture of an Edmund Rice school is dependent on the leadership that institutionalises a congruency between the Edmund Rice charism and its layers of operations, organisation, programs, policies, goals and purposes. This process forms and changes the shared basic assumptions that are considered valid, and the correct way for students, staff and parents to perceive, think, and act.



Figure 3.1: Conceptual Framework for the Search of the Literature.

Table 3.1 presents the organisational sequence of the literature review.

Table 3.1: Organisational Sequence of the Literature Review.

3.1 Introduction to the Review	3.1.1 Purpose of the Research 3.1.2 Conceptual Framework
3.2 Charism	3.2.1 Catholic School Identity 3.2.2 Religious Institute School Charism 3.2.3 Edmund Rice Charism 3.2.4 Research Question One
3.3 Leadership	3.3.1 School Leadership 3.3.2 Catholic School Leadership 3.3.3 Edmund Rice Leadership
3.4 Culture	3.4.1 School Culture 3.4.2 Catholic School Culture 3.4.3 Edmund Rice Culture 3.4.4 Research Question Two

3.2 CHARISM

The term “charism” is frequently used within Catholic institutions, in a similar way to that of “ethos”, and refers to the fundamental spiritual characteristics that underpin the values of a particular culture (Younis, Convey, & McLellan, 2000). A Catholic school communicates its distinctive identity through its charism, which expresses the assumptions, beliefs and values that the school community shares, and is experienced holistically in people, relationships, processes and structures (Degenhardt & Duignan, 2010). These find expression in a school’s traditions, rituals, goals and culture that define its distinctive identity (Flynn & Mok, 2002). Hence, the educative importance of charism is a complex concept that exists only in its realisation in the total school experience.

Charism can be the formal and prescriptive expression of the school’s identity that may be a documented and “objective phenomenon, existing independently of the people and social events” (Donnelly, 2000, p. 135). This formal charism is considered custodial where “the authorities of a school or educational system view themselves largely as custodians of a set of standards which are to be preserved,

defended and transmitted” (Hogan, 1984, p. 695). However, the institutionalisation of a charism is a negotiated process “characterised by inherent contradictions and inconsistencies” (Donnelly, 2000, p. 150). Hence, the institutionalisation of charism by school leaders is not static. It operates on a number of levels, and may be formally planned or unconsciously informal. Leaders in Catholic schools also have the additional responsibility to institutionalise their distinctive Catholic identity that underlies the charism of their community.

3.2.1 Catholic School Identity

A Catholic school has a “fundamental duty to evangelise” (CCE, 1998, par. 3), and inherits its identity, at its deepest philosophical level, from its ecclesial identity (CCE, 1977; 1988; 1998; 2007). This identity animates the everyday operations, organisation, programs, policies, goals and purposes of a Catholic school: “It is from its Catholic identity that the school derives its original characteristics and its “structure” as a genuine instrument of the church, a place of real and specific pastoral ministry” (CCE, 1998, par. 11). Catholic school identity can be judged by the integrity of its gospel witness to the world, and influences “what people, individually or collectively, know and believe, feel and value” (T.D’Orsa & J.D’Orsa, 2010, p. 72). The Catholic ethos that influences this identity is fundamentally derived “from a set of values and a communion of life that is rooted in our common belonging to Christ” (CCE, 2007).

Christ is the foundation of the whole educational enterprise in a Catholic school. The fact that, in their own individual ways, all members of the school community share this Christian vision, makes the school ‘Catholic’; principles of the gospel become the educational norms, since the school then has them as its internal motivation and final goal. (CCE, 1977, par. 34)

Therefore, Catholic school identity is “first and foremost about Christ, and then about the nature and quality of our response to Christ” (Costelloe, 2009, p. 3). McLaughlin (2000) clarifies the focus of this identity when he asserts it “is identical with Christ’s mission, to bring the new reign (kingdom) of God” (p. 45). The concept of the Kingdom of God is multifaceted, yet enshrines the most authentic summary of the

message of Jesus' mission that spoke out against systemic injustices (Borg, 2003). The phrase "Kingdom of God" is considered the centre of Jesus' message. It "appears 162 times in the New Testament, 92 times on the lips of Jesus" (Feullenbach, 2005, p. 1) thus serving to emphasise "the centrality of its message" (Youlden, 2010, p. 60). Scripture scholars agree that the Kingdom of God is a summary of "how Jesus understood his life's mission, and what he intended to catalyse in people's lives by means of his public ministry" (Groome, 2011, p. 22). Indeed, the Kingdom of God is the subject of Jesus' "inaugural address, the majority of his parables and clearly the guiding image of his entire ministry" (Rohr & Bookser Feister, 1996, p. 3). Sultmann (2012) attests that the Kingdom of God is:

both an outcome and a present reality. It is a process of how to go about life and the means for advancing life. It is a phenomenon that involves movement from a mind-set that is narrow, self-centred and static to a mind-set that is vast, outwardly focused and dynamic. It is the development of a way of life applicable in all areas of human existence. It is a way of looking at the world and a way of operating in the world. It is not about prescription of what to do, but a description of what life might be like if a kingdom imagination were to be lived out. (p. 27)

Saint Paul provides an insightful understanding of the Kingdom of God, stating that it is "a matter of justice, peace, and joy in the Holy Spirit" (Rom. 14:17). The Kingdom of God is intended to mean the realisation of God's intentions:

God intends the best of everything for everyone, all the time, and the integrity of God's creation. God's intention is for all people to enjoy and live with faith, hope and love, with peace and justice, with mercy and compassion, and with holiness and wholeness of life, and to fulfil the authentic desires of the human heart, which are God's desires for us as well. The Hebrew Scriptures summarize the realization of God's reign as *shalom* ('peace and justice'). Jesus summarizes it this way in John's Gospel: 'I came that [you] may have life, and have it abundantly' (10:10). We can well name God's will as *fullness of life for all*. (Groome, 2011, p. 23)

These intentions are not just sentiments, but realities of the Kingdom of God to be implemented in the present and experienced as "the liberation of the world we live

in, know, touch, smell, suffer, from all that corrupts and destroys it” (Feullenbach, 2005, p. 2). Lohfink (1989) also affirms the Kingdom’s presence:

God does not need us so much to bring about the Kingdom, as to notice its presence in our midst. If we are touched by the Kingdom, we will be able to discern its presence in our daily experiences; we will be able to see its presence, and to point it out and witness to its presence in the midst of people’s lives. (p. 104)

Hence, the Kingdom of God is universally present and is inextricably linked to Catholic school identity and the spirituality of Jesus (Pinto, 2013):

The vision of the kingdom provides the blueprint of what it means to live in accordance with the Spirit of Jesus. Within a Catholic school context, the kingdom dream would shape the aims, processes and educational outcomes that are significant to the community, as much as it would direct the behaviour of the community. In this way, the school exists for the mission of the kingdom and is itself a beacon as to what a kingdom community might look like. (Sultmann, 2012, pp. 27-28)

Indeed, the prerogative of a Catholic school to promote the Kingdom of God may take priority over the claim its purpose is to promote the Church (CCE 1977; 1982; 1988; 1998; 2007): “Jesus Christ preached not a religion nor an institution, not even himself. He preached the kingdom of God” (O’Meara, 1983, p. 26). McLaughlin (1998a) argues that that Catholic school identity is responsible, not for the promotion of the Church, but the promotion of the Kingdom of God, as the majority of students, staff and parents do not claim an incipient personal relationship with the Church nor Jesus who prayed: “Thy Kingdom come not Thy church come” (p. 12). Feullenbach (2005) also attests that the Kingdom of God is a “broader reality than the Church” (p. 6), and “cannot be encompassed by, and contained within, the Church ... the Church is meant to be a servant of the broader and more important Kingdom of God” (p. 7). The Kingdom of God is at the heart of Roman Catholicism where the Church, and by association a Catholic school as servant, has a central role in proclaiming it (Bevans, 2009; Pope Paul VI, 1965):

The Church plays an important role in bringing people to the Kingdom of God. However, when the Church is inauthentic and inward-focused, and the Church itself attempts to substitute for the kingdom, then ecclesiolatry is the result. The Church should be the servant and proclaimer of the kingdom. The Church lives for the kingdom. The Church does not have its own reason for being; it is not an end in itself. (Madigan, 2010, p. 51)

Catholic school identity is called to enable its followers to respond, not for self-service, but for justice for the transformative good of all humanity:

The Kingdom of God, the vision of Christ, is intimately linked to the identity and mission of the Catholic school. A Catholic school which seeks a kingdom culture is one that is inspired by the Gospel invitation to trust, connect and live a life within God's abundance and presence in the Spirit. Such a Spirit would be pervasive and unite all aspects of identity, the strategic pillars, to a common vision. This is the hallmark of a learning organization ...A kingdom vision underpinning Catholic school identity endeavours to bring the Good News of Christ, proclaim liberty, minister to people and announce the fatherhood of God. It calls for a response to the challenge of Christ, and seeks to be installed within and across the totality of Catholic school life. It involves movement from negativity and hopelessness towards a conversion of mind and heart (see Balasuriya, 1993: 226), where life is conceived as a place where the Spirit lives and the imagination of the Gospel provides the criteria for seeing and interpreting life overall. (Sultmann, 2012, p. 86)

Accordingly, the Kingdom of God includes "the welfare of every person and everything God has made" (Feullenbach, 2005, p. 9) so the preferential option for the poor and marginalised is a moral imperative for Catholic school identity. This imperative is dependent upon the inclusive nature of its holistic education and "should be open to all those who wish to receive a Catholic education" (National Catholic Education Commission, 2002, p. 11). This is in order to "place tools for learning at people's disposal without discrimination on the basis of origin, financial means or religion" (Pope Benedict XVI, 2011, par. 74).

This theme of inclusivity is a characteristic of the Kingdom of God which the Catholic school identity proclaims through its operations, organisation, programs, policies, goals and purposes (O'Murchu, 1997). Therefore, a balance is required in constructing the distinctive Catholic school identity from Catholic ethos:

If Catholic identity is about witnessing to the compassion, mercy and selflessness of Christ, about being the living sign of Christ's ongoing presence in our world, and it certainly is, then if we wish to strengthen our Catholic identity, we have to strengthen the quality, genuineness and inclusiveness of our outreach to all those who seek the enhancement of their lives through our ministry and presence. (Costelloe 2009, p. 3)

Prior to the Second Vatican Council, Catholic school ethos varied, as it was dependent on the different religious congregations who ran Catholic schools. As their teaching vocation was considered an extension of the common life of the religious community the training that these religious received in ethos was extensive as it derived from their various rules, traditions and rituals (O'Donoghue, 2012). Since the Second Vatican Council, Catholic school ethos has been influenced explicitly by a variety of Vatican documents (CCE, 1977; 1988; 1998; 2007). From an examination of these documents, five guiding principles concerning Catholic school identity may be generated:

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, 2003, p. 125)

While these principles appear to be clear, their implementation can be problematic, as Catholic school identity is in a state of constant and unfolding negotiation in relation to its internal and external contexts (Degenhardt & Duignan, 2010; McMullen, 2012). These contexts include "ecclesial, political, economic, social and historical

contexts; the nature of the local community; the parents, teachers and students of the school community; and the interrelationships between these different factors” (Brisbane Catholic Education [BCE], 2008, p. 15). The complex interrelationships between these contexts may confound the notion of Catholic school identity, and lead to a dissonance where “the veneer of Catholic respectability cloaks the school as a business enterprise” (McLaughlin, 2000, p. 57).

The literature argues that Catholic school identity may have become a victim of its own success (Benjamin, 2010; Canavan, 2009). This is the case where both high income and low income families are failing to engage in a Catholic school education as a result of the schools becoming “increasingly incorporated to serve the interests of a globalised and materially ‘successful’ elite and an expanded Catholic middle class for whom academic success is the main purpose of schooling” (Grace 2003, p, 48). This dynamic is counter to the inclusivity of the Kingdom of God where Catholic schools that functions exclusively for the “practising” Catholics or the relatively wealthy are clearly not authentically Catholic (Treston, 1997). Hence, challenges can be identified from the interrelationships of the ecclesial, educational and social contexts, (Egberts, 2010, pp. 101-102):

- Accessibility: Catholic schools must ensure that Catholic families have access to their community, regardless of concerns such as financial constraints or geographical proximity;
- Catholic Identity: Catholic schools must promote the mission of the Church as reflected in the various Vatican documents on Catholic education;
- Catholic Vision: The values and traditions of Catholicism must permeate the curriculum and structures of Catholic schools beyond Religious Education, prayer and worship;
- Witness of Staff: Staff in Catholic schools represent a decreasing connection with local parishes and the institutional Church. Given their lack of personal witness this has impacted on the authenticity of a Catholic education;
- Academic Excellence: A limited number of Catholic schools are listed amongst the highest performers in Australia;

- Leadership: There is an anticipated crisis within the next generation of Catholic school leaders regarding their capability to be leaders in faith; and
- The “Face” of the Church: Catholic school populations are increasingly reflecting multicultural Australia with its different cultures, customs and faith.

These challenges have generated the criticism that many Catholic schools have evolved into elitist private schools that provide “a particular form of social capital with connotations of prestige and material advantage that is quite marketable” (Price, 2008, p. 56). As a result, Catholic schools in order to compete have been accused of constructing “an ethos which is pragmatic, competitive, consumerist, and materialist” (Collins, 1986, p. 217), thus generating an upwardly mobile Catholic middle-class that is indistinguishable from the rest of society (Crittenden, 2007; Noonan & Morris, 2007; Tinsey, 2010a). Consequently, Catholic school identity is increasingly associated with a resolve towards academic success as a means to social mobility and social advancement (Crittenden, 2007; Noonan & Morris, 2007; West, 2012).

Since religious absolutes, the presence and governance of religious congregations and the socio-economic reality for Catholics have changed, Catholic schools may have been seduced by secular culture. This seduction raises questions about the “Catholicity” of Catholic school identity as, increasingly for parents, Catholic schools are considered to provide an affordable education that purports excellent pastoral care, improved academic success, and later, preferential access to the labour market (BCE, 2009; Crittenden, 2007; Noonan & Morris, 2007; West, 2012). This is a challenge for Catholic schools whose “parentocracy” (Grace, 2003, p. 31) assume increasing influence over its identity as they may “want the Catholic school to welcome a grammar-type school culture” (McLaughlin, 2002, p. 6). This influence has led to a “culture of ‘performativity’ and measurement in schooling” (Grace, 2003, p. 141), leading to a dissonance between ethos and culture in Catholic schools.

It is purported that Catholic schools have failed to address this dissonance of Catholic school identity. Consequently, “we now see Catholic education as an

industry” (Hurley, 1997, p. 6) that is “increasingly seen as being at the service of the economy rather than for the development of the whole individual” (Bezzina, 2000, p. 5). This perception is reflected in the majority of staff, students and parents recognising the usefulness of Catholic education in terms of a socio-economic rationale over and above the desire for religious literacy or teaching people to be religious (BCE, 2009; Crittenden, 2007; West, 2012). The danger for Catholic schools remains, “instead of being counter cultural, alternative or creative, the Catholic school system replicates the status quo and then says it’s different” (McLaughlin, 2002, p. 7). Indeed, it remains the task of Catholic school leaders to engage and enhance this reality (Tacey, 2003; Tinsey, 2009).

Complicating this phenomenon is the argument that Catholic schools are now the only experience of “Church” that most families choose to have (BCE, 2009). The consequent challenge for Catholic schools is to communicate a Catholic ethos to community members who may have little connection with Church traditions (BCE, 2009). Accordingly, a distinctive Catholic school identity is increasingly difficult to define and justify, as it deals with a Catholic religious tradition, but is open to those who are not of this experience (BCE, 2009; Van Eyk, 2002). If this is the case, then there is a conundrum facing Catholic school leaders: If prestige and consumerism is what these schools really market, and if the Catholic school is the only experience of Church that most families have, then there is a distortion of the Kingdom of God that Catholic schools are expected to proclaim (McLaughlin, 1998b). This possible dissonance between rhetoric and practice particularly challenges religious institute schools which have the added dimension of the charism of the religious congregation that helps define its Catholic school identity (CCE, 1977).

3.2.2 Religious Institute School Charism

Religious institute schools are owned and administered by various religious congregations which have separate governance structures from the Diocesan Catholic Education Offices. Religious institute schools maintain a Catholic school identity, but have the charism of the religious congregation permeating, deepening and strengthening the Catholic ethos (CCE, 1977.) Religious institute schools

demonstrate particular aspects that are characteristic of all Catholic schools. “These can be expressed in a variety of ways: often enough, the concrete expression will correspond to the specific charism of the religious institute that founded the school” (Cook, 2004, p. 39).

The specific charism originates from their founders’ values and responses that enhance the educational experience offered to its members (Fisher, 2003). For Religious Institute schools, “the charism of the founder, and the spirit of the order, are intended to be a significant influence upon the culture” (Grace, 2003, p. 129). The subsequent identity of the Religious institute school is derived from the vision of the founder and founding members, the social and cultural context of the foundation and the embodiment of the founding spirit in the institutions they established (McLaughlin, 2006; Xuereb, 2007). Therefore, charism and identity are closely interrelated, and provide religious institute schools with a lens that presents Catholic school ethos in a distinctive, accessible and inspirational way (Brien & Hack, 2005; Cook, 2007, Cook & Simonds, 2011).

However, it is difficult to narrow down the concept of charism to a prescriptive definition or theological perspective, as there is no authoritative and widely-accepted definition within which to locate its educational possibilities (Braniff, 2007). There is also confusion about the location of the charism: does it lie with the founder, the foundation, the spirituality, the works undertaken, the specific religious congregation itself or all of the above (Hayes, 2006). Charism is problematic to define, because its expressions include a distinctive pedagogical style, an attachment to a particular founder and also an insular association of people and nostalgic yearning for times past (Green, 2009). None of these is charism because they are unlikely to promote the Kingdom of God (Green, 2009). A charism promotes the Kingdom of God through an accumulated wisdom that offers its followers these things: a group to which to belong; a mission to work or share; accessible language and symbols to use as the means to receive and promote the gospel of Jesus (Green, 2009).

In addition, a charism is not easily institutionalised despite reading documents, learning its language, knowing its symbols and rituals, and appropriating its ways. Green (2009) argues that several influences are essential if a charism is to be authentically institutionalised in a Catholic school:

1. Coherence: A school's institutional layers have to match its charism rhetoric.
2. Critical Mass: For a school to be a genuine community of mission, there needs to be a critical mass of people that strongly identify with the charism of the community. These must include the principal and school leaders, otherwise there could be a dysfunctionality among the different institutional layers of the school.
3. Christian Discipleship: A school is called to nurture people's discipleship of Jesus found in the sacramental life of the Church, and within its shared pastoral mission.
4. Constancy of Orientation: When a charism is institutionalised, there must be congruence between what the school claims, and what its members actually are and do. This requires a certain constancy of orientation from school leaders to witness convincingly about the way that the particular spiritual tradition can provide an integration of faith, culture and life.
5. Continuing Formation: The guided personal and spiritual development of the school must be formalised through programs, courses, reading, and spiritual direction. This is not only for personal benefit, but also for that of the institution and tradition itself.
6. Church Connection: Pope Benedict XVI (2009) asserts that "charism and institution are always complementary" for the Church; it needs both. One of the unhealthy directions for which any ecclesial community needs to be alert to is that of insularity.
7. Community of Mission: All charisms are about empowering the Church to bring people into discipleship with Jesus, and associating them together as community, so that they can become a community of mission.

These influences have a role to play in the identity of a religious institute school, given that a charism "becomes real and actual only when it is acted on, believed in and shared" (Leddy, 1991, p. 161). It is important for the leadership of a religious institute school to appreciate that a charism may provide (Brien & Hack, 2005):

- a way 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" (*The Catechism of the Catholic Church*, 1994, par. 84).

Historically, the authenticity of religious institute school charism was assured by the presence and governance of the religious congregations themselves. As the number of religious has declined, religious congregations have sought to pass their specific charism on to lay leadership (O'Keefe, 1996). In the transition, the success of the institutionalisation of the charism will depend on the effectiveness of the dialogue between religious brothers, priests and sisters with their lay successors, and the extent that both those handing on the identity and those receiving it are open to doing so (Lydon, 2009). As part of this process, religious institute schools attempt to honour and institutionalise the charism within their communities because of a "deep risk of the charism's dilution and diffusion" (Braniff, 2007, p. 14). Indeed, the fervour of the founding charism in religious congregations is very rarely sustained as, over time, it is "constantly changing, constantly seeking to bring the founding vision alive in contemporary circumstances. And this is precisely the challenge we are facing regarding our schools today" (Xuereb, 2007, p. 4).

The institutionalisation of a charism is an attempt by religious institute schools, in light of their respective founding stories and identity, at a contemporary engagement with the "modern world" and its social realities. Despite this, there can be a tendency to spiritualise and theologise the charism to a point where it is both inaccessible and irrecoverable (Braniff, 2007). There are still grounds for optimism as charism 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" (Hugonnet, 1999, p. 1). The institutionalisation of the Edmund Rice charism invites a clarity of what constitutes the charism as well as conviction from those responsible to institutionalise it (Pinto, 2009; Tinsey, 2009).

3.2.3 The Edmund Rice Charism

The question of the charism of an Edmund Rice school is grounded in its Catholic identity. Within this context, the Edmund Rice charism offers a distinctive means of expression of the school's identity. The life and ministry of Rice is the initial reference point for the perception and institutionalisation of the Edmund Rice charism. Rice's early rules and constitution were embodiments of his service to the poor and marginalised, dedication to the salvation of souls, respect for Catholic education, trust in providence, devotion to Christ and the Mass and to Our Blessed Lady (Vercruysse, 2004). It is here that the values, motivations and purpose of the narrative tradition, heritage and history of the Edmund Rice "deep story" are discovered (Lee, 1989). From this deep story a distinctive identity evolves and informs the Edmund Rice school how to live out Rice's vision within the contemporary context.

It has been argued that Rice was graced by the Spirit with a vision and mission that transformed him by a special God-given charism (Carroll, 1992; O'Toole, 1984). This vision and mission led him to "discern the educational needs of the little ones" (O'Toole, 1984):

Every authentic religious founder is given a new charism from the Holy Spirit for a new service of the People of God, which demands creating a new form of response. The giving of this charism is the moment of birth of the original inspiration which shapes the ideal of apostolic service to which a particular founder is called. Just as the 'moment' of grace is not necessarily a Damascus-like experience, likewise the full extent of the scope of his mission is not normally immediately evident in the seed-like inspiration given to the founder. This is certainly true in the case of Edmund Rice. It was only in the lived experience of recognising and responding in faith to God's call in the years ahead that illumination would come as to the full extent of the mission to which he was called in the Church and for the world. (pp. 65-66)

The empirical research on the Edmund Rice charism is limited, and the literature that does exist about the life and work of Rice includes practical works such as the *Rules and Constitutions of the Society of Religious Brothers* (1832), biographical works

(Keogh, 1996; McLaughlin, 2007; Normoyle, 1976), cause of canonisation works (Congregation for the Causes of the Saints, 1988) and historical works that give insight into the period when the Christian Brothers founded their schools (Keogh, 2008). The authenticity and credibility of much of the documented details concerning Rice's life and motivation of the Christian Brothers remain open to question given the lacuna of historical evidence (Hickey, 2012; Keogh, 2008; McLaughlin 2007; Murphy, 2008; Tuite, 2007; Watson, 2007). The fact that the majority of these accounts were written by the Christian Brothers or devotees of Rice perpetuated a tradition of hagiography rather than history (Keogh, 1996, 2008; McLaughlin, 2007). This lacuna has allowed subsequent generations to construct and reinvent Rice and the Edmund Rice charism in order to satisfy the contemporary agendas of those who sought to continue or, at times, undermine his legacy (Keogh, 1996, 2008; McLaughlin, 2007).

Charism is open to interpretation and change, given the truth concerning religious congregations may be "massaged into a more virtuous version" (McLaughlin, 2007, p. xvii). As a consequence,

the secondary myth adopts the function and status of the primary myth, with the result that ultimately the 'foundational myth loses its influence on the organisation and those in it' to be replaced by stories that perpetuate the status quo without question (p. xxii).

In order for the Christian Brothers and EREA to institutionalise the Edmund Rice charism, they face the challenge of reflecting on the past, reading the signs of the times and planning for the future: "When we try to limit charism within a culture, when we feel charism is only understood within a particular founding culture, we destroy it effectively" (Pinto, 2012b, p. 6). As a means of achieving this "most communities have gone back to their beginnings, have looked deeply at their contemporary situation, and have articulated a daring new vision" (Lee, 1989, p. 124). Charism is about this identification and ownership of the "deep story" of a community in order to respond to a new social context within the spirit of the charism (Lee, 1989). The Christian Brothers and EREA are called to continually reflect on the original spirit of

the story of Rice and the foundation of his congregation. This is the very identity of the institutions:

There is one charism, but it can be authentically expressed in more than one mission, depending on conditions and periods of history. Infidelity to the common charism, causes a particular mission to be undertaken; if circumstances change, that particular mission in its particular form and in all its details may no longer be a clear expression of the charism. Religious undertake a type of apostolic work, not because it was the work the Founder did, but because it expresses how it is thought he would have responded, even his charism, to the situation today. In understanding and applying a founder's charism, religious of today are taking with responsibility for their actions infidelity to be Holy Spirit, a responsibility of the same kind which the founder accepted when he began to live the charism he had been given. (Hickey, 1982, p. 72)

The Edmund Rice charism is an institutional touchstone of spiritual and apostolic vitality that cannot become rigid and inflexible. Maintaining the vitality of the charism ensures an authentic identity and viability for the Christian Brothers and EREA:

We saw as one of our most precious tasks that of preserving and promoting the charism of the Founder. We realised fairly early in our term that preserving the charism was not to hide it... To preserve and promote the charism was to expose it to the world in which we live, to allow it to interact with the signs of the times, and to challenge our Brothers to discover it anew in today's milieu ... Too often we have limited charism to the way things were done in the past, believing that a mere repetition of the way we were constitutes fidelity. (CCB, 2008a, p. 24)

Historically, the Christian Brothers have often sought to authenticate their charism in terms of what Rice would have done if he were alive as a means of institutionalising the distinctive identity of their mission (CCB, 1983; 2008a; 2008c). The Christian Brothers in Oceania acknowledge this link between charism, authenticity and identity: "We rejoice in the energy among those people and groups drawing inspiration from the life, spirit and charism of Edmund Rice. We commit to an authentic and evolving exploration of Edmund's charism through networking" (CCB, 2008a, p. 3). Similarly, the charism statement in the *Christian Brothers Constitution*

(CCB, 1983) asserts: “Deeply aware of the Father’s providential presence in his life, Edmund Rice was moved by the Holy Spirit to open his whole heart to Christ present and appealing to him in the poor” (p. 308). This sentiment was affirmed at the 2008 Christian Brothers Congregation Chapter: “To open our hearts to the cry of the poor and the earth and to be moved to prophetic action through advocacy and works of justice. This is our vision. We entrust it to you our Brothers and to all who wish to share in Edmund’s charism” (CCB, 2008c, p. 13). Brother Philip Pinto also links the Edmund Rice charism’s authenticity and identity to outreach and service of the materially poor, who in turn “show us the face of Christ” (Tinsey, 2009, p. 5): “What is this thing we call “charism”? I do not believe we possess “charism” as if it is something we own. A founder’s charism is built around the prophetic insight into the mind of God that allows him/her to see the poor in a whole new way” (Pinto, 2012d, p. 4).

The most recent research about Rice and his motivations for beginning his schools has been helpful in advancing a more plausible understanding of what an authentic Edmund Rice charism might entail (Keogh, 2008; McLaughlin, 2007). This research has made it possible to evolve an understanding of the context in which his educational mission began and what distinctive features constitute the Edmund Rice charism. The research asserts that Rice essentially maintained a Catholic ethos grounded in the Catholic identity and the call to build the Kingdom of God (Keogh, 2008; McLaughlin, 2007; Pinto, 2013; Tinsey 2009):

The identity of a Catholic School in the Edmund Rice Tradition lies in its being an instrument of the Church's mission, and motivated by its evangelization role. While all Catholic schools work for the mission of the Church, the charism of Blessed Edmund Rice is the prism through which Christian Brothers' schools look at the world in discerning the needs in the light of the Gospel. They do this within the local Church and with the experience, joy and hope of a living tradition. Such is their mission as they strive to be part of the Kingdom vision through school ministry as Church mission (CCB, 2005, p. 19).

The Edmund Rice charism can be considered a graced insight into the Catholic ethos, where “God revealed himself to Edmund, gradually, progressively, and more deeply over an extended period of time” (CCB, 1983, p. 43). Rice’s subsequent response “evoked in those to whom he ministered a deep awareness of God’s loving presence, and his example attracted others to share his gospel insight” (EREA, 2008, p. 2). This insight found unique expression through Rice that permeated, deepened and strengthened a commitment to the gospel for the common good:

Edmund’s charism is a window into the unchanging Gospel, never owned but held in trust for the benefit of others. It is not meant to be ‘preserved’ but lived, not to be ‘passed on’ so much as to be shared. It emerged from a deeply personal and human story, one fashioned in the depths of tribulation and encompassing a response of faith and love. (CCB, 2005, pp. 11-12)

On the basis of the remaining limited primary sources such as personal Bible annotations, private letters of correspondence, Rules for the Brothers and historical transcripts, McLaughlin (2007) analysed and proposed defining elements of the Edmund Rice charism. He asserted three foundational beliefs that are distinctive to the Edmund Rice charism:

- a radical faith in divine providence;
- a profound sense of the dignity of the person; and
- a heightened sensitivity to the poor and marginalised.

These foundational beliefs, based on the spiritual experiences and insights of Rice, were reflected in the content of his character, experienced through his relationships and informed his educational philosophy. McLaughlin (2007) attests that the Edmund Rice charism aims to:

- highlight the primacy and presence of God;
- cultivate a communal ethic of compassion; and
- challenge and transform conditions determining oppression in order to achieve personal and communal liberation.

These foundational beliefs of the Edmund Rice charism entail:

- a unique faith vision — for Rice this was *presence*;

- a unique form of living; the call to wholeness that is attractive and dynamic — for Rice this was *compassion*; and
- a unique response — for Rice this was *liberation* (McLaughlin, 2007, p. 251).

The foundational belief in “presence” entails a providential awareness of an existing relationship with God, and then responding to this dynamic by being present to, and loving that which God loves — particularly the poor and marginalised. The foundational belief in “compassion” calls people to promote an ethic of compassionate care to regress tyranny and oppression as a way towards justice. The foundational belief in “liberation” entails an education of justice and peace that seeks to challenge and transform conditions determining the oppression of the dignity of the person and humanity. McLaughlin (2007) argues that the foundational beliefs of presence, compassion and liberation are the foundation upon which the Edmund Rice charism is generated. These foundational beliefs are consistent with the Christian Brothers’ charism statement:

Deeply aware of the Father’s providential presence in his life, Edmund Rice was moved by the Holy Spirit to open his whole heart to Christ present and appealing to him in the poor. He was given the grace to respond by identifying through Christ with the poor, in order to evoke in them a deep awareness of God’s loving presence. His example attracted others to share his Gospel insight and response in an apostolic religious community which, mainly through Christian education, would raise the poor to an awareness of their dignity as children of God. (CCB, 1983, p. 308)

This charism statement is consistent with the vision of EREA who seek to “transform the hearts and minds of young Australians through education to build a more just and inclusive community through presence, compassion and liberation” (ERE, 2012b, p. 1). EREA acknowledge that these values are both a gift and a challenge:

They are gift because they come from Edmund’s insight into the good news of Jesus Christ. They are challenge because they provide a standard for those who would follow Jesus and Edmund. These values can be lived by each of us as we

undertake our ministry within Edmund Rice Education Australia. (Oakley, 2010, p. 1)

These foundational beliefs are also reflective of the values of the Christian Brothers' Oceania Province that ensure that their identity and mission is a living reality (CCB, 2008b):

- Presence: Alive to the wonder of all creation, opening us to intimacy with the Mystery of God;
 - Compassion: Opening our hearts to, and standing in solidarity with, the suffering world; and
 - Liberation: Freeing and enlivening a world groaning under the weight of injustice.
- (p. 2)

The research argues that the Edmund Rice charism is a covenant of presence, compassion and liberation that gives renewed vitality and efficacy to the gospel and the Kingdom of God (Pinto, 2013). This fidelity to the Edmund Rice charism evokes a deep awareness of God's loving presence. This charism emanated from the life of Rice and his belief in the worth of each person as a child of God, which was in direct contrast with the prevailing ecclesial, educational and social contexts (McLaughlin, 2007). Rice challenged unjust beliefs of his time, and radically rejected them as a result of being given a distinctive insight in order to respond to the gospel in service. The Edmund Rice charism is accessible, and has sustained and liberated, subsequent generations who have been gifted with it for the service of the Kingdom of God:

It has been a special, unique and effective vehicle of experiencing God's reign and will continue this tradition so long as Edmund Rice's followers are gifted to re-enquire, renew, re-interpret and re-vitalise the charism. Fundamentally, Edmund Rice's educational charism offers God's people a contemporary, compelling story, which has woven in its fabric a language with which to touch hearts, a passion to right wrongs, a mind to combat ignorance, a community to nurture and be nurtured, an insight to prayer, a mission to embrace and most importantly a face in which Christ is recognised. (McLaughlin, 2007, pp. 252-253)

Indeed, this focus on “extending the kingdom of Christ” (Society of Religious Brothers, 1832, Art. 13) has its legitimacy in the *Rules and Constitutions of the Society of Religious Brothers* (1832). The mandate to “live only for Christ and the establishment of his kingdom in the hearts of all” (O’Toole, 1982, p.179) reflects the holistic theme of Chapter Two of *Rules and Constitutions of the Society of Religious Brothers* (1832). This is epitomised in the aspirational prayer Rice chose to recite regularly throughout his day: ‘Live Jesus in our hearts, forever’. It was an attempt to live his life with the vision and values of Jesus.

After morning prayer, and after the Brothers leave the chapel; immediately after breakfast; at the beginning of recreation, after-dinner; at eight o'clock in the evening; and before and after study, the Brother Director shall devoutly say: *Live Jesus in our hearts*; to which the Brothers shall answer *for ever*. When the Brothers meet each other on the stairs or corridors or in any other parts of the house, it is recommended to them to repeat the same pious aspiration. (Rules and Constitutions of the Society of Religious Brothers, 1832, p. 8)

The Edmund Rice charism grew from the grace of Rice’s life journey, a conversion experience which rendered him receptive to the call of God arising from a particular problem in a particular historical context. This is reflected in Rice’s character:

A person centred faith, rooted in love made strong by many trials patiently borne in prayerful union with Christ; and at the same time a faith active in charity which sought to live only for Christ and the establishment of His kingdom in the hearts of all men, but especially the poor and particularly the young. (O’Toole, 1984, p. 179)

The local circumstances were critical in shaping the charism as Rice acknowledged and responded to the social needs of the time. For Rice, the social need was to educate young Irish Catholic boys deprived of certain forms of educational opportunities. The Papal Brief of 1820 gave Rice and the Christian Brothers approval to “make it their principle care to teach children, particularly the poor, the things necessary for a virtuous life” (CCB, 2005, p. 1). However, despite the distinctive emphasis on the poor and marginalised, his schools were not exclusively for these

students (Keogh, 2008; McLaughlin 2007). He viewed a holistic education as a liberating process for personal and Catholic formation, from which the uneducated would be further marginalised (McLaughlin, 2007). It is from this goal that the Edmund Rice charism originated, enabling the ecclesial, educational and social reformation of the poor and marginalised, thus affording them the potential for fuller humanity.

The Edmund Rice charism continues in EREA, where the fidelity called for is to the founding Edmund Rice charism, not to the enculturated responses to a charism.

Our schools are defined by and formed around the *charism* of Blessed Edmund Rice. Often times we hear this word 'charism', but what does it really mean? I am certainly no expert in this area but humbly offer the following ideas, which help me understand the meaning and implications of *charism*, particularly as related to our work in Edmund Rice education. I spent a great [deal of] time with Brothers around the country at the end of last year discussing these ideas. I thank them for their wisdom.

For me:

- A charism is a particular lens into the Gospel story; the vision and experience of one person shedding light on the core priorities of Jesus.
- It is an indicator of 'true north' in our attempts for greater authenticity in mission.
- No individual or group 'owns' a charism. It is a gift to be shared and grown, not nervously guarded.
- A charism should never be a source of comfort, but rather something that always disturbs into new growth and understanding of the Gospel vision.
- A charism brings a sense of unity; it defines our identity; the face that we wish to show to the world.
- A charism clearly serves the Gospel; it is never a replacement for the Gospel. It always points towards the Kingdom of God; always striving for the creation of a better world and deeper humanity.
- A charism should never be a tool for triumphalism or complacency; it is constantly in need of revision in the face of the 'signs of the times', the

needs of our world; in that sense it's never static or fixed but always evolving.

- A charism, in short, defines what our central priorities must always be – our deepest values. (Tinsey, 2011, p. 1)

Tuite (2007) analysed the articulated characteristics of the Edmund Rice charism in Edmund Rice schools of the United States of America, England, Ireland, India and Australia (Appendix D). The information indicates the perceptions of the Edmund Rice charism in a general sense, despite that fact that “doubts about the validity of the data can be raised” (p. 59). These articulated characteristics draw on the philosophy and tradition of Catholic schooling in the Edmund Rice tradition. These underscore the elements of the dignity of the person, the integral relationship between Church and school, the mission of the school as servant to society, and for the service of the Kingdom of God. The different articulations of the Edmund Rice charism constitute a way for communities to share in the distinctive charism, an engaging way of being Catholic that suits the needs and imperatives of their ecclesial, educational and social reality. This, in turn, empowers its members to be people of presence, compassion and liberation in order to further renew, re-interpret and re-vitalise the service of the Kingdom of God (CCE, 1998). In this way, the Edmund Rice charism gives renewed vitality and efficacy to the gospel through a providential fidelity to the inspiration of Rice, who asserted that “providence is our inheritance” throughout his life (McHugh, 1983).

3.2.4 Research Question One

An Edmund Rice school communicates its distinctive identity through its Edmund Rice charism which finds expression in its layers of operations, organisation, programs, policies, goals and purposes. This is a negotiated process from which the formal aspirational charism may depart from the actual values and beliefs held by the students, staff and parents in Edmund Rice schools. Therefore, the institutionalisation of Edmund Rice charism is not static but operates on a number of levels and is implemented in formally planned or unconsciously informal ways by school leaders. In addition, there is an increasing awareness in Edmund Rice

schools of the complex interrelationships among ecclesial, educational and social contexts that confound the notion of their Catholic school ethos. It remains the task of Identity Leaders to continue to engage with the issue of charism, as there is potential for new authentic dimensions in the midst of confusion and uncertainty. Edmund Rice schools also have the added dimension of the Edmund Rice charism permeating and strengthening the Catholic ethos for the service of the Kingdom of God. It is important for Identity Leaders to understand how the charism may promote a distinctive Catholic ethos from which leadership and culture evolves in order to live out Rice's vision within the contemporary context. For Identity Leaders, this invites ongoing commitment through formation, reflection and discernment of the Edmund Rice charism for it to be accessible, sustained and liberating for those schools which have been gifted with it. However, there is a lack of clarity of the essential characteristics of the Edmund Rice charism. This is the rationale for the first research question:

1. *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?*

3.3 LEADERSHIP

The culture of an institution is dependent on the leadership that forms and changes the culture (Schein, 2004). Consequently, the authenticity of an Edmund Rice school is dependent on the leadership that institutionalises a congruency between the Edmund Rice charism and its layers of operations, organisation, programs, policies, goals and purposes (Starratt, 2003). Given this, leaders “shape their organisations through concepts, not through elaborate rules or structures” (Wheatley, 1992, p. 136). This assumption of leadership as culture creation is a common theme in the literature (Collie, 2009; Valentine, 2006).

Leadership can be considered the framing of meaning and the mobilisation of support for a meaningful course of action (Gronn, 1996). Despite this, there is no clear and articulate form of leadership appropriate for the demands of the diversity, complexity and transformation within contemporary institutions (Retallick & Fink, 2002). Indeed, the only constant in leadership is managing change (MacNeill, Cavanagh, & Silcox, 2005). The need to manage discontinuous change in contemporary institutions has compelled traditional approaches of leadership to now focus on governing principles, strong values and organisational beliefs (Wheatly, 1992).

Given this, there is renewed emphasis on values-based leadership characterised by core values, credibility and ethical and socially responsible behaviour (Hall & Thompson, 1980; Soros, 2002; Starratt, 2004). Barker (2002) argues:

It is critically important, therefore, that leaders with soul come to terms with their own core values. Values determine how we interpret things, establish priorities, make choices and reach decisions ...Values guide action through orientating us in particular ways towards social and political problems; predisposing us towards certain beliefs; guiding our evaluations of others and ourselves; and offering the means by which we rationalize our behaviour. (pp. 9, 18-19)

This model of leadership recognises that the contemporary workplace demands relational rather than the functional aspects of leadership (Shriberg, Shriberg, & Kumari, 2002). Authenticity and trust are core to leadership and leaders require:

creative, intuitive frameworks based on in-depth understandings of human nature and of the ethical, moral, even spiritual dimensions inherent in human interaction and choice. Above all, they need sound judgement and a wisdom derived from critical reflection on the meaning of life and work. They have to be people of heart who are emotionally mature enough to develop mutually elevating and productive relationships. (Duignan, 2003, p. 14)

This entails that the leader first identifies personal values and beliefs and considers how these compare with the institutional goals. Second, they reflect on the impact of these values and beliefs upon colleague growth and development. Finally, they make adjustments so as to align personal values and beliefs with those of the institution and the needs of their colleagues (Gilley & Matycunich, 2000). This model of leadership forms and reinforces espoused values of the institutional culture (Starratt, 1993). This is achieved when leaders embody values of the institution, and invite a common dedication to forming a culture congruent with these values within the workplace. It is the adherence of the community to a core mission and set of values that maintains the stability necessary to support continual institutionalisation. Such a view of leadership is referred to as moral or ethical leadership (Sergiovanni, 2000; Starratt, 2004).

Leadership is concerned with values, meaning and the development of bonds and mutual influence which will enable a hope-filled approach to an institutional context (Starratt, 1995). Indeed, fostering hope is the leader's primary task (Walker, 2005). Overall, the values-based approach to leadership focuses not only on the values of the institution, but also on the personal values and moral qualities of leaders. These leaders, in turn, come to embody the values of the institution and invite common dedication to the achievement of its purpose. To achieve this, there is a need for an important shift in the meaning, perspective and scope of leadership in contemporary institutions in order to build shared leadership that supports leaders and their

members throughout the institution. Consequently, the durability of leadership is not just the doing of any one individual, but results from the complex interaction in and between groups and the working environment. This offers a framework for institutionalising values in order to shape a culture. This is particularly pertinent for school leaders who have an increasing responsibility to manage the complex interactions in and between groups and the working environment.

3.3.1 School Leadership

School leadership exerts influence on school culture and can risk a dissonance between school ethos and school culture (Collie, 2009; McFarlane, 2010). This dissonance may be influenced by the external ecclesial, educational and social contexts, by which school leaders demonstrate a commitment to the ethic of authenticity, responsibility and presence (Starratt, 2003). To enable a school leader to be transformational these commitments must be based on personal integrity and credibility, trusting relationships and ethical and moral conduct (Leithwood, 2003). Transformational leaders exercise their passion through shared vision, values embodiment, symbolic actions and role modelling to support a school community pursue a transformational cause (Collie, 2009). Traditionally, in order to achieve this, school leadership was synonymous with a single person in a position of formal authority who delegated responsibilities in a hierarchical system (Harris & Lambert, 2003). This model of school leadership was primarily centred on the role of the principal (Crowther, Kaagen, Ferguson, & Hann, 2002). This perspective has served schools in stable times, but has become problematic in an era of rapid societal change and subsequent educational reform, and restructuring.

Leadership is about the future, and the future is unknown and relatively unpredictable. It must be planned for with a significant amount of faith, rather than certainty. Leadership therefore implies unsettling people to consider and plan for an uncertain future. Often, they do not like this. (Degenhardt & Duignan, 2010, p. 38)

Within this changing context, leadership succession has become a concern, given increased stress and loss of job satisfaction for principals (Collard, 2003; Scott,

2003). The increased multiplicity of their responsibilities has led to confusion about the roles, and even inhibits their productivity (Azzam, 2005). The dynamic nature of change within the internal and external context of schools means a practical model of school leadership matters more than ever (Degenhardt & Duignan, 2010).

Theories of leadership based on adapting to the needs of the context or situation are helpful (Bolden, 2004; Kirkham, 2005; Spillane, Halverson, & Diamond, 2004). Within this climate of flux, school leaders must be able to build the capacity for themselves and others to respond swiftly, knowledgeably and responsibly to this uncertainty and change (Hargreaves, 2002). Because very little is fixed, except change, school leadership needs to be based on core values. Core values provide an anchor for the creativity and flexibility needed as the school community learns and adapts to its environment in the present and for the future. The contemporary demands of school leadership require that it is a shared enterprise that invites all teachers to be leaders at various times, whether teachers consciously desire to be leaders or not (Harris, 2002; Spillane et al., 2004).

Therefore, the aim for school leaders is to build a school culture that promotes shared leadership centred on influence, not power, that supports the school community pursue a transformational cause (Collie, 2009; Hatcher, 2005; McFarlane, 2010). Building a culture of shared leadership is an attempt to “sublimate their egos” (MacBeath & MacDonald, 2000, p. 96), and invites a modification of attitudes and practices for school leaders “in which professionals throughout the organisation are generally engaged in and can influence, its culture, ethos and strategic direction” (Price Waterhouse Coopers, 2007, p. 12). Indeed, all of the school are involved in shared leadership, with school leaders leading with teachers from “the centre of the web of human relationships” (McBeath and McDonald, 2000, p. 20). The literature affirms the leadership potential of teachers given that “many teachers possess capabilities, talents and formal credentials more sophisticated than ever before” (Crowther, Kaagen, Ferguson & Hann, 2002, p. 3).

The model of authentic leadership is gaining popularity as it further engages staff with a desire to be actively involved (Duignan, 2003; Frost & Durrant, 2004). Authentic leadership is “concerned with ethics and morality and with deciding what is significant, what is right and what is worthwhile ... An important characteristic of authenticity for leaders is the search for personal purpose and relational meaning in contemporary life” (Duignan, 2002, pp. 2-3). It is evident that authentic leadership has a focus on the moral dimensions of leadership, embedded as it is in the way leaders relate to each other, the whole school community and their personal values (Duignan & Bhindi, 1997). During this time of ecclesial, educational and social transition and challenge, an authentic leader ideally leads “from the heart and soul as well as from the head and hands” (Duignan, 2002, p. 183). This calls for a radical shift away from much of the traditional conventional wisdom about leadership. It has its foundation in personal integrity and credibility, trusting relationships and commitment and ethical and moral conduct. In this way an authentic leader is transformational.

Transformational leadership is a relationship of mutual elevation that converts followers into leaders and may convert leaders into moral agents (Leithwood, Begley & Cousins, 1992).

It is concerned with values, ethics, standards and long-term goals. Transformational leadership involves assessing followers’ motives, satisfying their needs and treating them as full human beings ... Although the transformational leader plays a pivotal role in precipitating change, followers and leaders are inextricably bound together in the transformational process. (Northouse, 1997, p. 130)

The three broad categories of practice important for leadership success are: setting direction, developing people and developing the institution (Leithwood, 2003). Together with their followers, transformational leaders exercise their passion through shared vision, values embodiment, symbolic actions, and role modelling to achieve a greater purpose. While leaders in Catholic schools face these same challenges, there is always the additional obligation to explicitly institutionalise gospel values. In

this way, they are called to give witness to the beliefs and values of the Catholic tradition.

3.3.2 Catholic School Leadership

The Catholic school witnesses to the wider community through its proclamation of the gospel that is “intrinsic and specific, articulated in practice ... Not the icing on the cake rather it is the substance of the cake” (McEvoy, 2006, p. 143). Chittister (as cited in Prendergast & Monahan, 2003) expresses this as “education that makes a difference, that leads the way, we have to enable students to assess their world, both its raging possibilities and its limitless brutalities, as well as to simply function in it” (p. 23). Hence, Catholic school leaders demonstrate “the leadership of Jesus Christ, adapted to the contemporary context” (McLaughlin, 1997, p. 25).

Catholic school leaders are communal in order to “harness their own and their followers’ knowledge, skills, insights ... able to redefine and reinterpret the educational mission of the Catholic school in order to meet changing and complex cultural conditions” (McLaughlin, 1997, p. 19). This reflects the relational dimension of Catholic school leadership that, if ignored, makes it “difficult to expect that a Catholic school can fulfil its mandate” (McLaughlin, 1997, p. 16). This communal and relational essence of leadership “leads logically to its transforming perspective” (McLaughlin, 1997, p. 18). Jesus’ transformational leadership was characterised by an ability to create and communicate a vision, and empower people to implement the vision (Sofield & Kuhn, 1995).

Jesus personified a transformational approach to leadership that was invitational and empowering, as he formed and instilled in his disciples a sense of mission and sent them out into ministry (Sofield & Juliano, 2000). In this way Jesus promoted a culture of the servant leadership (E.Whitehead & J.Whitehead, 1993). Indeed, service is a key facet of Catholic school leadership because “humility, suffering and service were the integral dynamic of Christ’s leadership” (McLaughlin, 1997, p. 22). Servant leadership has its foundation in personal humility, service of others, a sense of community and shared decision-making (Greenleaf, 1996). Servant leaders see their

role, not in terms of self-gratification, but emphasising the concept of the leader as servant to the institution. Central to this is an ethic of integrity and authenticity that is “dynamic, sustained, and challenging” (Greenleaf, 1996, p. 37), where the desire to serve comes before the desire to lead through coercion or manipulation.

Leaders in Catholic schools face challenges from a pluralism of ecclesial, educational and social contexts. One of the most challenging changes in Catholic school leadership has been the transition from religious to lay leadership (Butler, 2000). The decline in vocations, and increase in the median age of religious, have resulted in religious congregations no longer being able to staff Catholic schools. Consequently, they are currently staffed mostly by lay professionals. This reality offers challenges to the laity who, although professionally competent, have not received the spiritual formation of their religious predecessors (CCE, 2007). Alternatively, members of religious congregations, although theologically and professionally trained, lack an adequate number of people to continue to transmit the charism of their religious congregation (CCE, 2007).

Understandably, the Church recognises the need for a partnership between lay Catholic school leaders and religious that allows for the work of the Church to be accomplished while institutionalising the religious institute charism (CCE, 2007). Lay Catholic school leaders are “the heirs of a tradition of a spirituality established by religious congregations. And therefore, as committed faith leaders, they should convey a sense of personal spiritual vocation as central to their leadership in Catholic schools” (Grace, 2003, p. 72). This may be problematic as lay Catholic school leaders have a domestic and community life outside of the school and means the support for their faith leadership is critical to the success of the transition (Fox, 2000; Leckey, 1999).

The complications of aging and declining numbers of clergy has resulted in the Catholic school becoming the major experience of Church for students, staff and parents: “The weight of tradition, along with religious exclusivity, has all but eroded the communal base of the official churches, and consequently increasing numbers

look elsewhere for that experience” (O’Murchu, 1997, pp. 87-88). Whilst this affords an opportunity for evangelisation, it complicates the role of Catholic school leaders who are now expected to be faith leaders as well as educational leaders:

School leaders have a prime responsibility to guard and enhance the mission integrity of the school ... Mission integrity goes beyond the performance indicators of various kinds and the technical measures of efficiency, effectiveness and value for money calculations. It focuses on the question, what religious, moral and social purposes are served by all this activity? (Grace, 2003, p. 10)

The transition from religious to lay Catholic school leadership has raised questions that threaten to circumvent the identity of Catholic schools (Coughlan, 2009; Hunt, Joseph & Nuzzi, 2002). This is particularly pertinent for leaders in Edmund Rice schools who have an increasing responsibility to redefine the purposes of their Catholic schools.

3.3.3 Edmund Rice Leadership

Leaders in Edmund Rice schools ensure the strategic institutionalisation of the Edmund Rice charism. This invites an adequate understanding and appreciation of the Edmund Rice story and tradition which is an expression of the Edmund Rice charism. This is difficult for leaders in Edmund Rice schools, as Rice “left no spiritual notes, no diary, and no book of conferences as a legacy to his brothers” (Normoyle, 1976, p. vi). The perceptions of what the Edmund Rice charism is, and the ability to institutionalise this identity, becomes critical to the authentic transmission of the charism as a distinctive cultural aspect of the provision of Catholic education:

As Catholic schools in the Edmund Rice tradition we are works of and for our Church; an inclusive Church that shows deep love for the poor and marginalised; a Church which strives to usher in the *Kingdom of God* — the promise of fullness of life and true freedom for all in our troubled world. The Charter for Edmund Rice Education and the broader foundations upon which we stand, clearly direct our mission to the ‘margins’, to the disadvantaged, to those who lack hope. The Church we serve promotes service and

compassionate engagement with the world as indispensable to the way in which Christians worship a loving God who stands with and for the poor. (Tinsey, 2009, p. 2)

The narrative around the Edmund Rice charism has been previously articulated, and there have been developments such as establishment of EREA and *The Charter* which venture to narrow the gap between rhetoric and reality. The current dilemma is that the leaders in Edmund Rice schools are expected to understand and institutionalise the Edmund Rice charism authentically within an institution which is still uncertain as to what the essence of the Edmund Rice charism is (Tinsey, 2009, 2010a, 2010b, 2011, 2012a, 2012b).

It has been argued that the Christian Brothers assured the authenticity of the Edmund Rice charism by their presence and governance (Carroll, 1992). However, given the risk of the charism's dilution and diffusion (Braniff, 2007) the Christian Brothers now attempt to pass on the Edmund Rice charism to lay leadership in an authentic and dignified transition. This responsibility of charism and leadership has been previously highlighted by the Christian Brothers:

The common charism and charism of leadership are different gifts ... There are no hard and fast ways of determining the presence of these gifts; the Holy Spirit can sometimes supply for certain deficiencies. But if those involved in the selection are open to the action of the Holy Spirit, are prayerful and able to discern, and have a firm grip on the realities of the situation in which they are, there is likelihood that their choice will be a good one. (Hickey, 1982, p. 75)

This transition is an organic progression given the expressions of charism are "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" (Hugonnet, 1999, p. 1). This is due to the communal nature of how charism is expressed and is reflected in the vision of EREA:

Both the Christian Brothers and Edmund Rice Education Australia will be seeking to advance the Reign of God through our following of Edmund Rice in our respective ministries, and so we will continue to share the challenge of living out his charism in a contemporary way. (EREA, 2012b, p. 5)

Rice formed a community in order to create a dynamic expression of his values and aspirations. The contemporary responsibility for leaders in Edmund Rice schools is the facilitation of identity and mission which is a concrete expression of the Edmund Rice charism. This influences how the Edmund Rice charism is perceived, invested with meaning and acted upon by students, staff and parents in a contemporary context (Bryk, Lee & Holland, 1993). Indeed, the dynamic nature of the Edmund Rice charism invites leaders in Edmund Rice schools to view change and adaption as viable and necessary according to the changing circumstances (Pope Paul VI, 1971).

As EREA is focused on institutionalising the Edmund Rice charism, leaders in Edmund Rice schools are required to be responsive contemporary contexts, while retaining consistency with the charism. Indeed, the Edmund Rice charism that gives an Edmund Rice school its identity, meaning and purpose and must offer leadership with the criteria to assess their decisions, validate strategic direction and discern reflective practice (EREA, 2011a). In the transition, conventional models of leadership may be inappropriate to Edmund Rice schools because they rely on power and authority to achieve goals (McLaughlin, 1997). Hence, Edmund Rice leadership is guided by strong values and institutional beliefs (Schneiders, 2000).

In the transition from religious to lay leadership, an institutional culture protecting an authentic vision may degenerate when the original vision becomes opaque through the addition of peripheral, historical and cultural customs by leadership (McLaughlin, 1998b). The Christian Brothers themselves highlighted this danger of leadership:

In the first instance, we realise that ministry needs to be constantly evaluated in the light of the mission, otherwise careerism, possessiveness and individualism may result. It is so easy to forget the larger picture and be caught up in 'my work' and the development of 'my kingdom'. (CCB, 2008a, p. 49)

Hickey (1982) generated the term “personal obstacles” to describe this impediment of leadership. Among the personal obstacles are “attachment to sin and to a sinful pattern of behaviour; attachment to what is foreign to the common charism... lack of forgiveness of others; refusal to pray for the graces one needs to live the charisms” (Hickey, p. 77). Hickey also generated the terms “tunnel vision” and “lack of objectivity” to describe personal obstacles in leadership that further complicate the institutionalisation of the Edmund Rice charism. Regarding “tunnel vision” in leadership, Hickey argues:

When religious make the religious life in a particular congregation an absolute, as if nothing existed outside of the congregation and its concerns, they have lost sight of their relationship to the Church as a whole; and they have lost their grip on certain realities of life. This mentality is foreign to the common charism. (p. 78)

This may subsequently lead to a “lack of objectivity” (Hickey, 1982) in leadership that can result in:

wrong conclusions when attempts are made to express an understanding of a founder's charism. Some would see a statement on charism as a way of canonising their own view of the form of life they are leading. But this is obviously an abuse. The action of the Holy Spirit in the life of a founder should be our point of reference when examining our common charism; it would be incorrect to try to fit their founder's life and spirit into our own way of looking at the question. (p. 78)

The *Foundations* (CCB, 2005) document for Edmund Rice schools acknowledges the potential for personal obstacles in leadership and encourages a conviction to live Jesus' mission:

As disciples of Jesus in a new age, we are called to give expression to this same vision by reinterpreting His message for our own times. It is a call not to forget the liberating, but at the same time, dangerous memory of Jesus (Metz, 1980). It is a challenge not to be seduced by a world where we contain and control His message for our own comfort. (p. 8)

This is because leaders in Edmund Rice schools provide their members with a model of a community which is built on a living charism and a Catholic worldview:

We must challenge versions of the world which define success solely in terms of money, accumulation of things and over-emphasis on status and security. Our aim is to equip young people to critique our consumer culture and its version of the good, the well-lived, the important and the meaningful life. How well we do these things should become our guide to authenticity, our measure of success. (Tinsey, 2009, p. 8)

Leaders in Edmund Rice schools are ideally grounded in the need to be present, the need to be compassionate and the imperative to liberate (McLaughlin, 2007). They are called to discern and institutionalise the three foundational beliefs that are distinctive of the Edmund Rice charism (McLaughlin, 2007):

- a radical faith in divine providence;
- a profound sense of the dignity of the person; and
- a heightened sensitivity to the poor and marginalised.

This is reflected through the leader's character and experienced through relationships that aim to (McLaughlin, 2007):

- highlight the primacy and presence of God;
- cultivate a communal ethic of compassion; and
- challenge and transform conditions determining oppression in order to achieve personal and communal liberation.

This educational philosophy will be institutionalised in Edmund Rice schools by leaders who can adapt to change and understand the needs of their community. It is essential for leaders in Edmund Rice schools to understand the meaning of culture so as to be able to understand how the Edmund Rice charism is created, evolves and is institutionalised. Indeed, one of the most important things that leaders do is to create and manage culture (Schein, 2004). Given this, it is appropriate to also review the literature on culture in order to generate the second research question.

3.4 CULTURE

The manifestations of culture are complex and open to interpretation (MacBeath & McGlynn, 2002). Culture is based on the shared history of any given group in order to make itself and its environment more meaningful (Alvesson, 2002). More specifically, it may be considered as:

a pattern of shared basic assumptions that was learned by a group as it solved its problems of external adaption and internal integration that worked well enough to be considered valid and, therefore, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems. (Schein, 2004, p.17)

Implicit in this definition is the notion that culture is a shared experience that may be distinctive to a particular group. Culture is a collective phenomenon comprising beliefs and behaviours centred by shared experiences and assumptions. It is a dynamic that governs institutions and assesses behaviour and processes (O'Brien, 2006). Culture is created through an "organic, evolutionary process that entails the deep involvement of each individual in pursuit of ways and means to promote sustaining and sustainable processes, structures, tasks and commitments" (Mitchell & Sackney, 2000, p. xii). If leaders of institutions do not become conscious of the cultures in which they are embedded, those cultures may manage them (Schein, 2004). Indeed, leaders first create cultures that then determine the criteria for leadership (Schein, 2004).

Indeed, culture is seen as shared basic assumptions of the social system to which individuals belong. Culture is embodied in social relations and rituals such as language, and are made manifest in artefacts and deep underlying values which groups develop (Degenhardt & Duignan, 2010). These includes stories and symbols, knowledge and activities that are considered normal and valuable. These shared basic assumptions are a group creation that develop into deep patterns of beliefs and traditions within the institution (Deal & Peterson, 1999). Often, these operate unconsciously and are transmitted through ideas, knowledge and practices as if "by direct infection from one person to another" (Ridley, 1996, p. 179).

An organisational culture works if those in the institution cooperate (Ridley, 1996). When limited cooperation is evident, an institution will have many subcultures, some of which will be in conflict with each other as “the cultures collide and failure occurs” (Ridley, 1996, pp. 14-15). This process is challenging for an institution, as culture aims to preserve the *status quo* in order to provide predictability (Degenhardt & Duignan, 2010). In order to manage the potential destabilisation of culture, the leader manages the subcultures in order to avoid a “balkanisation” (Hargreaves & Fullan, 1998) of perceptions. The focus during this process is to develop and maintain “shared values and an overarching vision that inspires all community members” (Degenhardt & Duignan, 2010, p. 35).

Culture is a learned concept within a social environment that consists of espoused values and deep underlying assumptions (Schein, 2004). It encompasses not only the structure of an institution, but the norms, beliefs and rituals fundamental to the institutional members. Culture is constructed and renewed by leaders who can adapt to change and understand the needs of their institution and its members (Sergiovanni, 2000). Such insights from the literature are useful for enhancing an understanding of the school as a “continually reinventing culture” (Degenhardt & Duignan, 2010, p. 35). Leaders in schools demonstrate their competency in adapting and changing the layers of operations, organisation, programs, policies, goals and purposes in order to facilitate an authentic culture (Degenhardt & Duignan, 2010).

3.4.1 School Culture

The concept of school culture is acknowledged in the literature as one of the most complex and important, yet most neglected (Degenhardt & Duignan, 2010). School culture can wield “astonishing power in shaping what people think and how they act” (Barth, 2002, p. 8). In order to influence its development, school leaders are required to “be first aware of the culture, the way things are done around here” (Barth, 2002, p. 8). Culture is a powerful influence over the effectiveness of a school as it tells the students, staff and parents what is truly important and how they are to act (Stolp & Smith, 1995). School culture plays a role in affecting school change and achievement and can operate from a paradigm of cynicism and hopelessness

(Degenhardt & Duignan, 2010) to hope and faith (Walker, 2005) and a means to create “a reliable, enabling belief system” (Beare, 2001, p. 19). In order to promote change in schools, school leaders are required to pay ample attention to creating and managing culture (Schein, 2004). It is essential to understand the meaning of culture and its components, so as to be able to understand how it is created, evolves and how this can stabilise innovation and change in schools (Degenhardt & Duignan, 2010).

School culture contributes to the effectiveness of a school’s mission (Marks & McMillan, 2003); is critical to the successful improvement of school performance and teaching and learning (Liebermann, Falk, & Alexander, 1995; Stolp, 1996); offers the framework around which teachers construct, legitimate and preserve their professional identities (Benkin, Edwards & Kelly, 1997); and enables a school to establish its identity (Flynn & Mok, 2002). Any leadership efforts aimed at encouraging continuous school improvement are aimed primarily at the culture of assumptions, rather than the structure of the school:

Culture is an important factor in improving schools ... The heart and soul of a school culture is what people believe, the assumptions people make about how schools work, and what they consider to be true and real. These factors in turn, provide a theory of acceptability that let people know how they should behave. Underneath every school culture is a theory, and every school culture is driven by its theory. (Sergiovanni, 1996, pp. 2-3)

A school culture facilitates the “common assumptions” (Schein, 2004, p. 15) which are the “normative glue that holds a particular school together. With shared visions, values and beliefs at its heart, culture serves as a compass setting, steering people in a common direction” (Sergiovanni, 2000, p. 1). These assumptions are institutionalised through the story, legends and myths of the school, its accepted ways of organising, relating and celebrating, and its defining icons, symbols and rituals (Deal & Peterson, 1999). Saphier and King (1985) name twelve “norms” that give shape and direction to a school’s culture: collegiality; experimentation; high expectations; trust and confidence; tangible support; reaching out to the knowledge

bases; appreciation and recognition; caring, celebration and humour; involvement in decision making; protection of what's important; traditions; and honest, open communication. A school may use these norms to shape its own values and beliefs in order to facilitate their institutionalisation (Dion, 1996).

School culture is complex and dynamic and encompasses the school's operations, organisation, programs, policies, goals and purposes that have been established as its members work together, solve problems, and confront challenges. School leaders are responsible for actively communicating the school's cultural values, norms and beliefs and sharing leadership with others in order to shape how its members think, feel and act as part of the community (Liontos, 1992). It is also important to note that "the external environment may be regarded as the source of many of the values and beliefs that coalesce to form the culture of the school" (Bush, 1995, p. 135). This invites leaders to build the capacity of its members and the institution based on "deep moral purposes about the role of the school in the larger society" (Degenhardt & Duignan, 2010, p. 37). In addition, Catholic schools have an obligation to derive their culture from their Catholic character as an expression of the mission of the Church.

3.4.2 Catholic School Culture

Catholic school culture seeks to create a synthesis between the ecclesial, educational and social contexts which may have a positive or negative impact upon their culture (Bouma, 2006; Gray, 2006). The *Religious Dimension of Education in a Catholic School* (CCE, 1988) attests:

From the first moment that a student sets foot in a Catholic school, he or she ought to have the impression of entering a new environment, one illumined by the light of faith, and having its own unique characteristics. The inspiration of Jesus must be translated from the ideal into the real. The gospel spirit should be evident in a Christian way of thought and life which permeates all facets of the educational climate. (CCE, 1988, par. 25)

The Catholic school culture is derived from its Catholic character and is called to be a living expression of the Kingdom of God: "It is from its Catholic identity that the

school derives its original characteristics and its structure” (CCE, 1998, par. 11). Catholic school culture immerses its members in the shared beliefs, language, symbols, liturgy and activities of the Catholic tradition, and are “a place of integral education of the human person through a clear educational project of which Christ is the foundation” (CCE, 1998, par. 4).

Catholic school culture is an “all-encompassing ‘way of life’ ... and a Catholic vision that provides inspiration and identity, is shaped over time, and is passed from one generation to the next through devices that capture the Catholic imagination such as symbols and traditions” (Cook, 2001, p. 95). It aspires to be an authentic Christian community that is more than just a place for academic learning, and seeks to be a place of complete formation through a strong sense of interpersonal relationships:

Able to create increasingly more profound relations of communion which are themselves educational. It is precisely the presence and life of an educational community, in which all the members participate in a fraternal communion, nourished by a living relationship with Christ and with the Church that makes the Catholic school the environment for an authentically ecclesial experience. (CCE, 2007, par. 14)

Catholic schools seek to implement this relational culture “built on the foundation of shared projected values” (CCE, 2007, par. 5). The communal nature of Catholic school culture is identified in the literature as: “an education in faith, a preferential option for the poor, formation in solidarity and community, education for the common good and academic education for service” (Grace, 2003, p. 125). This premise stems from the belief that the human person finds both God and him/herself only in relationship to others (Grace, 2003). Within the Catholic school culture, the concept of community has not only a sociological, but also a theological sense that works for the service of the Kingdom of God (CCE, 1998; McLaughlin, 2000).

Catholic schools are involved in the contemporary struggle for the formation of young people and for the shaping of their consciousness (Flynn & Mok, 2002). This invites educators to be “willing to offer a permanent commitment to formation and self-

formation regarding a choice of cultural and life values to be made present in the educational community” (CCE, 1977, par. 32). Catholic school culture maintains a reference point from which its members can draw insights on how they might address issues of meaning in their own lives. Such a culture may be transformational for the construction of meaning for the members of a Catholic school (Crawford & Rossiter, 2006). Catholic schools are immersed in a global world where their members are exposed to a range of cultures, religions and value systems resulting in tensions and dissonance in Catholic school culture. Catholic school culture prepares students to live in secular society and be given the analytical tools to critique society in the light of the gospel for the service of the Kingdom of God (Miller, 2005). This helps students meet their responsibilities as citizens and members of the Church, while considering issues of faith in order to support a cohesive and resilient society (Angelico, 2006). This highlights the reality that Catholic schools have “not come into being as a private initiative ... having by its nature a public character” (CCE, 1998, par. 16).

The ongoing success of Catholic schools has been partly linked to their academic success (Flynn & Mok, 2002; Grace, 2003). This has, over time, led to improved socio-economic status of Catholics. Subsequently, many Catholic schools now compete in a marketplace with a clientele that has different ethnic, ecclesial and class bases (BCE, 2009; Crittenden, 2007; West, 2012). Indeed, Catholic schools may “help to reproduce the ruling strata of society, socializing the young in values of traditional leadership and conservative citizenship” (Anderson, 1992, p. 220). The consequences of this may be that Catholic schools may have become “incorporated into a secular marketplace for education which may weaken their relation with the sacred and the spiritual and the distinctive culture of Catholicity itself” (Grace, 2003, p. 4). This has resulted in a possible weakening of the Catholic school culture as Catholic schools risk “tailoring themselves not so much to the mission but to consumer demand” (O’Keefe, 2003 p. 101).

An increasing number of Catholic school members are less engaged with the formal life of the Church (BCE, 2009; CCE, 1998; Hughes, 2007). In addition, Catholic schools are almost the only contact many Catholics have with the formal life of the

Church (Coughlan, 2009; Tacey, 2003). Given this, the Catholic school is a sacred place where there is a sense of connection to, and identity with, the service of the Kingdom of God (Cahill, 2006). Some theorists (Grace, 2003; Cahill 2006) claim that Catholic schools are the new “church”, given that “in contemporary Australia, for most Catholics, the Catholic school, more than any other Church instrumentally, plays a significant contribution to witnessing to convene a catalyst for the promotion of the reign of God” (McLaughlin, 1998a, p. 19). Accordingly, the future Catholic school culture will continue to reflect an interpretation of the gospel for the service of the Kingdom of God and will be characterised by (Coughlan, 2009, p. 30):

- An almost completely lay administration of Catholic schools;
- The almost complete disappearance of members of religious congregations in Catholic schools;
- The very successful integration of Catholic identity into mainstream Australia, a type of ‘embourgeoisement, and greater social mobility’ (Hornsby-Smith, 2000, p. 370) greater amongst the Catholic population than in any other group;
- The enrolment of children of other faiths into Catholic schools;
- An increased percentage of non-Catholic, or non-practising Catholic teachers and pupils;
- A perceived lack of credibility with the church’s responses to moral and societal problems;
- An ageing population of ‘practising’ Catholics;
- A better educated and more theologically literate laity;
- The continued secularisation of Australian society;
- Decreasing sense of identity with a particular religious denomination; and
- Being dependent on government funding to the extent that Catholic schools could no longer exist without it. (Gilroy, 1998, Belmonte et. al., 2006)

Catholic schools introduce their members to a view of the world, embedded in the culture of the school and founded on the gospel for the service of the Kingdom of God. This world view is expressed through its beliefs, values and practices, its building of relationships, social and physical environment and its organisational

structures and procedures. Catholic school culture offers its members a sense of connection and meaning amidst a secular world of disconnection and apathy. This highlights the need for the culture of Catholic schools to be counter-cultural, challenging negative societal influences that impact upon the common good (CCE, 1977, Flannery, 1996). The validity of these assertions will have profound effects on the future direction of Catholic school culture.

3.4.3 Edmund Rice Culture

The Edmund Rice charism forms part of the myths, traditions and stories that contribute to the culture of an Edmund Rice school, and provide clarity of identity and mission (Angus, 1986). Indeed, a charism that is alive and active within a school community will inform every institutional layer of the culture of an Edmund Rice school (Cook, 2004). It is the charism that places the service of the Kingdom of God at the heart of Edmund Rice schools:

EREA is blessed to be able to forge its identity within the context of a broad vision serving the Reign of God. The foundations have been laid by the vision that has inspired the Christian Brothers and the charism of Edmund Rice. This gives EREA a broad canvas and much freedom to claim its identity within the Church ... This freedom behoves EREA to become a national leader in Catholic education that gives priority to service, inclusion and an active preferential option for those at the margins of our society ... We must continue to provide leadership in Catholic education by providing a space within the Church where these priorities can be celebrated and expanded. (Tinsey, 2012b, p. 2)

If the culture of an Edmund Rice school remains faithful to its founding charism and to the gospel, then it promotes a charismatic culture where the gospel can be incarnated, bringing vitality to its institutional life. In this regard, the Edmund Rice charism must lie at the core of the culture of an Edmund Rice school otherwise its authenticity may be questioned (Tinsey, 2012a).

Indeed, religious institute schools exhibit stronger and more cohesive school cultures when charism is expressed as a means of strengthening the effectiveness of the identity and mission: “The charism of the founder and the spirit of the order are intended to be significant influences upon the culture and work of those Catholic schools derived from these traditions and origins” (Grace, 2003, p. 129). EREA “continue Catholic education in accord with that charism of Blessed Edmund Rice” (EREA, 2009, p.5), and is responsible for the implementation of the educational mission of the Church and the Christian Brothers. As part of this responsibility, Tinsey (2012b) asserts:

Our engagement with the broader Church must be proactive, clearly articulated, transparent and orientated towards partnership. So, let us [have] a clear commitment to work with and for our Church.

- A generous and inclusive Church that shows deep love for the marginalised;
- A Church that strives to usher in the Reign of God: the promise of fullness of life and true freedom for all in our troubled world;
- A Church that proclaims inclusion to be at the heart of the Gospel, and exclusion in its many forms, its greatest betrayal; and
- A Church that knows that a school’s capacity to make a difference is not simply dependent on its physical resources, but on humble resolve within the community to build the Reign of God and embrace solidarity with the excluded ones. (pp. 1-2)

With EREA, the Edmund Rice charism will ideally find a new home in which it can be institutionalised to maturation, whilst developing a unique cultural aspect to the provision of Catholic education appropriate to a contemporary context. This added dimension reveals itself in the development of a distinctive Edmund Rice culture.

A tension between the Edmund Rice charism and Edmund Rice culture has been an ongoing conflict (Angus, 1986):

We must not let fear, attachment to the past or seduction by other agendas deter us from being single-minded in our commitment to a vision for Edmund

Rice education in which we proclaim education as liberation, as a means of experiencing full humanity and the vehicle of 'good news' to those who are at the margins of our society. Let us continue to challenge one another and have those difficult conversations as we journey into deeper authenticity. To do anything less is to betray the mission we have been given and the foundations upon which we stand. (Tinsey, 2012b, p. 2)

This tension originates from the election of Brother Michael Paul Riordan as Rice's successor as Superior General in the years of Rice's difficult retirement. Riordan is a contentious figure in the story of Rice, as his election ushered in a period of conflict, manipulation and dissembling of Edmund Rice culture in his schools (Hickey, 1991). Given financial realities, Riordan focused the culture of Christian Brothers' schools on the priority of academic success that led to a tradition of inflexibility in the face of changing conditions. This desire for Christian Brothers' schools to be successful was an expression of a false charism or "pseudo-charism" (Hickey, 1991, p.111). Hickey (1982) used the term "misplaced loyalties" to refer to certain institutional practices that belonged to a particular period of history that, in all good faith, are perceived to be central to the contemporary identity of the institution. Hickey (1982) asserts that "this makes it difficult, even painful, to think more deeply about the charism" (p. 76) and leads to a dynamic where:

if customs are given too high a priority and uniformity is the value by which everything else is judged, the life of the common charism is seriously inhibited, perhaps even extinguished. When loyalties are misplaced, an institute which thinks it is being faithful to its founder's charism is faithful only to a name; in critical situations the wrong choices are made. (p. 76)

Hickey (1982) used the term "work-orientated" to describe this institutional dynamic:

If the congregation becomes work-orientated, particularly if the work has been done successfully over a period, there is an unwillingness to accept the changes that have taken place in the world and in the Church... When work dominates, there is no time to look at the roots of one's life. Rather, there is the assumption that all that needs to be done for the good of the Church is to

keep pushing ahead along well-established paths. Sensitivity to the Spirit has weakened, perhaps disappeared; it is as if the Spirit, having given the original inspiration, has departed from the scene. (p. 76)

During his retirement, Rice witnessed this shift in culture in his schools from a focus on Christ appealing to his followers through the poor for the service of the Kingdom of God, to a focus on the institution itself. In contrast, Riordan believed the “people were being helped if the school had reached such a degree of efficiency that it could compare favourably with other schools” (Hickey, 1991, p.111).

During the more recent transition of presence and governance from the Christian Brothers to EREA, there is the possible risk of the gradual dilution of the Edmund Rice charism where Edmund Rice schools lose their special culture and their charism.

However, the issue of inertia needs to be addressed in any change or renewal process. Inertia is a powerful constraint to change; change is easily resisted. Since it involves a significant shift in one subject of reality and calls for a different requirement for action, any change can be perceived to be threatening and confusing (Hargreaves, 2004). In brief, change leadership calls to the contextual sensitivity, an appreciation of complexity, discernment of the balance between direction and diversity, a recognition of the emotional dimension of the process and an attention to culture building. These are perspectives against which the significant change represented by the establishment of EREA will need to be considered. (Cummins & Bezzina, 2012, p. 20)

As a way of addressing this challenge, Edmund Rice schools are linked through their commitment to *The Charter* (EREA, 2011a). *The Charter*, a proclamation of an authentic expression of EREA, describes the cultural aspirations of an Edmund Rice school, and helps inform the authentic development of the Edmund Rice charism within a particular school’s identity. The practical expressions of *The Charter* are intended to be developed, and the foundation of all planning, policy and practice, formation and reflection occur. *The Charter* uses the four “touchstones” of Liberating

Education, Gospel Spirituality, Inclusive Community and Justice and Solidarity that are authentically linked with the Edmund Rice charism (EREA, 2011a).

The Charter affords a catalyst in questioning the authenticity of Edmund Rice culture as institutionalised in Edmund Rice schools, as historically there has been dissonance and disconnection between the Edmund Rice charism and Edmund Rice culture (Angus, 1982, 1985, 1986; Keogh, 2008; McLaughlin, 2007, Tinsey, 2011). There is a need for the identification and understanding of the Edmund Rice charism and its congruence with Edmund Rice culture, and a process for leaders in Edmund Rice schools to institutionalise this charism (Angus, 1986):

Edmund Rice schools are called to be places where the priorities of the Christian Gospel are brought to bear on and in dialogue with every facet of school life. They are places where individuals form relationships with Christ, and hearts and minds are forever changed. The Jesus we proclaim described his mission as bringing life in its fullness to the whole of humankind. Our schools need to be places where ... all of the community ... can experience Christ and the power of that presence to make deep meaning of life.

A Catholic school is challenged to evangelise, or make permeable to the Gospel, its own structures, culture and curriculum. Priorities, structures, values, budgets, procedures and practices ... must be permeable to the values of the Gospel. Not only must our mission statements, policies and formal utterances be directed by a Gospel perspective, but also those 'hidden' elements that are part of the school's life and culture. (Tinsey, 2009, p. 2)

Edmund Rice culture can be understood as the way things are done, how the school community is experienced and the lens through which experiences are viewed, interpreted and given meaning by the students, staff and parents of an Edmund Rice school. The Edmund Rice charism is the lens through which these components are facilitated. Subsequently, the meanings given to experiences are validated through the school's operations, organisation, programs, policies, goals and purposes through which the collective consciousness of the students, staff and parents is formed.

3.4.4 Research Question Two

This assumption of leadership as a culture creation is a common theme in the literature. In order to achieve this, Identity Leaders must be dependent on integrity, trust and relationships. This is achieved when they embody the Edmund Rice charism and invite a common dedication to the achievement of its educational mission. A connection exists between the authenticity of an Edmund Rice school and the leadership it offers, in order to ensure the strategic institutionalisation of the Edmund Rice charism. The perceptions of what the Edmund Rice charism is, and the ability to institutionalise this identity within their Edmund Rice school, becomes critical to the authentic transmission of the charism appropriate to a contemporary context. The current dilemma is that Identity Leaders are expected to understand and authentically institutionalise the Edmund Rice charism within an institution still uncertain as to what the essence of the Edmund Rice charism is, and whether it is in the best interests of the school and EREA to promote this challenging Edmund Rice charism fully. It has been argued that this has historically caused a dissonance between charism and culture in Edmund Rice schools.

For an Edmund Rice school, the Edmund Rice charism must contribute to the culture of the school, otherwise its authenticity may be questioned. Given the dynamic nature of charism, it is the process of reflection on the Edmund Rice charism, and institutionalising this within the culture of a school, that is the particular responsibility of Identity Leaders. Failure to do this may lead to an ongoing dissonance and disconnection between the Edmund Rice charism and the culture of an Edmund Rice school, resulting in the promotion of a domesticated “pseudo-charism” (Hickey, 1982). This results in layers of operations, organisation, programs, policies, goals and purposes of an Edmund Rice school preserving the institution itself rather than the fundamental charism and identity of the institution (Angus, 1986). Therefore, an exploration of how Identity Leaders ensure the Edmund Rice charism is an integral element of the culture of their school is warranted, hence the second research question:

How do Identity Leaders institutionalise the Edmund Rice charism in their school?

CHAPTER FOUR

DESIGN OF THE RESEARCH

4.1 INTRODUCTION

The purpose of the research is to explore how Identity Leaders perceive and institutionalise the Edmund Rice charism. The purpose of this chapter is to explain and justify the research design which is “the logic that links the data to be collected (and the conclusions to be drawn) to the initial questions of the study” (Yin, 2003, p. 19). The research questions which focus the conduct of the research design are:

1. *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?*
2. *How do Identity Leaders institutionalise the Edmund Rice charism in their school?*

A theoretical framework offers a philosophical foundation that gives direction and structure to the research design, and determines the data-gathering strategies and analysis for the research (Creswell, 2008). The components of the framework are the researcher’s epistemology, theoretical perspective, methodology and data-gathering strategies. These components are linked to the research purpose and questions (Crotty, 1998). Epistemology is a theory of knowledge which is embedded in the theoretical perspective and concerns the nature of knowledge and learning (Crotty, 1998). The research adopts the epistemological framework of constructionism to explore and provide meaning of the phenomenon of Identity Leaders’ perceptions and institutionalisation of the Edmund Rice charism (Creswell, 2008).

The theoretical perspective for the research is the philosophical stance that informs the methodology (Crotty, 1998). The research is contextualised, and the philosophical assumptions that guide the research are based on the researcher’s understanding of reality, and confirmed or modified through the knowledge constructed from this perspective (Creswell, 2008). The research is concerned with “the nature of human beings, the nature of the environment, and the interaction between the two” (Munhall 1989, p. 21). The theoretical perspective adopted is interpretivism, grounded in the social theory of symbolic interactionism (Creswell,

2008). This offers a philosophical basis for the study to draw a deep understanding of the social life-world of Identity Leaders (Charon, 2007; Crotty, 1998; Neuman, 2006).

A case study methodology is adopted for the research as it explores a particular phenomenon within a bounded context (Merriam, 1998). This is consistent with the research purposes' epistemology and theoretical perspective. The bounded context is Identity Leaders in EREA schools. The data-gathering strategies employed to gather data from the research participants are questionnaire and semi-structured interview. Table 4.1 is a diagrammatic illustration of the theoretical framework underpinning the research design. Each element informs the other and is addressed in detail within this chapter.

Table 4.1: Research Framework.

<i>Epistemology</i>	Constructionism
<i>Theoretical Perspective</i>	Interpretivism Symbolic Interactionism
<i>Research Methodology</i>	Case Study
<i>Research Methods</i>	Questionnaire Semi-Structured Interview

4.2 EPISTEMOLOGY

The focus of epistemology is that knowledge is legitimate and adequate (Crotty, 1998). The epistemology adopted for the study is constructionism, as it aims to provide understanding and legitimacy of reality from the Identity Leaders' perspective at a particular time (Crotty, 1998, p. 9). This offers flexibility in the exploration of emerging concepts and theories that describe and explain a social phenomenon (Crotty, 1998). Constructionism emphasises that culture influences the way phenomena are interpreted by individuals who construct a view of reality as a product of social interaction reflecting their social and historical perspectives (Creswell, 2008; De Koster et al., 2004). These constructed meaning systems

continue to be negotiated through social interactions which produce the narratives that constitute reality (De Koster et al., 2004; Pring, 2000). Perceptions of reality are contingent upon human practices being constructed in, and out of, interaction between humans, and developed and transmitted within a social context (Pring, 2000). Constructionism espouses the influence of the culture in shaping the way phenomena are interpreted by individuals (Crotty, 1998). Consequently, constructionism rejects that “truth” is waiting to be found, but rather meaning is negotiated and neither subjective nor objective, given multiple and conflicting constructions of reality (Charon, 2007; Creswell, 2008). The constructed reality is subject to continuous renewal as the constructors become more informed and sophisticated within their social context.

Constructionism is appropriate for the research as it views meaning as a transactional “invitation to reinterpretation” (Crotty, 1998, p. 51) within a cultural, historical and social reality “in the form of multiple, intangible mental constructions, socially and experientially based, local and specific in nature” (Price, 2008, p. 108). What is of importance for the research is not observable social action, but rather the meaning system arising from Identity Leaders’ perceptions of their negotiated reality. The differences in the constructions of meaning may be multiple and conflicting, however, they offer a meaningful interpretation of experiences. Constructivism rejects the notion that there is an objective truth so the negotiated meaning system is continually revised as meaning becomes more informed (Guba & Lincoln, 1994).

The focus of the study is the meaning of reality Identity Leaders construct from their experiences concerning the Edmund Rice charism, leadership and culture in Edmund Rice schools. Across the different contexts alternate and legitimate interpretations of the same phenomenon occur. These interpretations rely on the Identity Leaders perceptions of their situation (Schwandt, 1994). Therefore, the theoretical framework for the study supports the exploration of making sense of the meanings Identity Leaders have about their world (Creswell, 2008). As the epistemology informs the theoretical perspective, so constructionism informs interpretivist views (Crotty, 1998).

4.3 THEORETICAL PERSPECTIVE

The theoretical perspective is a set of assumptions about the nature of society and of social behaviour that offers an epistemological foundation for the direction and structure of the research (Blumer, 1998; O'Donoghue, 2007). The theoretical perspective adopted for the study is interpretivism, which is based on a way of viewing and constructing an understanding of the world (Blumer, 1998). An interpretivist perspective assumes that social reality is a process of interactions where people negotiate meaning based on culturally-derived and historically-situated perceptions and interpretation (Neuman, 2006; O'Donoghue, 2007). This negotiated meaning is an internally-experienced sense of reality that is a product of social processes (Pring, 2000). Consequently, there can be multiple realities comprising of indiscriminate perceptions and meanings that may differ across time and place (Crotty, 1998; O'Donoghue, 2007).

Interpretivism places a priority on “searching for, uncovering, interpreting and illuminating the meanings of what is happening, being done, being understood or being interpreted by the participants” (Harney, 1997, p. 168). The interpretivist paradigm is concerned with understanding multiple and complex meanings in order to arrive at understandings and interpretations of how people create and maintain their social worlds (Mellor, 2005; Neuman, 2006). Many may be constructed differently by each Identity Leader as they make sense of their perceptions through social interaction (Crotty, 1998). Research undertaken within the interpretivist perspective, concerns individuals or small groups of people, and as such, the research seeks to understand individual cases rather than collective generalisations (Gibbons & Sanderson, 2002).

Interpretivism is appropriate for the research, as the focus is the exploration of the perceptions and actions of Identity Leaders (Kaplan & Maxwell, 1994). EREA aspires to reference their perceptions and action to the Edmund Rice charism. Interpretivism is alert to “culturally-derived and historically-situated interpretations of the social life world” (Crotty, 1998, p. 67). Identity Leaders have a role in interpreting the everyday activities of the school; and meaning-making is one of the functions of the school

community (Crotty, 1998). Through adoption of an interpretivist approach, the research examines the perspectives of Identity Leaders and how and with whom, they negotiate the meaning of their work in their school.

The research orientation of interpretivism that frames the research design is symbolic interactionism, as the study aims to construct meaning of Identity Leaders' complex social interactions. Symbolic interactionism is concerned with the study of humans in their social worlds where behaviour is based on the meanings things have for them (Stake, 1995). These meanings arise from social interactions and are negotiated through an interpretive process (O'Donoghue, 2007). Symbolic interactionism attempts to offer an understanding of perspective, inter-subjectivity, motive and reason as to how people negotiate reality, and how they act in relation to their perceptions. Behaviour derives from social interaction as an exchange of gestures which involves the use of symbols that individuals encounter (Charon, 2007). During this interaction, a process of symbolic communication between social actors occurs that generates meanings of "self" (Charon, 2007; Neuman, 2006). The concept of "self" relates to the way people attach meaning to, and act regarding, particular phenomena. Indeed, the "self" is both a product and a producer of relations with other people and phenomena, where an individual's "self" is constructed of the social "self" (Charon, 2007).

Symbolic interactionism is appropriate for the research, as Identity Leaders are not locked into patterns determined by their past, but respond to perceptions of phenomena in which social interaction occurs (Dimmock & O'Donoghue, 1997). It is through these perceptions and subsequent interpretations that people find meaning (Charon, 2007). The theoretical perspective offers the research a foundation from which to explore the shared realities that arise from the individual perceptions, experiences and contexts of identity Leaders. The research recognises that the nature of Identity Leaders' perceptions exist in a state of contextual flux over time, contexts and individuals involved, where the insights gained are constructed and reconstructed during social interaction (Charon, 2007).

The research assumes that meaning may be situational, multiple, diverse and not universal (Charon, 2007; Mellor, 2005). This strengthens the research as it seeks not to prove or disprove a theory, but rather to better understand the phenomenon of how the Edmund Rice charism is perceived and institutionalised by this group of Identity Leaders. This is consistent with the belief within symbolic interactionism that people do not respond to their environment; rather they shape, define and use their environment in a constantly changing social process dependent upon context (Tuite, 2007). The context of this research, and the perceptions of Identity Leaders, exist within a unique social context, governance structure and tradition, whilst as individuals, Identity Leaders bring a distinctive perception arising from their contextual, personal and professional experience. Identity Leaders interpret situations and respond in creative and unpredictable ways, where meanings emerge that are deeply affected by the charism, leadership and culture within their schools. The theoretical perspectives of interpretivism and symbolic interactionism govern the choice of methodology.

4.4 RESEARCH METHODOLOGY

A research methodology is “a model, which entails theoretical principles as well as a framework that offers guidelines about how research is done in the context of a particular paradigm” (Sarantakos, 2005, p. 6). The research methodology selected is “case study” in order to focus the research design, organise data-gathering strategies and gain an in-depth understanding of the research purpose. This is appropriate for the research, as multiple sources of evidence are being used to focus on social phenomenon where boundaries between phenomenon and social reality are not always clearly defined (Flyvbjerg, 2004; Yin, 2003). In this case, it is the perceptions and institutionalisation of the Edmund Rice charism as it is understood by Identity Leaders. The choice of case study methodology allows the use of a wide variety of data-gathering strategies that support the “process rather than outcomes, context rather than specific variable, discovery rather than confirmation” (Merriam, 1998, p. 19). It is appropriate for the research as it is an intensive description and analysis of the bounded and integrated perceptions, meanings and experiences of Identity Leaders in their everyday school cultural and social context.

The case study methodology allows the researcher to explore features of the case; create reasonable interpretations and test their trustworthiness; and construct an argument and relate it to scholarly literature and convey this argument to an audience (Bassey, 1999). Case study methodology is appropriate for the research, as it is robust and allows for generalisations about this particular bounded context, while at the same time recognising the complexities of the perceptions and institutionalisation of the Edmund Rice charism (Gillham, 2000). Building theory from case study methodology is an iterative process involving constant iteration backward and forward between steps. This process entails divergences of new ways of understanding the data and convergence of a single theoretical framework (Bassey, 1999).

The aim of the case study is to give voice to the participants and represent the case authentically (Hammersley & Gromm, 2004). The suggested study outcomes will be rather inconclusive, and will not provide one perspective of seeing the phenomena as case study methodology “is not to represent the world, but to represent the case” (Neuman, 2006, p. 158). The study offers a voice to the experiences of the Identity Leaders as they interact and respond to the ecclesial, educational and social contexts that influence Edmund Rice schools.

4.5 RESEARCH PARTICIPANTS

Purposive selection of research participants entails defining the specific group for inclusion in the research in order that the data address the research question (Creswell, 2008; Merriam, 1998). It is appropriate that Identity Leaders in Edmund Rice schools in EREA are the purposefully selected participants as they “represent some characteristic the investigator seeks to study” (Creswell, 2008, p. 155). The participants invited to complete the open-ended questionnaire were all thirty three Identity Leaders in EREA schools. Of these, twenty-one consented to participate in the open-ended questionnaire. All thirty three Identity Leaders were also invited to participate in a subsequent semi-structured interview in order to clarify and expand on themes raised from the questionnaires (Appendix E). Of these, sixteen consented to participate in the semi-structured interview.

In order to gather data from EREA and Christian Brothers leadership, the EREA Executive Director, the EREA Director of Identity and Christian Brothers who currently hold or previously held executive positions were invited to participate in a semi-structured interview. EREA were included because of their responsibility towards the Identity Leaders, and the implementation of the educational mission of the Church and the Christian Brothers in accord with the Edmund Rice charism. The Christian Brothers were included because the transition from religious to lay leadership and governance is of particular concern to the research. The purpose of their inclusion after the exploratory stage was to clarify and expand on themes raised from the data from Identity Leaders' questionnaires (Appendix F). This purposeful selection gives access to participants whose knowledge and opinions provide "information-rich insights" to the research questions (Hancock & Algozzine, 2006). Both the EREA Executive Director, the EREA Director of Identity and all ten Christian Brothers consented to participate in the semi-structured interview. Each interview with the participants was conducted by phone where a face-to-face interview was not possible, and audio-taped for ease of facilitation and accuracy of transcription.

Table 4.2, Table 4.3 and Table 4.4 are diagrammatic illustrations of the number of participants as well as the profiles of the schools engaged in the semi-structured interviews:

Table 4.2: Number of Participants for Semi-Structured Interview.

<i>Title</i>	<i>Invited</i>	<i>Participants</i>
Identity Leader	33	16
Christian Brother	10	10
EREA Director	2	2

Table 4.3: Identity Leader Profiles for Semi-Structured Interview.

Characteristic	Number
Region	
Northern	6
Eastern	5
Southern	4
Western	1
Gender	
Male	14
Female	2
Length of Service in Edmund Rice Schools	
0-10 Years	9
11-20 Years	5
21+ Years	2

Table 4.4: Identity Leader School Profiles for Semi-Structured Interview.

Characteristic	Number
Location	
Rural	6
Urban	10
Type	
Secondary (7-12)	6
Combined (P-12)	6
Secondary Boarding (7-12)	3
Combined Boarding (P-12)	1
Size	
Small (<600 students)	2
Medium (600-1000 students)	3
Large (>1000 students)	11
Tuition (indicative of fees paid by parents from the low to high socio-economic groupings)	
Low (<\$2500)	2
Medium (\$2500-\$6000)	7
High (>\$6000)	7

4.6 DATA-GATHERING STRATEGIES

Case study methodology adopts data-gathering strategies that involve a broad variety of techniques (Patton, 1990). The two data-gathering strategies for the research are open-ended questionnaire and semi-structured interview.

4.6.1 Open-Ended Questionnaire

An open-ended questionnaire was used to generate insights into Identity Leaders' perceptions, attitudes and beliefs (Creswell, 2008). The open-ended questionnaire invites participants to respond to a range of general questions regarding their perceptions of a phenomenon. The subsequent data were the foundation for further data gathering and exploration through the semi-structured interviews (Creswell, 2008). An open-ended questionnaire is more suited to the structured techniques of survey data gathering, as its strengths include accuracy, convenience and "mode of enquiry for making inferences about a large group of people from data drawn on a relatively small number of individuals from that group" (Marshall & Rossman, 1999, p. 97).

All Identity Leaders in EREA were contacted by the researcher and invited to respond to the research questionnaire (Appendix G). This was mailed along with information detailing the purpose of the research, criteria for participation, an explanation of the research design, an outline of the data gathering methods, expectations of the research, how new understandings would be conveyed back to research participants and details of ethics clearance. In administering the open-ended questionnaire the researcher assumes that Identity Leaders respond sincerely through self-report (Creswell, 2008). The research addressed this through ensuring the design appropriateness of the questionnaire and strict measures of confidentiality for Identity Leaders. Limitations exist with open-ended questionnaire as a research method concerning the researcher's absence during the data gathering. As a means of addressing these limitations of the data gathering strategy, the research method of interview in the form of semi-structured interview was also appropriate for the research.

4.6.2 Semi-Structured Interview

The semi-structured interview was appropriate for this research because it seeks to focus the dialogue with each participant on identified themes such as charisma, leadership and culture (Patton, 2002; Sarantakos, 2005). This allowed closer exploration of themes and involved “isolating important elements within the situation and describing the situation in relation to those elements” (Blumer, 1998, p. 42). Relevant themes and questions which emerge from previous data-gathering strategies provided the framework for the semi-structured interviews. The research questions guided the semi-structured interview, and focused the broader framework of questions developed from the analysis of the questionnaire data, in order to enable the research to respond to the emerging perceptions of the phenomenon by Identity Leaders (Appendix H). The researcher used a participatory style through open-ended questions, seeking an in-depth understanding of the inferences on Identity Leaders’ perceptions and institutionalisation of the Edmund Rice charisma. With the permission of the participants, the semi-structured interviews were tape recorded and transcribed. Copies of interview transcripts were distributed to all research participants for their verification. As a means of addressing potential limitations related to semi-structured interview, several measures to increase the accuracy and validity of the data collected are outlined in Section 4.8 and Section 4.9.

4.7 ANALYSIS OF DATA

The collection and analysis of data was simultaneous and ongoing as the researcher interpreted the consistent and conflicting perceptions of Identity Leaders in order to outline a deeper understanding of the phenomenon (Hollway & Jefferson, 2002; Merriam, 1998). The following principles of analysis were incorporated in the design: analysis relies upon all the relevant evidence; analysis takes account of opposing interpretations; analysis addresses the most significant aspects of the case study; and the researcher brings prior expert knowledge to the case study (Yin, 2003).

The analysis of data in the research was a dynamic and inductive process that enabled the patterns and themes to “emerge out of the data rather than being imposed on them prior to data collection and analysis” (Patton, 1990, p. 390). This


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graph TD; A[Data Collection] --> B[Data Display]; B --> C[Reflection on Data]; C --> D[Data Distillation]; D --> E[Generation of Themes]; E --> F[Story Interpretation]; F --> G[Research Conclusions]; G --> A; G --> B; G --> C; G --> D; G --> E; C --> B; E --> D; F --> E; G --> F; style C fill:#f9f9f9,stroke:#333,stroke-width:1px; style E fill:#f9f9f9,stroke:#333,stroke-width:1px; style F fill:#f9f9f9,stroke:#333,stroke-width:1px;
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The flowchart illustrates the iterative and simultaneous process of data analysis. It begins with **Data Collection**, followed by **Data Display**, **Reflection on Data** (highlighted in light grey), **Data Distillation**, **Generation of Themes** (highlighted in light grey), **Story Interpretation** (highlighted in light grey), and finally **Research Conclusions**. The process is iterative, with feedback loops from **Research Conclusions** back to each of the preceding steps. Additionally, there are simultaneous feedback loops from **Reflection on Data** back to **Data Display**, and from **Generation of Themes** back to **Data Distillation**, and from **Story Interpretation** back to **Generation of Themes**.

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simultaneously code and analyse data in order to generate p

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“inductive category coding” (Maykut & Morehouse, 1994, p. 86). A “code” is a word or phrase “that symbolically assigns a summit of salient, essence capturing, and/or evocative attribute for a portion of language-based or visual data” (Saldana, 2009, p. 3). The researcher reduces large bodies of data into manageable and meaningful category codes by comparing “specific incidents in the data. The research refines these concepts, identifies their properties, explores their relationships to one another and integrates them into a coherent theory” (Taylor & Bogdan, 1998, p. 126). Subsequently, the original categories are “changed, merged or omitted; new categories are generated; and new relationships are discovered” (Maykut & Morehouse, 1994, p. 86). This framework is consistent with the symbolic interactionist perspective.

4.7.2 Exploring and Coding the Data

Coding is “the process of segmenting and labelling text to form descriptions and broad themes in the data” (Creswell, 2008, p. 450), so that they can easily be retrieved at a later stage for further comparison and analysis (Strauss & Corbin, 1990b). It is not just labelling, it is linking: “it leads you from the data to the idea, and from the idea to all the data pertaining to that idea” (Richards & Morse, 2007, p.137). Coding is conducted in a flexible manner to reflect the changing situations throughout the data gathering, analysis, and theory development. This is done in order to generate “the salient themes, recurring language, and patterns of belief” (Anfara, Brown & Manigione, 2002, p. 31). Initially, the researcher facilitates a process of “code mapping” (Anfara, Brown & Manigione, 2002, p. 32), where the data collected in the questionnaire and semi-structured interview is distilled into manageable categories, meanings and insights using the constant comparative method. During this process, the researcher alternates between “the logical construction and the actual data in a search for meaningful patterns” (Patton, 1990, p. 411). Coding has been described as “the bones of your analysis” (Charmaz, 2006, p. 45) and entails continuous refinement where “flexibility is required to accommodate fresh observations and new directions in the analysis” (Dey, 1993, p. 111).

Coding is a cyclical act. The process of “code mapping” (Anfara, Brown & Manigione, 2002, p. 32) initially entails “open coding”, where the data is broken down to allow close examination and comparison of similarities and differences (O'Donoghue, 2007). This is where single words or short phrases are categorised to produce a broad assortment of general codes by their units of meaning in relation to the research questions. Open coding develops initial categories from the text to find meaning (Strauss & Corbin, 1998). This process allows the researcher to “remain open to all possible theoretical directions indicated by your reading of the data” (Charmaz, 2006, p. 46) in order to reflect on the contents and nuances of the data. These coded categories are then associated to a priori (drawn from pre-existing theories), or grounded (emerging from the data) themes or concepts related to the phenomenon (Flick, 1998). “Axial coding” (Flick, 1998) is the next phase of coding where connections are identified between categories and sub-categories of the initial “open coded” categories. The goal of this process is to synthesise categories into explanatory units that develop a sense of thematic organisation and build rich data concepts of relationships (Strauss & Corbin, 1998). These categories provide a focused view for data analysis.

A “theme” is an outcome of coding, and not something that is in itself coded, and is a phrase “that identifies what a unit of data is about and/or what it means” (Saldana, 2009, p. 139). The themes are then examined, refined and elaborated upon in order to determine more abstract categories and themes (Strauss & Corbin, 1990a). The subsequent “axial” categories are enriched by their growing relationship with other categories (Flick, 1998). The constant comparative method invites the researcher to use inductive thinking to develop relational categories and themes, as well as deductive thinking in order to test conflicting relational categories and themes (Flick, 1998). Subsequently, the relational categories and themes at a higher level of abstraction that are most relevant to the research questions, and can be justified with evidence from the data, are selected from the developed codes (Strauss & Corbin, 1990a). Finally, a process of “selective coding” (Strauss & Corbin, 1998) aims to “elaborate the core category around which the other developed categories can be grouped, and by which they are integrated; in this way the story of the case

is elaborated or formulated” (Flick, 1998, p. 185). During this process, the integration of categories generated and developed through open and axial coding results in theory building. From this, a general overview of the perception and institutionalisation of the Edmund Rice charism emerges as the basis for generating a fully integrated, grounded theory (Strauss & Corbin, 1998).

During the research, coding was delayed until after data from participants were collected. Otherwise codes may have been established from the researcher’s bias and perceptions of the phenomenon. This may have potentially compromised the validity of the participants’ data, as it may be conscripted into a pre-existing coding system. The essential themes identified through the constant comparative analysis were used in the formulation of the semi-structured interview. This offers more focused research in addressing the resolution of the research questions. As a means to further prepare and organise the data, semi-structured interview prompts were also determined from data from the open-ended questionnaire and used to highlight the research questions.

After the semi-structured interviews were conducted and transcribed, the data were coded in order to explicate the main phenomena to be reported, and generate aspects that needed further discussion. The researcher worked “back and forth between interview notes and sections of the audio tape” (Patton, 1990, p. 350), being careful to preserve important observations and quotations from Identity Leaders. An initial coding sequence was identified and then applied to the transcript during a second reading. The coding sequence was determined with the use of a qualitative data analysis computer software package called *NVivo*. The software allows the researcher to classify, sort and arrange data; examine relationships within the data; and combine analysis of the new understandings in order to fill the body of evidence to support the theory generation. *NVivo* enables flexibility in coding pieces of text from the questionnaires and interviews, to any number of concepts determined by the researcher which are referred to as “nodes”. The researcher then generates deeper themes that accompany the existing codes and nodes. Accordingly, the codes and themes that emerge from the interviews are refined, confirmed or discarded from the initial codes and themes that emerge from the questionnaire.

4.8 VERIFICATIONS

Data quality is achieved through trustworthiness established by its credibility, dependability, confirmability, transferability and validity (Lincoln & Guba, 1985). The verification of the data relates to the amplitude to which the research account represents Identity Leaders' perceptions of the social phenomena under investigation (Creswell, 2008). Credibility refers to the legitimisation of the research results from the participants, and is enhanced through the accurate representation of data (Lincoln & Guba, 1985). Dependability is ensured as the researcher accounts for the ever-changing context within which the research occurs. A clear audit trail describes in detail how data were collected, how categories are determined and how decisions are made throughout the data gathering and analysis. Confirmability refers to the degree to which the results can be confirmed by others. Despite the research being a single bounded situation, subsequent researchers may derive benefit from the description of the phenomenon, the insights proffered and the assertions made (Stake, 2000). Transferability refers to the degree to which the research can be generalised to other contexts and settings (Lincoln & Guba, 1985). Transferability is enhanced through the clear and accurate representation of contextual information in order that the reader determines the connectivity of the research to their context and setting.

Validity refers to the degree to which the research data reflects the reality of the phenomenon (Hughes & Hitchcock, 1995). The case study only offers "notions of validity" (Ratcliffe, 1983, p. 158), where the perceptions of the social phenomena are holistic, multi-dimensional and ever-changing, with no single, fixed and objective phenomenon waiting to be discovered, observed and measured (Merriam, 1998). The research works out of the interpretivist paradigm that acknowledges that we live in an age of relativism where all observation is theory-laden, with no possibility of theory-free observation or knowledge (Patton, 2002). For this purpose, the research examines the constructed reality of Identity Leaders where their perceptions of reality are "a multiple set of mental constructions" (Lincoln & Guba, 1985, p. 295) that are subjective, interpretive, time and context bound and multidimensional (Merriam, 1998). Appropriately, the objective of the research is not to seek an objective truth,

but to gain an understanding of how Identity Leaders perceive and institutionalise the Edmund Rice charism in this context. It is hoped that each research method indicates a different facet of the phenomena.

Triangulation is an additional method used to enhance the reliability, validity and generalizability of the research (Kelliher, 2005). Reliability refers to the consistency and stability of a measure, validity refers to the presentation of solid descriptive data and generalizability refers to the extent to which the new understandings are applicable to data outside the specifics of the case study (Kelliher, 2005). The triangulated verification of the data reflects the research as a process that is contextual, “relational and interactive” (Denzin, 1997, p. 319). Triangulation is a method of enhancing the authenticity of conclusions. The research uses verifications that provide an “audit trail” (Bassey, 1999) using techniques of “person triangulation” and “inter-methodological triangulation” (Hughes & Hitchcock, 1995, p. 324). Person triangulation entails multiple participants responding to the same instrument as a means of detecting patterns of collaborative response. Inter-methodological triangulation entails that data from the questionnaires is elucidated and its validity checked through the semi-structured interviews. These techniques encompass multiple sources of data. This combination of research methods increases the validity of the research, as the strengths of one method compensate for the weakness of another approach (Marshall & Rossman, 1999).

Finally, the competence of the researcher establishes the reliability and validity of the data as “the researcher is the instrument” (Patton, 1990, p. 14). The task for the researcher is to offer “a more or less honest rendering of how informants actually view themselves and their experiences” (Taylor & Bogdan, 1998, p. 98). As a means of ensuring this, the participants are asked to confirm that the interview transcript was accurate, and were given the opportunity to validate or discard the emerging themes, or make changes or withdraw any comment. The researcher also documents post-interview notes. These notes include non-verbal impressions and aspects of the interviews that are not able to be captured on audio tape. Indeed, the position of the researcher as a colleague of the Identity Leaders allowed for the notes

to become part of the verification process. This also permitted the researcher to adopt the position of familiarity with the terms, challenges and complexities of the context of an Edmund Rice school, therefore enabling the researcher to “get to the informal reality” (Gillham, 2000, p. 28). Finally, the participants were supplied with a copy of the presentation and analysis of new understandings, and were invited to provide feedback (Appendix I) regarding the validity of the emerging themes from the case study (Patton, 2002). Only one participant was not included in this process, as he had left his workplace without a forwarding address.

4.9 ETHICAL ISSUES

The basic tenets that underlie the ethics of the research are democracy, respect for truth and respect for persons (Bassey, 1999). There are concerns in any research regarding the extent to which the researcher’s biases or preconceptions influence data gathering, analysis and reporting (Creswell, 2008). Accordingly, Australian Catholic University granted ethical clearance for the research, which was conducted in accordance with the policies of the Australian Catholic University Research Ethics Committee. All the research sites and research participants operate under the auspices of EREA, so approval from the Executive Director of EREA and the Director of Identity of EREA was sought and granted (Appendix J).

The research involves interaction between researcher and Identity Leaders and accordingly, the researcher placed emphasis within the research design of the rights of the participants. The research ethical issues concern the “respect for democracy, respect for truth and respect for persons” (Bassey, 1999, p. 73). Respect for democracy enables the researcher the liberty to investigate, give and receive information, and express their ideas. Respect for truth mandates that the researcher is openly transparent and truthful in data gathering and analysis as well as in the reporting of new understandings. Therefore, a retrievable data base is stored in which the interview audiotapes and interview transcriptions further verify the validity of the case study (Yin, 2003). This allows for easier access to, and review of, the data by subsequent researchers. Respect of persons empowers the Identity Leaders’

dignity and privacy and ownership of the data (Bassey, 1999). In affirming these ethical issues the researcher ensured the following:

- informed consent was obtained from the research participants and their rights were outlined (Creswell, 2008);
- research objectives, and types of data to be collected were communicated to research participants as well as how the data would be reported (Creswell, 2008);
- research participants were assured that their participation was voluntary and could be withdrawn at any time, that confidentiality was assured and that their identity was protected. Procedures for the maintenance of confidentiality were outlined in writing, as were the protocols for ensuring anonymity. Each research participant was asked for their signed consent and allocated a pseudonym for anonymity. Appropriately, each of the Edmund Rice schools in the research is also identified with a pseudonym '*Edmund Rice College*'. (Bassey, 1999);
- data are stored securely and safely, in accordance with Australian Catholic University recommendations. During the research any questionnaires, tape recorded data, transcripts and other printed materials were stored in a locked filing cabinet in the researcher's office;
- copies of interview transcripts were made available to all research participants (Creswell, 2008);
- progressive, synthesised chapters were made available to research participants for member checking (Creswell, 2008);
- research participants were consulted regarding the publication of data and conclusions drawn from the data (Creswell, 2008); and
- participants could choose to withdraw from the research at any time (Creswell, 2008).

The focus on Identity Leaders therefore, is an attempt to clarify the understanding, meaning and reconstructive dimension of the role rather than the dismissal of the value of other roles within an Edmund Rice school. The research can thus be considered ethical in design, methods, participants, analysis and new understandings.

4.10 OVERVIEW OF THE RESEARCH DESIGN

This chapter outlines the rationale for the research design which is consistent with the purpose of the research: an exploration of how Identity Leaders perceive and institutionalise the Edmund Rice charism. The study adopted the epistemological paradigm of constructionism. The interpretivist paradigm is appropriate for the research, as the research examines the perspectives of Identity Leaders and how they negotiate the meaning of their work in their school. Therefore, the research orientation of interpretivism that frames the research design is symbolic interactionism. This is appropriate for the research, as it directs the researcher to the perspectives of Identity Leaders, and focuses on the experiential aspect of their behaviour through the meanings that phenomena have for them in their social context. The research assumes that meaning may be situational, multiple, diverse and not universal. This strengthens the research as it seeks not to prove or disprove a theory, but rather to better understand the phenomenon of how the Edmund Rice charism is perceived and institutionalised by this group of Identity Leaders. Identity Leaders interpret situations and respond in creative and unpredictable ways where meaning emerges from the charism, leadership and culture within their schools.

The two research questions that provide focus to the study, and a framework for data collection, analysis and interpretation were:

Research Question One: *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?*

Research Question Two: *How do Identity Leaders institutionalise the Edmund Rice charism in their school?*

The research methodology of case study was adopted, given the nature of charism, leadership and culture in Edmund Rice schools. Case study allows the researcher to look at the nature of the perceptions and institutionalisation of the Edmund Rice charism. The strategies of open-ended questionnaire and semi-structured interview were used to collect data for the research. The questionnaires and generated themes were further explored through an analysis of interviews. Table 4.5 is a diagrammatic illustration of the implementation of the analysis of the data:

Table 4.5: Overview of Implementation of the Analysis of Data.

Phase and Data Collection Techniques	Stages for Data Collection and Analysis	Time Frame
Exploratory Phase: Open-Ended Questionnaire	<p><i>Stage One:</i> Data Collection and Reflection.</p> <ul style="list-style-type: none"> ▪ Questionnaires distributed to and collected from Identity Leaders. ▪ Data is displayed, reflected on and coded. <p><i>Stage Two:</i> Generation of Themes.</p> <ul style="list-style-type: none"> ▪ Data distillation. ▪ Analyse data for themes and categories. ▪ Generation of questions for semi-structured interviews based on themes and categories. 	<p>April 2011</p> <p>May</p>
Clarification Phase: Semi-Structured Interview	<p><i>Stage One:</i> Data Collection and Reflection.</p> <ul style="list-style-type: none"> ▪ Conduct interviews with Identity Leaders to clarify emergent themes from questionnaires. ▪ Invite and conduct interviews with Christian Brothers to clarify emergent themes from questionnaires. ▪ Data is displayed, reflected on and coded from interviews with Identity Leaders and Christian Brothers. ▪ Conduct interviews with EREA Directors to clarify emergent themes from Identity Leaders and Christian Brothers. ▪ Data is displayed, reflected on and coded from interviews with EREA Directors. <p><i>Stage Two:</i> Generation of Themes.</p> <ul style="list-style-type: none"> ▪ Data distillation. ▪ Analyse data from all participant interviews for themes. 	<p>June</p> <p>July</p> <p>August</p> <p>September</p> <p>September</p> <p>October</p>
Story Writing Phase: Report Writing	<p><i>Stage One:</i> Generation of Story</p> <ul style="list-style-type: none"> ▪ Interpret and construct the analytical interpretation of the data. <p><i>Stage Two:</i> Story Interpretation</p> <ul style="list-style-type: none"> ▪ Write up the Presentation and Analysis of the New Understandings chapter. ▪ Distribute the Presentation and Analysis of the New Understandings chapter for participant verification. ▪ Write up the Discussion of New Understandings chapter. <p><i>Stage Three:</i> Development of Conclusions</p> <ul style="list-style-type: none"> ▪ Write up the Conclusions and Recommendations chapter. 	<p>November</p> <p>December</p> <p>January 2012</p> <p>March</p> <p>November</p>

CHAPTER FIVE

PRESENTATION OF NEW UNDERSTANDINGS

5.1 INTRODUCTION

The purpose of this chapter is to present the new understandings generated from data gathered from open-ended questionnaires and semi-structured interviews that explored how Identity Leaders perceive and institutionalise the Edmund Rice charism. Given the research is interpretative, the research product is not "found" but generated from the researcher's engagement with the perspectives of participants. The purpose of this chapter is to report the "*double hermeneutic*" (Norreklit, 2006). This is the researcher's justified understanding of others' understandings of the research problem. This offers a rationale for the use of the term "new understandings" since nothing is "found". The research questions provide a framework for the presentation of new understandings:

1. *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?*
2. *How do Identity Leaders institutionalise the Edmund Rice charism in their school?*

Table 5.1 presents the codes and themes that were generated from an analysis of the questionnaires. In addition, the table indicates which themes contributed to interview items for the informal interview schedule (Appendix H)

Table 5.1: Codes and Themes from Analysis of Questionnaires

Research Question One: What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?		
Codes	Themes	Interview Questions
<ul style="list-style-type: none"> God: experience of, love of, faith in, Kingdom of, Holy Spirit, graced insight, image of, chrism statement. Gospel: Jesus' mission, commitment to justice, gospel values, evangelisation, leadership, scripture, discipleship. 	<i>Jesus and Gospel Centred</i>	Question One The data suggests that Edmund Rice charism is grounded in Jesus Christ and Catholic faith in order to make justice and peace a reality. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?
<ul style="list-style-type: none"> Radical Spirituality: assertive, critique injustices, commitment to faith, service, transformation, conversion, compassion, justice, Kingdom of God, Practical Spirituality: education, contextual, reflective practice, integrity, action, businessman, husband, father. 	<i>Kingdom of God</i>	
<ul style="list-style-type: none"> Justice and Peace: Service and solidarity learning, care and concern, relationships with poor and marginalised, tutoring, outreach, service of others, emergency response, mentoring. 	<i>Education for Justice and Peace</i>	
<ul style="list-style-type: none"> Option for the Poor: preferential, inclusive, commitment to poor, relationships, spiritual poverty, material poverty, educational poverty, social poverty, authentic engagement with, concern for. 	<i>Preferential Option for the Poor and Marginalised</i>	Question Two The data suggests that Edmund Rice charism is defined by a preferential option to educate and liberate the poor and marginalised. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?
<ul style="list-style-type: none"> Presence: sense of the sacred, relationships, humanising process, service, culture of faith. Compassion: equality, dignity of the person, inclusive education, 'heart centred', nurturing, family centred, wholesome, pastoral, charity, solidarity. Liberation: education for justice, holistic education critical thinking, reformation, social transformation, education of the spirit, alleviation, excellence, interdependent. 	<i>Presence, Compassion and Liberation</i>	

Research Question Two: How do Identity Leaders institutionalise the Edmund Rice charism in their school?

Codes	Themes	Interview Questions
<ul style="list-style-type: none"> Leadership: The Charter, staffing, policies operations, organisation, leadership structure, 'walk the talk'. 	<i>Leadership</i>	<p>Question Three Leadership defined by courageous formation and strategic planning emerged as important to the implementation of the Edmund Rice charism. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?</p>
<ul style="list-style-type: none"> Edmund's Story: formation programs, curriculum, assemblies, student, staff and parent education, strategic planning. 	<i>Formation</i>	
<ul style="list-style-type: none"> Religious Life: retreat, liturgy, mass, prayer, Religious Education, ritual, faith in action. Reflection: prayer, strategic plan, ritual, goals, values, courage. 	<i>Spirituality</i>	
<ul style="list-style-type: none"> Relationships: invitation, mentoring, humility, mutuality, respect, role model, walk the talk. 	<i>Relationships</i>	
<ul style="list-style-type: none"> Holistic: strategic planning, mission, vision, bursaries, curriculum, pastoral care, service and solidarity learning, immersions, justice and peace education, cocurricular, cultural, sporting, spiritual. 	<i>Holistic Education</i>	
<ul style="list-style-type: none"> Inconsistencies: misperceptions from students, staff and parents, Staff spirituality, formation, role misperceptions, ecclesial context, educational context, social context, institutional inconsistency, lack of faith, economic advantage, tokenism, institution v mission, careerism, egotism, leadership, lack of collaboration, funding, time, domestication of charism, domestication of mission, elitism, scholarships, curriculum, polices, exclusion, 'cult' of Edmund, personal faith, leadership, principal, EREA. 	<i>Inconsistencies</i>	<p>Question Four The data suggests that there can be inconsistencies between Edmund Rice charism and the expectations of students, staff and parents. Using examples, what is your experience of this as Identity Leader/Christian Brother is in your context?</p>

Table 5.2 presents the codes and themes that were generated from an analysis of the interviews. In addition, the table indicates characteristics of the Edmund Rice charism generated from a synthesis of the themes. The characteristics are numbered to correspond with chapter sections.

Table 5.2: Codes and Themes from Analysis of Interviews

Research Question One: <i>What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?</i>		
<i>Codes</i>	<i>Themes</i>	<i>Characteristics</i>
<ul style="list-style-type: none"> ▪ Pragmatic leadership: counter-cultural, resilient, marginalised, spirituality, visionary, contextual, pragmatic, compassion. ▪ Engagement with the poor: pragmatic, spiritual, material, financial, spiritual, cultural, Kingdom of God. ▪ Justice for the poor and marginalised: advocacy, empowerment, ecclesial, educational and social equality, Kingdom of God. ▪ Jesus' mission: Kingdom of God, counter-cultural, at the margins, Holy Spirit, discipleship, scripture, justice, solidarity. 	<ul style="list-style-type: none"> ▪ <i>leadership based on Jesus' mission;</i> ▪ <i>preferential engagement with the poor and marginalised; and</i> ▪ <i>practical spirituality.</i> 	Mission of Jesus (5.3.1)
<ul style="list-style-type: none"> ▪ Education: holistic, liberation, excellence, counter-cultural, service and solidarity, Religious Education. ▪ Community: relationships, dignity of the person, pastoral care, Jesus' mission, poor and marginalised, preferential option. 	<ul style="list-style-type: none"> ▪ <i>providing a quality education;</i> ▪ <i>facilitating an inclusive community; and</i> ▪ <i>promoting personal, educational and social liberation.</i> 	Education for Liberation (5.3.2)
<ul style="list-style-type: none"> ▪ Providence: Holy Spirit, spiritual liberation, lack awareness, tensions and dissonance, reflective practice for authenticity, prayer, secularism, pragmatism. 	<ul style="list-style-type: none"> ▪ <i>lack of awareness of the providential nature of the Edmund Rice charism; and</i> ▪ <i>discernment of the Holy Spirit during tensions to ensure authentic expressions of the Edmund Rice charism.</i> 	Loss of Providential Traditions (5.3.3)
<ul style="list-style-type: none"> ▪ Institutional Inconsistency: EREA, Church, conflicting rationales, conflicting accountabilities, uncertainty, inauthenticity, secular v religious, institution v mission, hypocrisy, decline, marginalisation. ▪ Institutional disillusionment: Church, EREA, Edmund before Jesus, results driven. 	<ul style="list-style-type: none"> ▪ <i>uncertainty about the life and intentions of Edmund Rice;</i> ▪ <i>Christian Brothers' institutional inconsistency; and</i> ▪ <i>lack of commitment to Catholic faith traditions.</i> 	Contesting Discourses (5.3.3)

Research Question Two: *How do Identity Leaders institutionalise the Edmund Rice charism in their school?*

Codes	Themes	Characteristics
<ul style="list-style-type: none"> Spirituality: counter-cultural, personal commitment, communicate charism, witness, vision, Jesus, Kingdom of God, values and beliefs, engagement with school community, engagement with poor and marginalised, gospel values. 	<ul style="list-style-type: none"> <i>integration of personal and professional values with the Edmund Rice charism;</i> <i>practical commitment to Edmund Rice charism; and</i> <i>congruence between contexts, personal and professional values and the Edmund Rice charism.</i> 	Practical Spirituality (5.4.1.1)
<ul style="list-style-type: none"> Reflection: presence, complexities, inconsistencies, tensions, ego, credibility, institution v mission, renewal, sustainability, creative. 	<ul style="list-style-type: none"> <i>self-awareness for meaning and purpose; and</i> <i>negotiating dissonance for personal and professional authenticity.</i> 	Reflective Practice (5.4.1.2)
<ul style="list-style-type: none"> Relationships: Edmund Rice charism, respectful, collaborative, mutual, professional, students, staff, parents, poor and marginalised, Christian Brothers, EREA, Church, curriculum, principal, leadership team, middle management. Inclusion: pragmatic relationships, common good, pastoral care, dignity of the person, preferential option for poor and marginalised, compassion, social, liberation, educational liberation. 	<ul style="list-style-type: none"> <i>mutual relationships faithful to the Edmund Rice charism;</i> <i>an invitational approach of integrity; and</i> <i>preferential option for the poor and marginalised.</i> 	Charismatic Relationships (5.4.1.3)
<ul style="list-style-type: none"> Formation: develop, evaluate, review, dynamic, activities, celebrations, curriculum, structures. Spiritual: retreats, mass, liturgy, prayer, immersions, EREA. Faith and Culture: practical spirituality, prayer, liturgy, ritual, symbol, mission, identity, sense of sacred, Holy Spirit, faith in action, Jesus' mission, school, culture, programs, policies. 	<ul style="list-style-type: none"> <i>a world view that is forged and tempered by Jesus' mission; and</i> <i>promotion of the Edmund Rice story for evangelisation.</i> 	Integration of Faith, Life and Culture (5.4.2.1)

<ul style="list-style-type: none"> Education: quality teaching and learning, critical reflection, justice and peace through the curriculum, service and solidarity learning, relationships, engagement with the poor and marginalised, excellence, pastoral care, holistic education, common good, reflective practice. 	<ul style="list-style-type: none"> <i>a holistic curriculum inclusive of service and solidarity learning; and</i> <i>authentic engagement and relationship with the poor and marginalised.</i> 	Liberating Education (5.4.2.2)
<ul style="list-style-type: none"> Partnerships: students, staff, parents, poor and marginalised, risk management, compliance, quality leadership, professional development, shared ownership, succession planning, financial rigour, structures, processes, resources. 	<ul style="list-style-type: none"> <i>support of the Edmund Rice charism; and</i> <i>allocation of resources that promote the institutionalisation of the Edmund Rice charism.</i> 	Authentic Leadership (5.4.2.3)

5.2 THE PARTICIPANTS' PSEUDONYMS

In order to protect the identity of the respondent, anonymity for each participant is insured through the use of a pseudonym. With reference to the questionnaires completed by Identity Leaders, each questionnaire is represented by the letter "Q" and allocated a number as they were received by the researcher. Therefore Q07 denotes the seventh questionnaire that was received by the researcher. With reference to the interviews, the participants are represented as either "IL" for Identity Leader participants and EREA Directors or "CB" for Christian Brother participants. A number is allocated to each participant within their respective groups without any specific criteria. Therefore IL03 denotes Identity Leader number three and CB10 denotes Christian Brother number ten. Finally, any Edmund Rice school identified in a participant's response is replaced with the pseudonym "*Edmund Rice College*".

5.3 RESEARCH QUESTION ONE

The first research question that focuses the conduct of the research is: *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?* The main conceptual framework of "charism" is explored in the following section. The two new understandings concerning Research Question One presented in the next section are:

1. Mission of Jesus

- leadership based on Jesus' mission;
- preferential engagement with the poor and marginalised; and
- practical spirituality.

2. Education for Liberation

- providing a quality education;
- facilitating an inclusive community; and
- promoting personal, educational and social liberation.

5.3.1 Mission of Jesus

"Mission of Jesus" is the first characteristic of the Edmund Rice charism identified. Participants perceive this characteristic as:

- leadership based on Jesus' mission;

- preferential engagement with the poor and marginalised; and
- practical spirituality.

Leadership Based on Jesus' Mission

The first theme generated for “Mission of Jesus” is that authentic leadership derives its legitimacy from Jesus’ mission. This focus on “extending the kingdom of Christ” (Society of Religious Brothers, 1832, Art. 13) has its legitimacy in the *Rules and Constitutions of the Society of Religious Brothers* (1832). Many participants believe that Rice generated a distinctive insight into Jesus’ mission that “compelled him to live the gospel in a certain way” (IL10), and is reflected in the aspiration: ‘Live Jesus in our hearts, forever’. The new understandings indicate that this aspiration aims to live the vision and values of Jesus, central to which is the Kingdom of God. This insight is “grounded in the gospel” (IL16) and promotes particular assumptions, beliefs and values as a means to nurture “a culture of faith and build a strong set of Christian values” (IL03).

The new understandings suggest that the Edmund Rice charism clarifies and unifies an approach to leadership that “must serve the gospel not replace it” (Q02). This requires a commitment to “promoting and engaging in the story of Jesus ... Edmund Rice institutions must educate about the Jesus story from the gospels within their contexts” (Q20). Many participants regard that Jesus' mission provided Rice with a “lens” (IL05) for interpreting and enacting the gospel in an accessible and inspirational way as a means to address “what was missing in the society of his time” (IL05). Through a process of formation, reflection and discernment, this insight focuses on a preferential option to engage the poor and marginalised.

Preferential Engagement with the Poor and Marginalised

The second theme generated for “Mission of Jesus” is a preferential engagement with the poor and marginalised. The new understandings indicate that Rice’s commitment to Jesus’ mission was transformed and enriched through his immersion with, and prophetic commitment to, the poor and marginalised:

Edmund’s choice to be with the poor boys in Ireland is motivated by the Jesus who chose to eat with tax collectors, sinners, prostitutes, Samaritans, women

and those who were considered outcasts. Jesus lived without judgement, and inspires an authentic way of being in relationship with the poor and marginalised. (Q08)

Accordingly, many participants believe the Edmund Rice charism is explicitly subversive given Jesus' "counter-cultural engagement with the poor and marginalised" (Q07). This is considered a distinctive means to "challenge regular thinking of the society in which we live through real attentiveness to the gospel values that are not being expressed well in this particular context" (CB06).

The new understandings indicate that to be counter-cultural this preferential engagement is expressed as an experiential compassion towards the poor and marginalised:

Edmund was extraordinary in his compassion and care ... This was pitted to the historical Jesus who was pre-eminent in showing love and compassion. Christ was about communion and bringing people back 'into the fold'. Edmund wanted to bring them off the streets from non-education into a community of education which would then give them a quality of life. (CB09)

Many participants consider that this communal aspect of the gospel appealed to Rice, and informed his distinctive charism and educational mission. This aspect of Jesus' mission offers Identity Leaders a practical way of living their values and examining contemporary ecclesial, educational and social contexts.

Practical Spirituality

The third theme generated for "Mission of Jesus" is a practical spirituality. The new understandings suggest that the Edmund Rice charism is pragmatic in its challenge of the oppression of the poor and marginalised: "It is a rolling up your sleeves spirituality through a desire for justice and peace for all" (Q13). As a result of his attentiveness to this aspect of Jesus' mission, Rice "actively sought to challenge and rectify injustices" (Q18). This insight is believed to sustain a focus on personal

reformation and social transformation of the poor and marginalised “in a very practical way, and in doing so, is counter-cultural like Jesus of Nazareth” (Q01).

The participants believe the Edmund Rice charism is a contextually-lived reality, not a suspiciously preserved historical relic or a pious ideal: “It was a practical spirituality. It was a doing spirituality. ‘To do and to teach’. To get amongst and actually do something” (IL04). EREA also acknowledges the practical and contextual nature of spirituality: “Our spirituality influences the way we express and live our values and beliefs: a way of being in relationship - within ourselves, with others - in our families, our communities, with our world and with our God” (Confoy, 2012, p. 4). Similarly, Rice was acutely aware of his place and time and understood “the intricacies of credibility and influence within his societal, ecclesial, economic and educational contexts” (Q21). The new understandings indicate that Rice was someone who understood the lived reality of people “given the plurality of his roles as a businessman, husband, father and teacher” (IL09).

In summary, “Mission of Jesus” is an authentic and practical contextual engagement with the poor and marginalised predicated on Jesus' mission. This understanding assists the participants to interpret the multi-dimensional gospel, and is more readily understandable relative to Catholic theology. The new understandings suggest that this characteristic informs and facilitates a liberating educational mission.

5.3.2 Education for Liberation

“Education for Liberation” is the second characteristic of the Edmund Rice charism identified. Participants perceive this characteristic as:

- providing a quality education;
- facilitating an inclusive community; and
- promoting personal, educational and social liberation.

Providing a Quality Education

The first theme generated for “Education for Liberation” is the provision of a quality education. The new understandings indicate that Rice was attentive to the

complexities and tensions of his educational context, because “of all the things that Edmund could have done to challenge and change the poverty of Waterford he elected to be involved in education” (Q04). Many participants believe that the Edmund Rice charism concerns a systematic educational mission that offers the knowledge and skills to improve the potential of “those within our society who have not got that opportunity to live life to its fullest.” (IL05). This educational mission aims to facilitate “a place at the table for everyone” (IL18), and challenges social norms that legitimise discrimination and poverty in order to “bring about a more just society” (IL02).

The Edmund Rice charism promotes a quality, holistic education and as such, Edmund Rice schools “cannot be educational institutions and not purposefully push a high quality of excellence” (IL18). Many participants believe this was fundamental to Rice developing a “system of education that liberated, educated in the faith and promoted holistic excellence as a means out of poverty towards co-responsibility” (Q11). Many Christian Brother participants also identify this:

It was essentially to liberate kids through education so as to give them independence, self-determination and self-esteem. It is building those qualities in people that make them independent self-starters and self-sufficient. It was also collaborative because part of education has always been socialisation and working with other people. (CB03)

This indicates that the provision of a quality and holistic education is a means to liberate students and challenge the legitimacy of the *status quo* that promotes social divisions and indifference towards the poor and marginalised.

Facilitating an Inclusive Community

The second theme generated for “Education for Liberation” is the facilitation of an inclusive community. The new understandings suggest that Rice “devoted his wealth, intellect and energy” (Q04) to the upward personal, educational and social mobility of the poor and marginalised “who in normal circumstances were excluded” (IL18). This required “an authentic relationship with those who are marginalised in

our society” (IL16) in order to integrate the social classes, and address the injustices that maintained social disadvantage. These authentic relationships “must be mutual – not patronising, not ego-driven help or charity ...The notion of liberation is ... connected to a commitment to social justice and inclusive advocacy for those who are outcasts” (Q11). This indicates in facilitating an inclusive community experientially affirms the dignity of the person in order to be present to injustices of the ecclesial, educational and social contexts.

Promoting Personal, Educational and Social Liberation

The third theme generated for “Education for Liberation” is the promotion of personal, educational and social liberation. The new understandings indicate that the Edmund Rice charism accommodates an educational mission for socioeconomic intervention and transformation: “The charism is about reaching out to the marginalised, liberation through education and providing opportunities to those who have none” (Q12). Many participants regard that its basis is authentic relationships between students, staff and parents “from all classes of society” (Q09). This challenges social demarcations that promote ignorance and prejudice: “Edmund Rice charism is fairly pure in the sense it focuses on what was absolutely essential to Jesus’ ministry. If Jesus was anything he was the great includer” (IL18). Hence, the Edmund Rice charism influences beyond the confines of the education of a particular religious or social class. Participants believe that this is important in order to facilitate Jesus’ mission, and to remain in these confines only provides “a hypocritical education” (IL11).

Many participants consider that Rice aimed to “engage passionately in the politics and processes of his place and time in bringing a Gospel-centred education for change” (Q08). Consequently, the Edmund Rice charism encourages a personal, professional and social critique of values, beliefs and practices in order to challenge accepted conventions. Christian Brother participants believe that the Edmund Rice charism influences the capacity to “see with ‘fresh’ eyes - a particular way of seeing that ‘breaks’ us out of the acculturated way in which we have been brought up” (CB06). Fundamental to this is an awareness of justice and peace issues, and the

expectation of engaging in service and solidarity learning, as “the most distinctive feature that dominates Edmund Rice charism is educating our students in the total awareness of the social justice issues in our world” (Q19). These initiatives are a means of reconciling the tension between the gospel and the ecclesial, educational and social contexts that influence Edmund Rice schools:

Edmund was a ‘good religious’ because he was ‘of the real world,’ but open to God’s movement within it and him. He perceived the needs of the poor in seeking to liberate them, and engaged passionately in the politics and processes of his place and time in bringing a gospel centred education for change. (Q13)

This education for change is the cultivation of an ethic of critique aimed to challenge prejudiced inequalities. It is a subversive activity based on the sensitivity of the dignity of the person, particularly the poor and marginalised.

In summary, the new understandings suggest that the Edmund Rice charism is an integral part of an education for liberation that promotes social transformation through personal reformation. Many participants believe that personal reformation is achieved when the educational mission serves the needs of its members, by encouraging them to work to the best of their ability, to realise their potential and to strive for holistic excellence. This focus invites its members to be present to self, and to appreciate the presence of others. Many participants consider that both “Mission of Jesus” and “Education for Liberation” are fundamental characteristics of the Edmund Rice charism. However, the new understandings indicate a disparity between Identity Leader participants and Christian Brother participants regarding the providential nature of Edmund Rice charism. This inconsistency is explored in the following section.

5.3.3 Main Disparities Emerging from Research Question One

From the search of the literature, the main conceptual framework of “charism” emerging from Research Question One is used to frame the main disparities between Identity Leader participants and Christian Brother participants. The two

main disparities generated from the new understandings presented in the next section are:

1. Loss of Providential Traditions

- Lack of awareness of, and commitment to, the providential nature of the Edmund Rice charism; and
- Importance of the discernment of the Holy Spirit during tensions to ensure authentic expressions of the Edmund Rice charism.

2. Contesting Discourses

Christian Brothers

- Uncertainty about the life and intentions of Edmund Rice;
- Christian Brothers' institutional inconsistency;

Church

- Lack of commitment to Catholic faith traditions given a perceived hypocrisy, and the irrelevance and decline of the Church.

Loss of Providential Traditions

The first main disparity emerging from Research Question One is “Loss of Providential Traditions”. The research on Rice and his educational mission affirms that he believed that personal and social transformation had their genesis in a providential faith in the Holy Spirit (providence) (CCB, 2005; Hickey, 1982; McLaughlin, 2007). The new understandings suggest that many Christian Brother participants regard that providence is a deliberate placing of one’s actions into the arms of God, and trusting that this placement will align with God’s will. The Identity Leader participants did not identify that this fundamental characteristic is explicitly and systematically part of the Edmund Rice charism. In contrast, many Christian Brother participants consistently indicate that providence, as a fundamental characteristic of the Edmund Rice charism, is an “insight that the Holy Spirit gives, or allows for, the living of Jesus’ mission to empower the dignity of the person” (CB07):

The Brothers articulated something about Edmund Rice opening his heart to Christ present and appealing to him in the poor. It says there is an experience of God where Edmund, through the experiences of his life, touched into Jesus

in a way that shook him up ... That was the spirit of God working in his depths and he began to see and react to the needs around him. (CB05)

Indeed, the providential nature of the Edmund Rice charism is a distinctive and effective vehicle for experiencing the Kingdom of God and continues so long as Rice's followers "re-enquire, renew, re-interpret and re-vitalise the charism" (McLaughlin, 2007, p. 253). This sentiment is also identified as critical to in the midst of uncertainty surrounding the Christian Brothers future:

The charism of Blessed Edmund is at a crossroads. We can allow the flame to flicker out through preserving the status quo, or we can choose to move in trust to the Spirit's invitation. The Spirit has been summoning us to march to a new rhythm for at least the last thirty years since we had the first Spirituality Conference in 1982 (Pinto, 2013, p. 1).

Hence, the providential nature of the Edmund Rice charism can be augmented by being present to the Holy Spirit as a result of ongoing reflective practice and formation (CCB, 2005): "The distinctive thing out of which everything else grew for Edmund from reflective practice, was that Christ is present in each person" (CB07)

Despite a disparity of the expressions of the Edmund Rice charism, many Christian Brother participants recognise a basic unity in the Holy Spirit throughout time, contexts and tensions. This influences others to give contemporary expression to it: "Edmund's response was open, flexible and dynamic. It was never constrained by particular circumstances in any one place ... The charism is a gift of the Holy Spirit to the people of God and isn't something that he wanted contained by himself" (CB01). Many Christian Brother participants believe the Edmund Rice charism influences most clearly when the Holy Spirit calls followers to "build healthy compassionate communities" (CB06). These are required to be based on a "relationship of communion, love and compassion ... not a sooky kind of emotional compassion, but a 'reaching out' and longing a Christ-filled life" (CB09).

Many Christian Brother participants believe providential awareness generates a dynamic relationship with God present in the contemporary context: “I tried to see each pupil as a temple of the Holy Spirit. Even though it was good to get good results, the essential thing was to acknowledge and respect the dignity of the person I was teaching” (CB08). Conversely, throughout the research, Identity Leader participants did not identify Rice’s providential faith in the Holy Spirit. Instead, they believe there is an inconsistency in the traditions of the Christian Brothers and the Church from which the Edmund Rice charism derives its authenticity.

Contesting Discourses

The second main disparity emerging from Research Question One is “Contesting Discourses”. Identity Leader participants believe there has been a distortion of the Edmund Rice charism by successive generations of Christian Brothers’ leadership. This has led some Identity Leader participants to question the authenticity and credibility of much of the documented details concerning Rice’s life, and the historical motivation of the Christian Brothers. The new understandings indicate that many Identity Leaders perceive there has been a tradition of hagiography rather than history within the Christian Brothers:

The Edmund Rice [we honour] in most of our literature is a work of fiction ... We know so little about him really, and the things we want to know are inaccessible to us. This has made him in some sense a very pliable figure, so that when we need him to be a ‘greenie’ he can be a ‘greenie’; when we need him to be a ‘justice warrior’ he can be a ‘justice warrior’; but the historical figure of Edmund Rice is to me a Dark Angel (IL14).

The new understandings suggest that the distortion of the Edmund Rice charism coincided with an ambitious and competitive interpretation of the educational mission promulgated by the Christian Brothers:

It was the whole Irish-English antagonism that you had to establish yourself as a credible institution that could give your Catholic kids a leg into society, and eventually into positions of prominence. It was about exactly who was Edmund Rice and what was he on about? It is interesting, because having

read some of the books about Edmund Rice, I was of the opinion that his charism was more or less hijacked (IL15).

The research suggests that this perception has its genesis in the deep and bitter rift in the Christian Brothers towards the end of Rice's life that was to have a deleterious influence on the Edmund Rice charism and its institutionalisation (McLaughlin, 2007).

The Identity Leader participants consider that the educational implication may be that an authentic Edmund Rice charism has not been promoted: "Some of our schools are probably better Catholic schools for the fact that they haven't got a certain Brother leading them" (IL05). Hence, the legitimacy of the inherited traditions of the Christian Brothers may be questionable: "Many Christian Brother Principals lost their way with (the Edmund Rice charism) big-time, and I don't feel the guilt about that. The idea that this is a new issue is hilarious" (IL04).

One Identity Leader participant distinguished that Rice "did not get to be that rich in the Ireland of his time by being a nice guy. He wasn't a nice guy...His first interest was his own salvation" (IL14). The participant questioned the authenticity of the Edmund Rice charism describing the accuracy of the documented historical evidence surrounding Rice as "absolute bullshit" (IL14). Many Identity Leaders perceived that the Edmund Rice charism may have been consequently domesticated by the Christian Brothers for questionable agendas implemented as ends in themselves:

Edmund didn't write much, and that was his gift and a great liability ... It's very hard to speak of a charism anywhere in the Church without a worded expression of it. Now in all other contexts ... the charism is inseparable from the writings of the Founder and inseparable from the stories of the first followers. In Edmund Rice's case we miss on both scores ... The Brothers never spoke about him. Now what was that all about? You would go a long way to meet an order in which a Founder was so comprehensively buried by

the first two generations. They didn't like him. They just didn't like him ... He was just an old Irish bastard (IL14).

The new understandings indicate that the inconsistency of the educational mission of the Christian Brothers is further exacerbated by the inconsistency of the Church. This is problematic as, the Edmund Rice charism is constructed to be a particular spirit and unique gift to the service of, and contribution to, the Church (Hickey, 1982). Identity Leader participants are challenged by the perceived hypocrisy, irrelevance and decline of the Church that “attempts to roll us back to the past” (IL09). This has also been acknowledged from within the Church (Manning, 2007; Martin, 2009; Martini, 2012). The tension and disconnection within the Church further marginalises the vast majority of Identity Leader participants in their personal and professional lives: “I feel that the place I am most marginalised is within the Church broadly speaking” (IL14).

This indicates that the perceived inconsistency of the Church may undermine the authenticity of Edmund Rice charism: “I think that the staff and students make very dubious disconnections between negative parts of Catholic history, and what would otherwise be sound Edmund Rice charism” (IL06). Christian Brother participants also acknowledged a perceived hypocrisy, irrelevance and decline of the Church:

There is very much a tension in our Church at the moment. Many who would see themselves as Catholic, and their only home in the Catholic Church, are not at all happy with much of what they would call the institutional Church ... I think the Church as we have known for centuries is really on a dying gasp (CB10).

Confirmation of this sentiment has been identified in Ireland by *The Commission Report* (CICA, 2009) and in Australia by a ‘Royal Commission into Institutional Responses to Child Sexual Abuse’ (Simmons, 2013) which address the endemic sexual abuse of children by priests.

In summary, the majority of Identity Leader participants believe that there may be a distortion of the Edmund Rice charism as promoted by successive generations of Christian Brothers' leadership. This coincided with a competitive interpretation of Rice's educational mission that manifested itself in the institution as an end in itself, rather than a means of promoting the Edmund Rice charism. The new understandings suggest that this may be further exacerbated by the contesting discourses of the Church, resulting in a disconnection from Catholic faith traditions and an Edmund Rice charism.

The culture of an Edmund Rice school is dependent on the leadership that forms the culture. Consequently, the authenticity of an Edmund Rice school is highly dependent on the leadership that facilitates a congruency between the Edmund Rice charism and the culture of an Edmund Rice school. Given this, it is appropriate to present the new understandings for the Research Question Two that concerns the leadership of Identity Leaders and the culture that they promote in their Edmund Rice school.

5.4 RESEARCH QUESTION TWO

The second research question that focuses the conduct of the research is: *How do Identity Leaders institutionalise the Edmund Rice charism in their school?* The main conceptual frameworks of "leadership" and "culture" are explored in the following sections. The six new understandings concerning Research Question Two presented in the "leadership" and "culture" sections are:

Leadership

1. Practical Spirituality

- integration of personal and professional values with the Edmund Rice charism;
- practical commitment to Edmund Rice charism; and
- congruence between contexts, personal and professional values and the Edmund Rice charism.

2. Reflective Practice

- self-awareness for meaning and purpose; and

- negotiating dissonance for personal and professional authenticity.

3. Charismatic Relationships

- mutual relationships faithful to the Edmund Rice charism;
- an invitational approach of integrity; and
- preferential option for the poor and marginalised.

Culture

4. Integration of Faith, Life and Culture

- a world view that is forged and tempered by Jesus' mission; and
- promotion of the Edmund Rice story for evangelisation.

5. Education for Liberation

- a holistic curriculum inclusive of service and solidarity learning; and
- authentic engagement and relationship with the poor and marginalised.

6. Authentic Leadership

- support of the Edmund Rice charism; and
- allocation of resources that promote the institutionalisation of the Edmund Rice charism.

5.4.1 Leadership

The main conceptual framework of “leadership” from the search of the literature is used to generate new understandings concerning Research Question Two. The three new understandings concerning Research Question Two presented in the next section are:

1. Practical Spirituality

- integration of personal and professional values with the Edmund Rice charism;
- practical commitment to Edmund Rice charism; and
- congruence between contexts, personal and professional values and the Edmund Rice charism.

2. Reflective Practice

- self-awareness for meaning and purpose; and
- negotiating dissonance for personal and professional authenticity.

3. Charismatic Relationships

- mutual relationships faithful to the Edmund Rice charism;
- an invitational approach of integrity; and
- preferential option for the poor and marginalised.

5.4.1.1 Practical Spirituality

“Practical Spirituality” is the first characteristic of leadership identified. Participants perceive this characteristic as:

- integration of personal and professional values with the Edmund Rice charism;
- practical commitment to the Edmund Rice charism; and
- congruence between contexts, personal and professional values and the Edmund Rice charism.

Integration of Personal and Professional Values with the Edmund Rice Charism

The first theme generated for “Practical Spirituality” is the integration of personal and professional values with the Edmund Rice charism. The new understandings suggest that a practical spirituality is not an openness to an incorporeal transcendent God but how Identity Leaders integrate their personal and professional values with their perceptions of the Edmund Rice charism. Many participants believe this is possible despite the life and spirituality of Rice was embedded in different ecclesial, educational and social contexts: “I always look back on the events and initiatives in Edmund's life and I look at my own position as an Identity Leader and make sure that our school is taking that direction and forming an authentic Edmund Rice identity” (IL06).

Christian Brother participants also identify it is important to “be true to the ideal but know that there is no one way of expressing the ideal. You have got to be true to the ideal and true to yourself. Some people can only see one way of doing things. You have to understand there are many ways” (CB08). There are many distinctive contextual influences in Edmund Rice schools that determine the parameters for leadership. This may lead to disparities between their context, personal and professional values and the Edmund Rice charism: “Being in conflict with value sets and trying to take people with you is a really important aspect of leadership. Being

able to articulate ‘this is what we do and why we do it’, and ‘we agree to disagree, but we invite you to look at it this way ... that’s a big part of it’ (IL04). Within these contextual disparities, a practical spirituality invites courage and confidence: “In terms of identity and leadership, risk-taking has to be there constantly, and that’s hard. How do people sustain that? I think that’s where spirituality is really important, and people do that in different ways” (IL02).

Many Christian Brother participants also believe “it is important to step outside of the conventional and take risks” (CB10), because when leaders “are saying it and not doing it this is not a good leadership model” (CB01). The new understandings indicate that this may marginalise the influence of those willing to take risks: “if you speak up, you are going to be out of step with those colleagues who are on career paths and ensure how they conduct themselves lines up with what the person in charge expects” (CB06). Indeed, failure to integrate personal and professional values with the Edmund Rice charism may be “a very dangerous thing as followers of Edmund Rice. You have got to risk and be the alternative voice speaking of the reality of life, and not necessarily the one that people want or find themselves living in” (CB06).

Practical Commitment to the Edmund Rice Charism

The second theme generated for “Practical Spirituality” is a practical commitment to the Edmund Rice charism. The new understandings suggest that a practical spirituality is sensitive to, and serves the distinctive contexts of the Edmund Rice school: “One of the key tensions for me as leader is: What is my heart feeling? What is my head saying in terms of who I represent, and what I represent?” (IL04). Many Christian Brother participants believe that “it is important to be aware of the reality of the world that you are working with” (CB08). This sentiment is reflective of Rice’s preference of an education of relevance that did not aspire to accepted benchmarks of excellence of the time given such a commitment would not liberate his staff and students.

In order to achieve this, Identity Leader participants articulated values such as “presence”, “compassion” and “liberation” as a practical bridge between their personal and professional identity within an Edmund Rice school:

They underpin a lot of things we do. We talk a lot about presence and compassion in our justice and service programs. I certainly see we have a role in liberating our own students through the understanding we give them about the real world (IL13).

These same values may be considered spiritual values of the Edmund Rice charism as “the Brothers have really taken on those words to describe the charism” (IL13). The new understandings suggest that these demand a practical commitment to challenge and transform conditions that promote ecclesial, educational and social oppression.

Accordingly, it is important for Identity Leaders to role model, and demonstrate integrity and commitment to the Edmund Rice charism: “The students need to see it happening, they need to have a living example that they can aspire to, or mimic. Students need to have role models to look up to” (IL06). The new understandings indicate that the most credible and influential way to promote the Edmund Rice charism is for Identity Leaders to live it and “walk the walk” (IL01). Many Christian Brother participants also emphasised this practical aspect of leadership, because “the leaders own personal spirituality must be able to speak from the heart and not be just words” (CB04):

They will be successful to the degree that they are genuine... You cannot force them. If you force it they will turn away from it. You can only offer it. St Francis said ‘Go out and preach the Gospel, and if it is necessary sometimes, give a sermon.’ He meant ‘walk the talk’. We are taught more by example than we are by words. This is essential for leaders in Edmund Rice schools. (CB08)

You have got to be convinced of the charism yourself. If you are not really convinced I do not think you are going to convince anyone else (CB05).

Congruence Between Contexts, Values and the Edmund Rice Charism.

The third theme generated for “Practical Spirituality” is facilitating a congruence between the Edmund Rice charism, the external ecclesial, educational and social contexts and Identity Leader’s personal and professional values. The new understandings indicate that an ability to “walk the talk” within the context of their Edmund Rice school, entails a practical and authentic living of professional values “without being too preachy about it” (IL01). Many participants consider that this approach invites others to greater meaning and satisfaction within the context of an Edmund Rice school:

I am careful of my language, once in a while I have this perception that I am talking to myself. I try to be careful and come up with ways that allow people into your world so you enter into their world. You can become isolated in terms of a circle of influence that contracts rather than expands. If people see that you are ‘fair dinkum’, they are prepared to allow your circle to expand. If you are courageous, thoughtful and respectful in what you are trying to say, you will consistently practise what you preach (IL04).

Many Christian Brother participants also recognise this need for congruence between contexts, values and the Edmund Rice charism:

People have to ‘walk the walk’ rather than just ‘talk the talk’. There is no point wanting a school that is focused on social justice, compassion or equity unless you as the leader are, in every interaction you are having with parents, staff, kids and the broader world, demonstrating that you operate from those same principles. There must be a consistency between what we are espousing as an institution, and what we do and the way we lead (CB01).

Despite this, the new understandings indicate the participants perceive that some principals pursue personal views, which may appear at odds with the Edmund Rice charism: “The contradiction and anomaly is that you will never be a good leader unless you are comfortable and have a really good sense of self and your own ego” (IL17). Indeed, for a principal “the enemy is the ego ... this can manifest in all sorts

of ways where (professional) 'empire building' ... is reflective of an ego that is taking over leadership rather than revealing the true essence of the person" (IL18).

In summary, the new understandings suggest that a practical spirituality entails a practical commitment to the Edmund Rice charism in order to facilitate congruence between the ecclesial, educational and social contexts that influence an Edmund Rice school, personal and professional values and the Edmund Rice charism. Many participants believe that leaders who are not aware of this dynamic, compromise the integrity and credibility of their leadership as a direct result of their failure to engage in sustained, reflective practice.

5.4.1.2 Reflective Practice

"Reflective Practice" is the second characteristic of leadership identified. Participants perceive this characteristic as:

- self-awareness for meaning and purpose; and
- negotiating dissonance for personal and professional authenticity.

Self-Awareness for Meaning and Purpose

The first theme generated for "Reflective Practice" is facilitating a journey of self-awareness for personal and professional meaning and purpose. The new understandings indicate that a leader with a deep sense of self is able to organise and give meaning to their leadership, because "if a leader doesn't know themselves or know what is going on deep inside, it is really hard to be attentive to other people" (IL18). Many Christian Brother participants believe reflective practice is a spiritual exercise fundamental to the charism, as "without some sort of spiritual practice, a leader is not going to be effective, as they will not be in touch with the Edmund Rice charism" (CB05).

Leaders who sustain reflective practice are influenced in their leadership by both positive and negative events, because "we have been given the wonderful gift and curse of self-consciousness and awareness" (CB09). Positive and negative events are formative experiences that provide meaning and purpose to the extent of the

leader's "capacity to be reflective" (IL02). Leaders who fail to engage in reflective practice "become so focused on the school's market position and its reputation that it engages in practices that are not in line with an authentic Catholic school in the Edmund Rice tradition" (IL05):

There would be staff, parents and students absolutely inspired by the inclusive nature of Edmund Rice education. Others would be almost afraid or worried that too many poor people, too many struggling people, too many people who are marginalised would actually 'water down' or interfere with reputations of schools, and bring down results and challenge *status quos* ... It has to be addressed by leadership that can consistently articulate a holistic vision of excellence in Edmund Rice education that doesn't 'water down' the core story, or alienate people who come with all sorts of motivations (IL18).

Many participants consider that without reflective practice a leader may be more concerned about "what we do and not why do we do it, especially where there is a culture of making it up as you go along ... The danger in that is that we are just not drawing out of deep enough water" (IL14). Many Christian Brother participants also recognise this: "It is easy enough to say that people 'do things'. One thing to ensure is we bring reflective practice into it, and ask 'Why are we doing what we are doing?' in order to reach deeper reasons. There is a block there" (CB07).

Hence, reflective practice may lead to the creation of personal and professional knowledge for authentic leadership. The new understandings suggest that the context of an Edmund Rice school is a changing, challenging and complex environment that is influenced by the external ecclesial, educational and social contexts. As a result of these diverse influences, leaders ideally engage in reflective practice for personal and professional growth as a means to be:

attentive to what we know about Edmund and the Catholic tradition in order to be authentic and clear in the criteria we judge ourselves by and hold ourselves accountable to ... It has to be the constant imperative to be authentic at those different levels and to personal reflection (IL08).

Negotiating Dissonance for Personal and Professional Authenticity

The second theme for “Reflective Practice” is its benefit in negotiating the dissonance between the charism and the ecclesial, educational and social contexts that influence an Edmund Rice school. The new understandings indicate that when “the egotism of a leader is prioritised over the identity of an Edmund Rice school” (IL03), then an insular and autocratic culture is honoured, indicating “professional decisions are motivated by things other than the charism” (IL17):

Every institution and every ‘power group’ that has something to say about the way it operates has an impact in limiting what they can become. Any group, and the Church is a good example, which tries to tell us that there is an answer, and they know what the answer is, and we must fit within it, is doing the greatest possible disservice to the Kingdom of God. The limitations are that you have to work within these structures, but if you accept them you will never achieve your potential ... I have seen men totally consumed by the minutia of mindless requirements of accountabilities, where their leadership goes ‘out the door’ because, in their own mind, they are running a perfect school because every ‘i’ is dotted and every ‘t’ is crossed. Once we abrogate our vision to the rules and regulations of others, we have moved out of leadership and into mere management (CB01).

This seems to be occurring in some Edmund Rice schools: “All the discussions within our leadership team are about what we do and not why do we do it?” (IL14). One response to this distorting influence is spiritual formation and reflective practice: “One of my self-talk journeys has been prayer and reflection around letting go of ego stuff that I can potentially buy into, thus allowing myself to see the bigger picture” (IL04). The new understandings highlight the importance of reflective practice during this tension as a means of promoting the Edmund Rice charism for personal, professional and communal growth and renewal: “Those who get out of their comfort zones and are prepared to go into places where they feel discomfort, be reflective and contemplative, and look at their personal and professional lives. That can be a life changing experience” (CB05).

The Christian Brother participants, in particular, believe the subsequent creation of personal and professional knowledge negotiates dissonance in order not to treat the Edmund Rice school and its members as a means to an end:

Leaders are called to do as much reflecting on and pondering the dynamics regarding the group of people that make up that community ... By doing that you start noticing who is being 'left out' or where there is unfairness. You then get a sense of where you need to intervene or strengthen a voice that is not being heard ... The most dangerous leader is the unaware one who does not realise what agenda they are carrying and therefore by osmosis communicates this to everybody else. We have seen this fixation on sporting and academic results where nothing else matters and relationships inevitably come second (CB02).

The new understandings suggest that this possible distortion of leadership offers no guarantee of the institutionalisation of the Edmund Rice charism and may leave a legacy in a school by which it is corporately characterised as elitist.

In summary, the new understandings indicate that reflective practice is the systematic process of being present to the complexities and tensions between ego, identity and external contexts in light of the Edmund Rice charism for personal, professional and institutional authenticity. Many participants consider that reflective practice is an introspective, yet relational process, with substantial implications for personal well-being and self-concept, as well as the well-being, self-concept and relationships with those they work with.

5.4.1.3 Charismatic Relationships

The third characteristic of leadership identified, is the facilitation of relationships that demonstrate the Edmund Rice charism. These are referred to as "Charismatic Relationships". Participants perceive this characteristic as:

- mutual relationships faithful to the Edmund Rice charism;
- an invitational approach of integrity; and
- preferential option for the poor and marginalised.

Mutual Relationships Faithful to the Edmund Rice Charism

The first theme generated for “Charismatic Relationships” is the facilitation of mutual relationships faithful to the Edmund Rice charism. The new understandings indicate that many Christian Brother participants regard leadership as a reciprocal relationship that involves “not just those in leadership positions” (CB07), but mutual relationships defined by beliefs and values rather than hierarchy and roles:

Edmund grew up to be quite a wealthy businessmen, but he always stayed and worked with the poor. He took prisoners to the gallows. He lived with those kids and provided everything for them, whether it was clothing, food or education. He was a man of the ordinary Irish ... who were all oppressed. He never rose above that, and was always a part of it ... Jesus and Edmund must have listened to thousands of stories of ordinary people. People came to them whether they were kids, adults or prisoners. They listened to story and valued people. They never once expelled people because they were different. They accepted difference (CB09).

This sentiment indicates that charismatic relationships have a transformational impact on those involved when there are high levels of trust and mutual understanding. The participants believe that these relationships “have got to be real” (IL12) and have a relational focus, otherwise there may be a distortion of the Edmund Rice charism:

The charism could get lost, if it is not lost already. For your ‘punter’ teacher who you are leading there are so many masters, frameworks, ‘boxes to tick’ and things to do. If it is not lived by people at peace with what they are doing, and not dancing around with ‘bells in their eyes’ about what sexy t-shirt they’ve got to wear next week, you just get lost. All of the best leaders in the charism have been people who have been there with the people just trying to authentically have a go ... not this ‘jizzy-jazz’ stuff (IL04).

In addition, the professional relationship between the Identity Leader and their principal is “a critical factor” (Q13) in promoting the Edmund Rice charism: “The principal has a very good support and understanding of my role and the Edmund

Rice charism. That comes across to the rest of our staff and students. This has a pretty big impact on our school” (IL13). Identity Leaders who do not experience this support grow frustrated: “You have to survive. Personally this cost me in the past and I have paid the price. You need to be able to say ‘I’m at peace with myself and my job’. I don’t want to be battling with my principal all the time” (IL17). Identity Leaders are, at times, disillusioned that some principals fail to support the Edmund Rice charism: “The Identity Leader needs to be strongly supported because you cannot do it on your own ... If my boss does not want it, I forget about it regardless of its authenticity or importance” (IL07).

An Invitational Approach of Integrity

The second theme generated for “Charismatic Relationships” is an invitational approach of integrity. The new understandings suggest that it is important to invite the students, staff and parents to engage in “opportunities, but also let them find their own voice and words ... you want to keep it real for them” (IL12). Many participants consider that this entails a heightened sensitivity towards the perceptions of the students, staff and parents which, in turn, enhances the credibility and influence of the leader: “If I don’t take the time to listen, be tolerant and sensitive to the vulnerabilities and tensions of others ... then there is a big inconsistency between what I’ve professed to be and what I am (IL15). Many Christian Brother participants also support this sensitivity in order to promote the Edmund Rice charism:

You won’t move anything if you don’t respect and accept where people are at. They have to do that through a great deal of deep listening to people about their story ... Their story has to be listened to, acknowledged, appreciated and valued. Having done that, gentle exposure, encouragement and invitation is really important. No one can force this on anyone otherwise they get their heads ‘chopped off’. It is through invitation that they bring people to a new awareness (CB09).

This may be problematic when working with staff and parents as “there is no point in totally alienating people in terms of the invitation to liminal space. What we have to do, is bring them to a position where they see the possibilities, rather than resent

being dragged there” (CB01): “I am very deliberate about using inclusive language ... I try to invite people in so that they can engage or disengage at the level they choose. It is the hardest thing of my work. Doing stuff with kids and presenting information, ideas and concepts is easy. It is engaging adults that I find difficult (IL04). Many participants consider that when a leader does not demonstrate a practical collaborative approach to relationships, they may promote an egocentric model of leadership that undermines their credibility:

The best leaders are calm, gentle, clear and supportive. Any leadership that relies on ego, manifests in all sorts of ways such as ‘kingdom’ building, fear and being afraid. They are all reflective of an ego that is taking over the leadership role, rather than the true essence of a person who knows who they are at a deep level and can practice the knowledge and skills that other people have seen, entrusted and commissioned them to do ... The enemy is the ego (IL18).

An egocentric vision may promote hierarchical and autocratic relationships which “can be demoralising” (IL10) when “the talk doesn’t match the walk” (Q01), as they do not “promote relationships ‘with’ others but ‘over’ others” (IL07). The quality of the mutual relationships influences the authenticity of leadership: “It is not the delivery of programs. They will then look after themselves. It is still the living witness with students, parents and teachers that is the grounding experience” (IL08). Many participants believe these interpersonal relationships provide purpose and direction to the identity and mission of an Edmund Rice school:

I need to be aware of the capacity of students and to have strong relationships with them in order to get them involved in programs and make it known that I’m approachable. Relationships throughout the whole school are what forms our strong culture. Once students are aware they can talk to any teacher, they feel welcome, accepted and loved and they have a strong dignity within the school. Our culture really blossoms when students have those relationships with each other and with the staff (IL06).

This is similar to the deep compassion Rice offered his students by nurturing genuine relationships that honoured the dignity of the person and mediated his formative education system. Hence, leaders are able to promote the Edmund Rice charism through their network of relationships as they “make life easy” (IL07) and are an effective pathway to higher levels of commitment, clarity, and authenticity.

Preferential Option for the Poor and Marginalised

The third theme generated for “Charismatic Relationships” is the preferential option to facilitate mutual relationships between the Edmund Rice school and poor and marginalised communities:

When we started Christian service learning it was tokenism. I called it ‘looking at monkeys in a zoo’. People would go out to see what the people were doing and there was no relationship building. We have now focused on developing the program, on the whole, to build relationships (IL10).

The new understandings indicate that many participants consider that these relationships play an important part in “giving preferential option to the poor and marginalised” (IL13), and enable leadership in an Edmund Rice School to demonstrate personal and professional integrity and authenticity. The participants believe effective leaders appreciate the significance of this dimension of leadership, and prioritise mutual relationships that are “not only about them, but about the poor and marginalised in the wider community” (IL10).

The new understandings suggest that the exclusive reputation and clientele of some Edmund Rice schools may adversely affect the prevalence and authenticity of engagement with the poor and marginalised: “The school enjoys a strong reputation in the local community and a long waiting list for enrolment. This position raises difficult questions about whether this is a place that is truly accessible to the materially poor (Q05). This is demonstrated when school budgets provide substantial funding for importing sporting “stars” into the school community, while ignoring the provision of education for poor and marginalised students: “There is a tension between the charism, what we are trying to do, and making the books balance”

(IL09). The participants believe that this occurs when principals appear to surrender the Edmund Rice agenda to influential parents and Old Boys who have embraced more personal and parochial agendas (IL07). These agendas can reflect the elitism of society's wealthy and powerful (IL04). When this occurs, the Edmund Rice charism may be domesticated:

I appreciate the pressure that is on bosses and executives because the expectations of parents are getting greater and greater. They want the school to do counselling, mind the kids and turn them into brain surgeons ... Parents want results. They want kids who are going to be self-starters, and to be good at public speaking, and to be involved in drama, singing and sport. They want all those things (CB03).

Consequently, a school's preoccupation concerns academic and sporting successes to the detriment of the Edmund Rice charism: "Academic excellence can dominate decision making and involvement in the elite sports program is paramount, so *The Charter* is given little consideration. This extends to the Catholicity of the College" (Q19). When the school's organisation, programs and policies focus on the attainment of academic and sporting successes over the charism, the authenticity and sustainability of its identity and mission may be questionable (Q03):

'Brand' versus 'Identity' is the way I sum it up ... Brand is very important as Edmund was a businessman and knew the realities of failed ventures ... Because of market pressures, we have had an inconsistent pattern (of enrolment) where we have had to be creative about how we get people to come here. *Sport One*¹ has played a massive role in that, as has other things like *Sport Two* and *Sport Three* to a lesser extent. There has been absolutely, under some times of our leadership, a total and deliberate 'Johnny Appleseed' approach to getting people to come here. That has had a massive impact at the top end of our enrolment pattern where we have 'pumped' kids into the place at Year 10 to 12 to pay the bills. To protect us from this, we have had

¹ Specific sports were identified. However the terms *Sport One*, *Sport Two* and *Sport Three* have been used to preserve anonymity of the participant.

massive redundancies as we had to pay the bills, and that has created massive tensions (IL04).

This narrow focus on the academic and sporting results has historically occurred within Christian Brothers' schools:

Another sin in the area of the Brothers' life ... is that of institution building. We have often allowed ourselves to get caught up in building our reputation in particular schools through heavy emphasis on peripheral matters such as sports, public exam results, and general conformity in teaching methods. We just do not seem to move as quickly as we need to in keeping the Gospel message and issues of social justice in the fore of the school's message and program. We have allowed ourselves to slip into comfort in middle class schools and apostolates, while the marginalized of our society are left without a Church presence (Hickey, 1982, pp. 293-294).

Many Christian Brothers acknowledged the disproportionate influence of the educational context surrounding schools: "If I set up a school that really puts a strong emphasis on the values that are embedded in the charism, then you might do yourself out of business" (CB03):

Whilst it may call itself an Edmund Rice school, it may be highly competitive and seek status through sports, which has been a very traditional Christian Brothers school thing, through academics or through other 'social eliteness'. They are the kind of dangers of any good institution and the sense of the institution preserving itself (CB02).

Indeed, the new understanding indicates that, where this occurs, it may be the principal's intention to preserve and promote the "reputation" of "my" school over and above the Edmund Rice charism:

There is an expectation to succeed ... How many priests build a church or parish hall before they retire because they want to leave something behind? How many principals do the same thing? Without awareness of 'why do I do what I do?' there is a lack of awareness and decisions cannot be clear (IL17).

Many participants regard that in order to address this, countercultural relationships between an Edmund Rice school and the poor and marginalised are required: “If we are not striving to be countercultural we should not exist, because otherwise we are just a high school with more expenses” (IL17).

In summary, the new understandings indicate that charismatic relationships witness to the Edmund Rice charism with individuals, teams and networks within and outside the Edmund Rice school. Many participants believe these mutual relationships ideally facilitate a preferential option for the poor and marginalised in order for leadership to promote the Edmund Rice charism in the culture of their school. As Identity Leaders help create and manage the culture of an Edmund Rice school, it is important that they understand the elements of the culture as a means of promoting the Edmund Rice charism. Given this, it is pertinent to outline the main characteristics of “culture” generated from the new understandings for the second research question.

5.4.2 Culture

The main conceptual framework of “culture” from the search of the literature is also used to generate new understandings concerning Research Question Two. The three new understandings concerning Research Question Two presented in the next section are:

1. Integration of Faith, Life and Culture
 - a world view that is forged and tempered by Jesus’ mission; and
 - promotion of the Edmund Rice story for evangelisation.
2. Education for Liberation
 - a holistic curriculum inclusive of service and solidarity learning; and
 - authentic engagement and relationship with the poor and marginalised.
3. Authentic Leadership
 - support of the Edmund Rice charism; and
 - allocation of resources that promote organisational sustainability and the promotion of the Edmund Rice charism.

5.4.2.1 Integration of Faith, Life and Culture

“Integration of Faith and Culture” is the first characteristic of culture identified. Participants perceive this characteristic as:

- a world view tempered by Jesus’ mission; and
- promotion of the Edmund Rice story for evangelisation.

A World View Tempered by Jesus’ Mission

The first theme generated for “Integrating Faith, Life and Culture” is the promotion of “a view of the world that is forged and tempered by Jesus’ mission” (IL01). The new understandings suggest that the purpose of this is to prepare students, staff and parents for active participation in a world of unprecedented ecclesial, educational and social tension and dissonance. Many participants consider that, “in order to influence the daily life of the school” (IL03), they “engage others in the symbols and traditions of Catholicism” (Q10), and “the reason that we do it is because we are followers of Jesus” (IL07). The new understandings indicate that in order to promote the Edmund Rice charism “embracing that culture must be right at the forefront. We are not going to do anything which is not going to embrace and enhance our Catholic teachings” (IL12). This prompts: “a movement towards making (Jesus’ mission) more explicit as opposed to implicit” (IL10), where “we pick it up in staff meetings and assemblies. We put it out to the kids in the newsletters and make it front and centre” (IL01). Christian Brother participants support this connection: “You have always got to go back to the Gospel. Here is where we have to get healthy and mature faith development of the students, staff and parents” (CB03).

Many participants believe that the aim of the promotion of a view of the world tempered by Jesus’ mission is “the liberation of the dignity of the person” (IL03). The new understandings suggest this is achieved when Identity Leaders facilitate the following four distinctive components within the culture of an Edmund Rice school: religious identity; faith formation; prayer and worship; and social action and justice (BCE, 2008). The participants acknowledge that their leadership is called to give voice to these components in order to invite the students, staff and parents towards commitment and involvement with the Edmund Rice charism, given that “some

members have grown up in that context and want to be part of it, and others just want to make a contribution towards it” (IL01).

Despite this, the new understandings indicate that many Edmund Rice schools may “have moved away from their foundations of a Catholic education in the Edmund Rice tradition” (Q17). Where this has occurred, the Identity Leaders perceive there has been a “domestication of identity and mission” (IL03), given the students, staff and parents are now from more affluent socioeconomic contexts that are in tension with the Edmund Rice charism:

Lots of parents want their kids to have an Edmund Rice education, but they do not want them to do service learning or Religion or go on retreat. The kids say ‘I don't want to do that’, from which parents say ‘You don't have to do that’ ... ‘Affluenza’ might have to do something with it, given we do not live in a society anymore, we live in an economy. When people say ‘I am paying for something’ they expect to be able to dictate the terms of what they are paying for (IL10).

The victim of this dynamic may be the “increasing marginalisation of the Religious Education curriculum” (IL04), as a result of neglectful “staffing” (IL04), poor “professional development” (IL17) and a lack of “resources” (IL09): “There has been hesitancy among staff to conduct retreats and Religious Education, as they are concerned it affects our academic success” (IL15).

Promotion of the Edmund Rice Story for Evangelisation

The second theme generated for “Integrating Faith, Life and Culture” is the promotion of the Edmund Rice story as a means of evangelising the community. The new understandings indicate that many participants consider the “Jesus story is part of lots of things of what we do” (IL13), yet the integration of the culture of an Edmund Rice school and the gospel is supported by the promotion of the Edmund Rice story:

Some of the things that a person in my position brings forward are not everyone's cup of tea, given their reservations about Jesus and the Church. I'm pretty lucky in my context in that everyone with whom I work is very aware

and has a great understanding of the Edmund Rice story. This allows them to connect with the message much easier (IL13).

However, the “success” of this promotion may, at times, replace Jesus and the gospel: “You should be careful of putting Edmund up there as your perfect exemplar. Sometimes we all make that mistake of focusing so much on Edmund Rice that Jesus gets lost in his shadow” (IL15). This may manifest in a promotion of the social justice component of Rice over and above the gospel component of Jesus’ mission: “Schools have a very strong sense of social justice, and a very strong sense of the action component ... I think the danger is that we perhaps can set that ship sailing very well with significant programs ... without having the navigation ... of the gospel” (IL05).

The unchurched nature of most students, staff and parents influences the participants’ promotion of the Edmund Rice story for evangelisation: “Many of our members are suspicious and dismissive of the relevance of religious practice in their daily life” (Q12). Consequently, many participants regard that “more and more, our schools are becoming the boys’ parishes, not that I want to let the Parish Priests know that” (IL13). This is problematic as Edmund Rice schools may be the functionaries of the local Parish: “For all real purposes, we are the Church for the kids that we deal with” (IL07). Given this context, many participants believe “the problem is that the families aren’t religious as far as going to Church on Sunday. We have problems with that, but we are an Edmund Rice school and our core foundation is expressed through justice and peace” (IL07).

There may be a resistance to integrating faith, life and culture from “the three big players: the parents, the staff and students” (IL12). This may encourage an embracing of the domesticated self-interest of the Edmund Rice school:

We have an open enrolment policy so that anyone who indicates that they would like to share in an Edmund Rice education, we should be able to offer a place. Often that causes difficulty. Some parents don’t quite understand the religious component and question compulsory Religious Education and some

of the activities ... Increasingly, we are viewed as being the supreme sport school where you come for the best sporting experience (IL08).

The failure of some leadership to challenge the self-interest of the parents may “work to conform to, and reproduce, the dominant culture” (IL03) as a result of “a savvy enrolment who don’t always share values around Edmund Rice charism” (Q13). Many participants consider that this is difficult, as parents “know how to give the answers that you want to hear” (IL05), yet their influence may undermine the engagement with the poor and marginalised in order to attract and retain enrolments and staff. The new understandings also indicate there may be a lack of diversity within many Edmund Rice schools, which presents a different challenge in promoting the charism. Many participants consider this affords opportunities and challenges as they seek proactive opportunities of promoting the charism within curricular and co-curricular initiatives.

5.4.2.2 Education for Liberation

“Education for Liberation” is the second characteristic of culture generated. Participants identify this characteristic as:

- a holistic curriculum inclusive of service and solidarity learning; and
- authentic engagement and relationship with the poor and marginalised.

A Holistic Curriculum Inclusive of Service and Solidarity Learning

The first theme generated for “Education for Liberation” is the development and facilitation of a holistic curriculum inclusive of service and solidarity learning. The new understandings suggest that service and solidarity learning is a teaching and learning strategy that integrates meaningful community service with instruction and reflection. This process aims to enrich learning experiences and develop Catholic faith and spirituality. The new understandings suggest that in order to promote the gospel and the Edmund Rice charism, “a holistic curriculum is required that is inclusive of service and solidarity learning and a quality Religious Education program” (Q05). Many participants regard that service and solidarity learning entails the active engagement in outreach, social action and immersion experiences that engage and

benefit the poor and marginalised. The new understandings indicate some barriers to such initiatives, given a disparity in the cultures and capacities of Edmund Rice schools.

Hence, teaching and learning experiences constitute “an expression of the culture of an Edmund Rice school” (IL17), and how these are prioritised by leadership reflects what is valued within its culture. In particular, the new understandings suggest within a crammed and outcomes-focused educational environment, an education for liberation is mediated through the development of initiatives such as “service and solidarity learning, retreats, masses and liturgies, bursaries, immersion experiences and justice and peace education” (Q05).

Despite this, the new understandings indicate that the students’ high examination results “are fast becoming the priority and focus over and above the teaching and learning” (IL03). This is believed to promote a competitive “academic curriculum which requires the exclusive selection of students and staff” (IL17). The characteristics that may be symptomatic of this are “high fees” (Q08) and “high academic competency” (Q02) required for successful enrolment.

Authentic Engagement and Relationship with the Poor and Marginalised

The second theme generated for “Education for Liberation” is authentic engagement and relationship with the poor and marginalised. The new understandings indicate that many participants regard that an education for liberation should “engage the poor and marginalised in words and action in order to bear a countercultural witness to Edmund Rice charism” (IL03), as “nothing beats getting out there and actually being a part of it” (IL01). This is perceived as keeping “Christian ethics alive and present in front of students” (IL12), because “inherent in boys is a need to do, and to engage in something that revolves predominantly around reflection wouldn't work as effectively for boys ... that idea of actively getting out there and doing something is the way to go” (IL13). Many Christian Brother participants also recognise this:

Young people, are much more involved in ‘doing’ than sitting down, praying and reflecting ... They will go on night patrol and soup kitchen for street people

... They will queue up and be generous and giving of their time. They won't necessarily equate or link it to what is going on in the Church on Sunday, because they are built to be 'doing' and to be active. (CB03)

The new understandings indicate that the most successful educative initiatives that achieve this cycle of action and reflection, is that of service and solidarity learning which involves "learning of the scriptural and theological foundations and meaning of Christian service, and how this is exercised in a pragmatic and engaging way" (IL01). Many participants believe this is a deliberate and sustained faith response to identified social issues: "We are not doing this because we are good, it is not community service, we are doing this because we are Christians" (IL07). These initiatives are regarded as a contemporary expression of Catholic faith: "There is a spirituality in the kids, as they are tapping into justice and peace issues, and are prepared to put that into action. They are embracing that whilst ensuring that we keep the Catholic faith rituals alive in them" (IL12).

Despite this, "you don't mess with the poor just to make yourself feel good" (CB03), so engagement with the poor and marginalised has its foundation in the ministries of Jesus and Edmund Rice: "Edmund was doing what Jesus did in his time, and we are challenged to do that in our time" (IL11). Many participants consider that in order to achieve this in an authentic and sustainable manner, it is critical to enrol poor and marginalised students within an Edmund Rice school. Indeed, some Edmund Rice schools ensure that "no family is turned away due to lack of money" (Q06):

We provide concessions for students who may find it difficult to attend the school ... that certainly is part of our mission and the Edmund Rice charism in the hope that anyone can come to the school and everyone is accepted at the school regardless of their background (IL06).

These students and families are not publicly identified: "Do we stand up in front the assembly and say 'look at these kids!' No of course we don't, but it is a real sign that we actually are 'talking the talk' and not just 'bullshitting'. Nobody else knows that"

(IL07). The new understandings also suggest that many students are offered an enrolment despite their learning support requirements:

This is another part of the Edmund Rice charism ... We have a special program with kids that have Downs Syndrome, brain injuries and no literacy or numeracy skills. We don't care who they are, or what is 'wrong' with them. They are here. They are our boys and that is all there is to it. That speaks very eloquently about why we are an Edmund Rice school. Then we have in Year 10, Year 11 and Year 12 a program that is for kids that disengage from school, where the boys are reorganised in a more positive direction (IL07).

In addition, participants acknowledge the growing number of Edmund Rice schools that prioritise engaging students, staff and families from Aboriginal and Torres Strait Islander backgrounds:

Something else that has been a big focus for the last few years has been the stronger focus on Indigenous education, which has been both good for Indigenous and nonindigenous students. The focus has helped all the students to feel that they understand the Indigenous situation better, plus actually focusing on trying to help those Indigenous students who choose to come here to be successful (IL10).

We have 120 kids out of 630 that are identified in our 'target groups' ... They are either materially poor, Indigenous or educationally challenged. Many of those kids actually tick all three boxes ... I proudly say that we have 20% Indigenous kids (IL11).

Some Christian Brother participants regard that, to ensure the culture of an Edmund Rice school supports an engagement and relationship with the poor and marginalised, "you actually make them get their hands dirty. You cannot be accused of tokenism if your hands are dirty and your feet are in the mire" (CB01). They acknowledge that "it is hard work and goes the extra mile. If you stick at it, it overcomes the tokenism danger" (CB02). Indeed, the new understandings indicate that the Edmund Rice schools which had a higher proportion of materially poor

students may be more likely to have mutual relationships with students and families from poor and marginalised groups, such as the homeless, elderly, those with physical and intellectual disabilities and Aboriginal and Torres Strait Islander peoples.

The new understandings suggest that some cultures of Edmund Rice schools may be influenced by the demographic characteristics of the local context in which it operates. Consequently, these characteristics may influence the expectations from leadership of the type of Edmund Rice school that is required for their clientele. In the Edmund Rice schools where there are a limited number of materially poor and marginalised students, the participants broaden the definition of those who are poor to include those who are “spiritually” poor as a result of being marginalised from the dominant culture within, and outside of, an Edmund Rice school:

People may not be materially poor, but there are a lot of spiritually poor kids. That is a really big thing ... It really is about raising awareness within our student population, and looking after our very own when there are times of trouble (IL12).

It depends on what your definition of the poor and marginalised is ... There is the practical side of things, those who need things. There is also a definition of the poor and marginalised that is almost like a spiritual definition, and then also an emotional family type of definition as well. The students ... are generally materially very well-off, but they are not necessarily well-off in terms of their own faith formation, and in some situations quite dysfunctional regarding family set-ups and difficulties (IL16).

The participants acknowledge that within these Edmund Rice schools the leadership may promote a competitive curriculum, and the exclusive selection of students, staff and parents for academic success: “The academic demands always take precedence – other initiatives are OK provided they do not interfere too much with the ‘real’ curriculum” (Q09):

We are still so successful at schools that have become quite elite. There's nothing wrong with academic excellence ... but that worries me ... There's a

lot at stake for people to let go of because of our privilege. A lot of courage is needed to do that. There are good things in tradition but people have to be prepared to 'let go' and look more broadly. People want our schools because they are successful and want their kids to have the best. The charism priorities in our schools, if principals don't 'get it', are much harder to embed (IL10).

Many participants believe that this development may result in a narrow curriculum that dominates the culture of the school to the detriment of a quality Religious Education curriculum: "we're struggling a bit with our RE" (IL09), as well as service and solidarity learning, where "very low numbers take up these explicit opportunities" (IL08). Indeed, there may be a marginalisation of Religious Education given an inability to employ committed Catholics for curriculum positions: "Employing Catholics and employing people who are skilled in teaching Religious Education... 'wow', how hard is that? That is extremely difficult. Our experience has been that people who we have employed for that purpose have been nutters" (IL04). This marginalisation may continue as a result of the tension between Religious Education with:

market-driven forces which are going to get worse over the next three to five years given the ... national curriculum. If it politically gets up that 80% of the curriculum is core, and that doesn't include RE, there will need to be a whole other dialogue around what that will look like and who is teaching. (IL04)

The new understandings indicate that in order to address this it invites:

the creation and facilitation of a quality Religious Education curriculum that complements the prayer, liturgy and social justice components. This is considered to provide additional witness to the authentic culture of the Edmund Rice school in order to make it relevant with what they are learning in a faith and spirituality context (IL10).

Many participants consider that when an Edmund Rice school prioritises academic results, the "curriculum is more mainstream and not very diverse ... because we meet the needs of our kids and families where they are at" (IL12). This may serve to

replicate a domesticated and self-interested *status quo*: “most of the experience would be rhetoric. Lots of talk about the charism however ... explicit service programs have a low uptake from students in terms of living the charism and trying to realise it” (IL08). A number of participants suggest an alternative where the curriculum explicitly addresses:

the ways in which political or economic systems create a gap between the ‘haves’ and ‘have-nots’ and ask ‘what can we do to prevent that from happening?’ We are good at addressing the outcome, and we raise money because we have money, and we don’t quite miss it because we have it to give. A successful outcome would be that within our curriculum there will be enough content that address the systems that create inequality (IL15).

Understandably, many participants regard that “we are not doing an awful lot of actually liberating the poor and marginalised” (IL13), given that the average Edmund Rice school has “a majority of clientele who are economically advantaged” (Q13). The new understandings indicate that the more affluent Edmund Rice schools may exclude the poor and marginalised students and their families as a result of “exclusive socio-economic, academic and geographical factors” (Q09). A number of Christian Brothers also acknowledged that many poor Catholic boys “would feel right out of place even with the mere thought of going to one of our schools” (CB08). Many participants considered that within Edmund Rice schools “you are not really coming across the poor and marginalised too often at school or even quite often in your own geographical area” (IL15).

A number of participants also believe that as an alternative focus “we do have a very large focus on educating our boys to be people who advocate for the poor and marginalised” (IL13). The new understandings suggest that there may be a justification of context:

It is important that a school like ours that does have a more affluent population provide leaders of tomorrow, the people of influence, the captains of industry of our future society. It is really important that we use the opportunity to inculcate the very best values that we can in terms of a fair and equivalent

society, and hopefully those kids will take that into the future. You see it happening, even in small steps, through the kids that have left school that are interested in going to India or Africa and giving their free time to legal aid. You are a bit proud of that (IL15).

Some Christian Brother participants believe a more authentic approach to an education for liberation is required:

Edmund Rice schools would be all-inclusive, accepting kids from every background and every race. They would not be exclusive for a start. They would not be exclusive of sex, either male or female. They would not be exclusive of economic stuff or race. They would open their doors, which has huge implications around fees and what they can offer (CB09).

The reality of this inclusive approach, at times, creates a tension between the promotion of the Edmund Rice charism and the financial sustainability of the school: “While people look at us from the outside and say we are a wealthy school, we are not really. Our budget has struggled over the last couple of years. We weigh up that reality or pragmatism with the ideals of the charism all the time” (IL09). The new understandings indicate that this is common for Edmund Rice schools that enrol a higher proportion of students from poor and marginalised backgrounds.

Finally, many participants consider that the promotion of Edmund Rice charism is difficult to measure as it is beyond definable outcomes, even though it may pervade the culture of an Edmund Rice school:

If the charism is active and influences the culture, that helps to form the boys. The kids would be quite unaware that there was an ‘Edmund Rice culture’. They feel they are growing and it is a good place to be but do not know that it goes back to the influence of the charism. They do not have to know (CB08).

The previous themes and characteristics regarding education for liberation highlight the need for authentic leadership from the principal and leadership team of an Edmund Rice school in order to promote the Edmund Rice charism.

5.4.2.3 Authentic Leadership

The third characteristic of culture identified is “Authentic Leadership”. Participants perceive this characteristic as:

- support of the Edmund Rice charism; and
- allocation of resources that promote the institutionalisation of the Edmund Rice charism.

Support of the Edmund Rice Charism

The first theme generated for “Authentic Leadership” is the support from leadership of the Edmund Rice charism. The new understandings suggest that the promotion of the Edmund Rice charism invites the presence of authentic leadership from Identity Leaders, “given their influence on the culture of an Edmund Rice school” (IL16). Many participants regard that leadership invites them to demonstrate “Catholic moral and professional principles” (Q11) that are aligned with the strategic direction of the school: “We are currently rewriting our College Strategic Plan, keeping in mind the Edmund Rice Charter and the Strategic Plan from EREA” (Q03); plan and manage “for continuing school improvement and renewal” (Q03); “build a collaborative teaching and learning culture” (IL16) that reflects an education for liberation; and ensure accountability procedures are “designed to develop a strong culture of authenticity and performance” (IL10). The purpose of these characteristics is to facilitate the distinctive identity and mission of an Edmund Rice school through “collaborative partnerships within and beyond the school community” (IL01).

Many participants believe one of the most important collaborative partnerships that promotes the Edmund Rice charism is between the Identity Leader and “the principal and leadership team of their school” (IL04). They regard this as important in order to build “a culture of trust in the leadership team to be able to speak about things transparently” (IL04). The new understandings indicate that promotion of the charism is more likely when participants are “empowered by the principal and their leadership team” (IL03) to develop a vision, communicate the purpose, and engage people in the Edmund Rice charism:

In my role of giving an authentic expression to our identity, being on the College Leadership Team and having access to the formal structures of the school, and being encouraged to use those, has been very supportive of our mission and identity. I have been able to participate in all conversations and at least make some contribution (IL08).

You cannot do it all yourself ... I have been fortunate that I have a really strong leadership team. I think in this role you need one or two others at least ... I would not like to do it by myself without a couple of other guys moving in the same direction, understanding what you are on about (IL16).

A number of participants acknowledge that the reality for the principal and the leadership team is that: “you need ‘bums on seats’. You can have the best charism and you can do everything in your programs but ... first of all you have to run a good school. When you're running the good school and everything is working well you can afford to reach out far more” (IL09).

Hence, principals and leadership teams are critical to the promotion of Edmund Rice charism given that “one of the big pressures on schools is getting the enrolments or the right enrolments” (IL10):

We live in a litigious society. We used to be able to send students and staff out to volunteer in the community. We cannot do that now unless we have a risk assessment ... and rightfully so, as we do not want to put our kids at risk ... If you are an efficiently running school and you are ticking all the ‘boxes’, ... then you are actually getting the ‘pat on the back’ and people are saying ‘good job’. If you are reaching out and you are in the gutter with everybody else, you may be overspending your budget ... In our context we have these factors that we did not have even five years or ten years ago (IL10).

Understandably, the inheritance of traditions and myth about respective Edmund Rice schools influences the principal and leadership team’s perceptions of the current and future possibilities regarding the culture of their school:

Who are the poor? How much does it cost to come here? What is core business? How much do we spend on what resources? How much stuff is enough? What is the balance between the corporation and community? ... We have a very rich set of policies and programs that animate the charism, but the issue is more concerned with why and how things happen, and how sustainable our way of life is (Q13).

The new understandings suggest that principals are the “gate keepers” of the authentic and functional promotion of the Edmund Rice charism as “they set the priorities that determine the culture” (IL16). When principals micromanage the culture of the Edmund Rice school, “it often feels that the ‘business’ of the school is more important than living out the Edmund Rice charism” (Q01) where “you get into a routine of ‘that’s the way we do things around here’. It can be very difficult to change” (IL10). A number of participants regard that the personal and professional values and beliefs of the principal may become a part of the culture of an Edmund Rice school, to the extent that they may make “it their mission to ‘stamp out’ school culture” (IL18). When this happens, “there is a difference between the formal culture of the school and what is written down and distributed, ... and what actually happens in the experience of staff and students and to a much limited extent, the parents” (IL08).

A number of Christian Brother participants also identified this regarding the “well-to-do schools” (CB08) where they believe, for many principals, success is a competitive education defined by the students’ high academic and sporting results for placement in either the university, job or professional sporting market. They acknowledge that this may “impact on the authenticity of the culture ... particularly regarding enrolments and what students are allowed into the school and who are not” (CB04):

Unfortunately the good school for the underprivileged gradually improves and other people start to come to it because they see what is being done and in a way success itself takes over. Then there is an expectation that there will be a particular type of success and then the schools become victims of their own success (CB08).

The issue of leadership preserving and promoting the institution over and above the institution's fundamental mission and identity, may be a threat to the promotion of the Edmund Rice charism:

What can prevent the institution becoming more important than the mission is EREA's capacity to continue to evolve and be dynamic. When we set EREA up, we were absolutely adamant from the start that if our intention was to preserve and maintain, this is not what we want to set up. If that had been the purpose, everything would have been totally different. The intention from the start ... was for it to be organic, dynamic and evolutionary. If we came back in 50 years time and recognised what we have in EREA schools then as what we have now, EREA would have failed abysmally. We should be able to see the core value and connection with the charism, and the centrality of Jesus. Other than that, not much else should be recognisable, otherwise all we have done is preserve and maintain (CB01).

A number of Christian Brother participants are optimistic about the future given the lessons from the past: "We have learned from the past despite the fact that some people have come forward and said 'we were abused in the process' when the institution and the good name was put before the kids in the seats" (CB03):

There are urgencies of day-to-day life and that is true about any institution. As long as people 'tap' back into the charism ... There is not any systemic push against what we are on about. What I have seen over the last few years is that there is a clearer statement and stronger adherence to it ... The biggest issue is ensuring that the deeper understandings are taken on (CB07).

Allocation of Resources that Promote the Institutionalisation of the Edmund Rice Charism.

The second theme generated for "Authentic Leadership" is the allocation of resources that promote the institutionalisation of the Edmund Rice charism. The new understandings indicate that the allocation of resources by leadership to the promotion of the Edmund Rice charism reflects their fundamental values and priorities. One of the priorities that impact most on the promotion of the Edmund Rice

charism is the staff employed by leadership: "The best teacher gets the job whether they are male or female, black or white, it does not make any difference at all. The best teacher gets the job" (IL07). This may impact on the culture of an Edmund Rice school when staff do not demonstrate a competent awareness of Catholic traditions or the Edmund Rice charism: "Staff just don't get the Catholic stuff... basically they really don't understand a whole lot of it" (IL07) which may also be "reflected in the leadership" (IL17). Participants consider that this may lead to "staff who question the thought of you doing retreat and reflection as it goes against the concern about success academically" (IL12).

Even when staff profess to identify with Jesus and the gospel, they may have "their own experiences and hang-ups with different things with the Church and the faults of the Church" (IL16), to the extent that "the percentage of staff that have a good faith formation experience and background is reasonably low. That is just the reality of all schools" (IL16). A number of Christian Brother participants also identify this: "One of the realities is that there is not the grounding in the faith ... the relative understanding of what Christianity is about, or what Jesus and the Gospels are about ... There is even a challenge getting Identity Leaders" (CB07). Consequently, many participants regard that the leadership of an Edmund Rice school employ staff who identify with Jesus and the Edmund Rice charism and challenge those who fail to engage in this:

I don't aspire to the view that staff necessarily have to be practising Catholics. All staff in Catholic schools have to be supportive of the charism. The charism clearly delineates the direction for our schools. Staff need to be open to inclusion, if not, they don't have any real place in an Edmund Rice school. For kids coming along, again it comes back to the quality of the leadership who actually accept enrolments in our schools. The quality of information, challenge, articulation that are given to parents right from the word go about what the school stands for ... The reality is any agendas that are antithetical to the charism have no place and should be challenged (IL18).

Christian Brother participants also identified this as important for the leadership in an Edmund Rice school:

We have to be careful about the engagement of staff and enrolment of pupils because if you get the wrong sort of staff they can do enormous damage ... the staff and the school will be effective when they are genuine and the boys will respect them ... you cannot force grown adults who are teachers ... to live the Gospel, but you just hope they are sufficiently sympathetic to it (CB08).

The new understandings suggest the member of staff most consistent in support of the Edmund Rice charism was the Identity Leader. Despite this, a number of participants did not believe their professional role is valued by their leadership team or a significant number of staff, when they are considered either the “God Person” (Q12), “God Botherer” (IL11) or the “Jesus Keeper” (IL04). This may result in the “great danger” (IL05) that the promotion of the Edmund Rice charism is considered to be the exclusive, formative responsibility of the Identity Leader:

The message from the principal in the newsletter must on a regular basis have a formation component to it ... If it is merely talking about the athletics carnival, a particular building that has been finished or NAPLAN results the principal may say: ‘Look, it is all right, it is covered by the Identity Leader who has an article on page three’. Nonsense. Parents need the message from the principal. I am concerned that there might be some instances where people are saying: ‘Well look, we don’t have to worry about this, because I’ve this really great Identity Leader ... and he does this and that, so I don’t have to worry about that stuff’. That would be the biggest mistake (IL05).

Given that Identity Leaders are not always a member of the leadership team in an Edmund Rice school, this participant identified a way of addressing this may be that “every school has someone on the leadership team who has a strong faith-based commitment, whether it be a young person, or the Religious Education Coordinator or mission person” (IL05).

In summary, the new understandings indicate that authentic leadership is important for the promotion of Edmund Rice charism within the culture of a school. Many participants believe it provides an Edmund Rice school with an identity which maintains its continuity within changing circumstances, conditions and challenges. The leadership that supports this process has to be dynamic in order to lead to the promotion of Edmund Rice charism in light of the ecclesial, educational and social contexts that influence the culture of the Edmund Rice school.

5.5 CONCLUSION

This chapter presented the new understandings generated from data gathered from open-ended questionnaires and semi-structured interviews that explored how Identity Leaders perceive and institutionalise the Edmund Rice charism (Table 5.1). Consequently, it is appropriate to address the research questions in light of the new understandings.

Research Question One

What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?

The research indicates that Identity Leaders perceive that the “mission of Jesus” and an “education for liberation” are essential characteristics of the Edmund Rice charism. The mission of Jesus is characterised by leadership based on Jesus’ mission, a preferential engagement with the poor and marginalised and a practical spirituality. An education for liberation is characterised by the provision of a quality education, facilitation of an inclusive community and promotion of personal, educational and social liberation.

Research Question Two

How do Identity Leaders institutionalise the Edmund Rice charism in their school?

The research indicates that Identity Leaders institutionalise the Edmund Rice charism when their leadership is characterised by a “practical spirituality”, “reflective practice” and “charismatic relationships”. A practical spirituality entails integration of personal and professional values with the Edmund Rice charism, a practical

commitment to Edmund Rice charism and congruence between contexts, personal and professional values and the Edmund Rice charism. Reflective practice entails self-awareness for meaning and purpose and negotiating dissonance for personal and professional authenticity. Charismatic relationships entail mutual relationships faithful to the Edmund Rice charism, an invitational approach of integrity and a preferential option for the poor and marginalised.

The research indicates that this, in turn, facilitates a culture characterised by the “integration of faith, life and culture”, an “education for liberation” and “authentic leadership”. The integration of faith, life and culture is distinguished by a world view that is forged and tempered by Jesus’ mission and promotion of the Edmund Rice story for evangelisation. An education for liberation is distinguished by a holistic curriculum inclusive of service and solidarity learning, and engagement and relationship with the poor and marginalised. Authentic leadership is distinguished by support of the Edmund Rice charism and allocation of resources that promote the institutionalisation of the Edmund Rice charism.

Despite this, the new understandings that have been generated from the research questions require further synthesis. As a result of the complexity of responses and the duplicity of meanings, the next chapter will use the new understandings to develop a conceptual framework to further explicate the issues surrounding how Identity Leaders perceive and institutionalise the Edmund Rice charism.

CHAPTER SIX

DISCUSSION OF NEW UNDERSTANDINGS

6.1 INTRODUCTION

The purpose of this chapter is to discuss selected new understandings that further explicate the issues surrounding how Identity Leaders perceive and institutionalise the Edmund Rice charism, and synthesise these to develop a conceptual framework. These issues are the concerns of the participants as they relate to Edmund Rice schools as a system, and do not necessarily apply to each and every school within EREA. Table 6.1 presents the characteristics for the discussion of the new understandings. The characteristics are generated from a synthesis of the themes and are numbered to correspond with the section within the chapter.

Table 6.1: Characteristics for the Discussion of New Understandings

Codes	Themes (Origin of Themes)	Characteristics
<ul style="list-style-type: none"> Providence: Holy Spirit, spiritual liberation, lack awareness, tensions and dissonance, reflective practice for authenticity, prayer, secularism, pragmatism. Institutional Inconsistency: EREA, Church, conflicting rationales, conflicting accountabilities, uncertainty, inauthenticity, secular v religious, institution v mission, hypocrisy, decline, marginalisation. Institutional disillusionment: Church, EREA, Edmund before Jesus, results driven. 	<ul style="list-style-type: none"> <i>Loss of providential traditions. (5.3.3)</i> <i>Contesting discourses. (5.3.3)</i> 	Pseudo-Charism (6.2)
<ul style="list-style-type: none"> Leadership: lack of formation in leadership, institution before charism, rhetoric of leadership, rhetoric of principal, ego, elitism, careerism, Identity Leader marginalisation, lack support, staffing, rhetoric v reality, influence of external context, misperceptions of role, academic results, sporting results. 	<ul style="list-style-type: none"> <i>Personal obstacles in leadership. (5.4.1.1; 5.4.1.2; 5.4.1.3)</i> 	Misplaced Loyalties (6.3)
<ul style="list-style-type: none"> Parents: social mobility, elitism, lack of formation, exclusion, academic results, sporting results, misperceptions of poor and marginalised, devalue Religious Education, influence of external context. Students: consumerism, disengagement with Church, low engagement with Religious Education, results driven. Exclusion: enrolments, elitism, results v mission, institutional preservation, fees, corporation v mission. 	<ul style="list-style-type: none"> <i>Failure to integrate faith, life and culture. (5.4.2.1)</i> <i>Exclusion of the poor and marginalised. (5.4.2.2; 5.4.2.3)</i> 	Work-Orientated Culture (6.4)
<ul style="list-style-type: none"> Mission of Jesus and Education for Liberation Practical Spirituality; Reflective Practice and Charismatic Relationships. Integration of Faith, Life and Culture; Liberating Education; and Authentic Leadership 	<ul style="list-style-type: none"> <i>Authentic Edmund Rice charism. (5.3.1; 5.3.2)</i> <i>Prophetic leadership. (5.4.1; 5.4.1.1; 5.4.1.2; 5.4.1.3; 5.4.2.3)</i> <i>Charismatic culture. (5.4.2.1; 5.4.2.2)</i> 	Institutionalisation of the Edmund Rice Charism (6.5)

Figure 6.1 is a diagrammatic illustration of the new understandings that contribute to a conceptual framework.

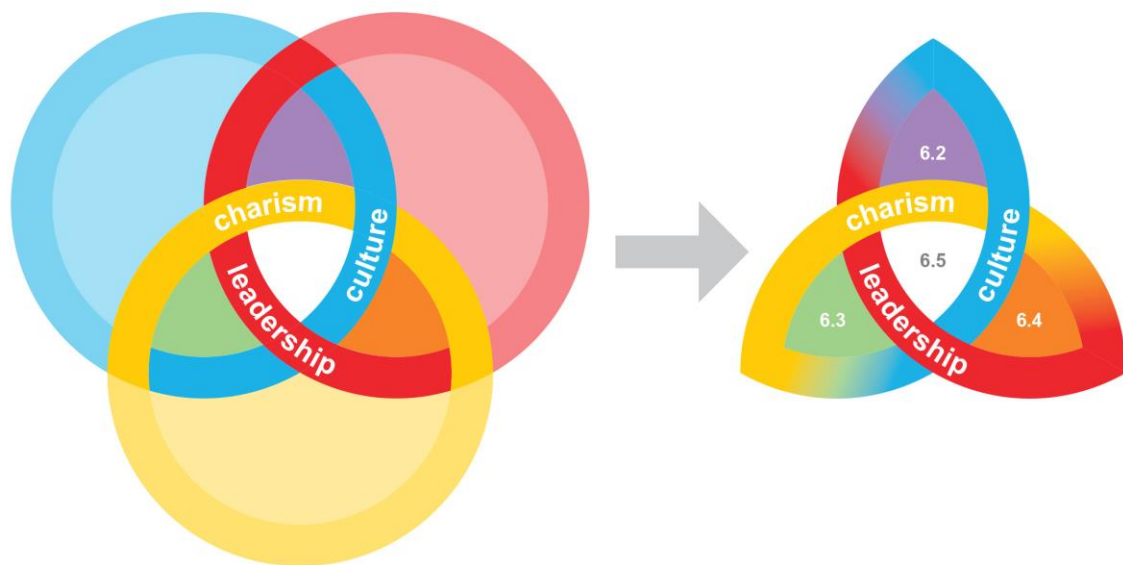


Figure 6.1: Conceptual Framework for the Discussion of New Understandings.

6.2 PSEUDO-CHARISM

The first issue that invites discussion is that a “pseudo-charism” may be cultivated within the leadership and culture of Edmund Rice schools. The term “pseudo-charism” (Hickey, 1982) refers to a process orchestrated by leadership, which promotes policies, processes and decisions that focus more on self and institutional advancement in contrast to the “Gospel values (which) our lives should express” (Hickey, 1982, p. 77). Pseudo-charism results in the foundational myth losing “its influence on the organisation and those in it” (McLaughlin, 2007, p. xxii). In time, the foundational myth is replaced by alternative myths that perpetuate the legitimacy of the *status quo*. Pseudo-charism is characterised by:

- contesting discourses; and
- loss of providential traditions.

6.2.1 Contesting Discourses

The first characteristic of pseudo-charism is contesting discourses. Such discourses have their basis in the participants’ lack of confidence in the traditions of the Church and the Christian Brothers, and a focus on domesticated interpretations over the Edmund Rice charism. This is a result of the desire to focus on the survival of the

institution rather than the pursuit of its original mission: “Once you institutionalise a vision, the institution risks overpowering the prophetic, and the survival of the institution becomes paramount as opposed to the survival of the charism” (IL18). This tension between the promotion of the institution versus the loyalty to the mission, produces a “confusing landscape” (IL04) for the promotion of the Edmund Rice charism.

The first contesting discourse is the inconsistency of some domesticated Church traditions over Jesus’ mission. This may have led to a perception that at times the Church has demonstrated hypocrisy: “there is an increasing tension with the hierarchical Church that is about rules and regulations, but Jesus was more simplified in what he went about trying to do” (IL15); likewise some believe that what is offered seems irrelevant: “our contemporary Church attempts to roll us back to the past” (IL09). It is not surprising then that the church is perceived to be declining: “The Church we have known for centuries is really on a dying gasp” (Q10).

Given the above reservations, some Christian Brothers warn EREA of the danger of their schools becoming domesticated:

The thing to be wary of is that institutions, by their nature, tend to become self-referential and self-reverential - self adoring if you like. We only have to look at our own Church. This can easily happen to an institution even with the best intentions. If it ever got to the stage where Edmund would be as uncomfortable walking into an EREA school or EREA boardroom as Jesus would, on occasion, by walking into some parts of the Catholic Church then I would be concerned ... I haven't left the Church, but I have some serious reservations about the institutionalisation of the Church (CB01).

In particular, the Church is perceived as irrelevant because it seems to so often adopt yesterday’s responses to contemporary problems (Coyne, 2011). Consequently, Identity Leaders cautiously engage with Church agendas, but retain their own sense of what faith means in modern society (Rymarz, 2012). Ironically, Edmund Rice schools are almost the only contact many Identity Leaders have with the formal life

of the Church (Cahill, 2006). For many participants, Edmund Rice schools are the “new church” (IL07), because they see what is occurring in the schools as more authentically servicing the mission of Jesus (Grace, 2003; Cahill 2006):

We are grounded in the Gospel and in relationship with the local Church, but not restrained by many of the ideologies that can restrain Catholic education. We are empowered by a new and relevant *Charter* and a very big vision of the Christian Brothers. We are challenged to do something unique and prophetic in the Australian Church (IL18).

The Congregation Leader has also acknowledged this contesting discourse:

There are certain elements in society and in Church trying to move us backwards ... If we want to belong to an Edmund Rice movement, we are really being called to experience a new way of being Church. I do not believe in a breakaway movement. I believe there is a huge amount of great wisdom, learning and truth in the tradition but we must hold on to that tradition knowing that the tradition is a developing tradition. The answers of yesterday do not solve the problems of today (Pinto, 2011).

This is a dilemma for Identity Leaders, for while they are energised through their professional role, they are disillusioned with the Church, which they perceive as so different from the values Jesus lived in the gospel:

Jesus is very much the Jesus of the Gospels before Christianity with its layers of institution and doctrine. It is the Jesus who stands with those who are outcasts, women and lepers. It is the Jesus who holds the tension of living in the culture and bringing about change and a new understanding of what the Kingdom of God is about. That is central to Edmund Rice charism because we hold the tension between that truth and the institutional Church (IL02).

This narrow appreciation of the Church has previously occurred within the Christian Brothers: “We have sinned in clinging to a narrow view of Church and a narrow view of the Brothers’ place in the Church ... We have often created in our communities and schools an enclave, a little Church of our own” (Hickey, 1982, p. 293). Similarly,

much of what the Church identifies as important, lacks a contemporary relevancy to the ordinary person (Coyne, 2011; T.D'orsa & J.D'orsa, 1997):

In terms of the Catholic Church, I really don't know what I'm helping to create in terms of a Christian community. I'm really not sure about it, and am a bit lost ... I do not see myself as a salesman for a corrupt institution. I do not see myself as providing people just to sit on the pews and pay the bills. I would like to see us as shaping people who are more 'out there' in terms of the way they live their Christianity (IL14).

My experience of the Catholic Church in Australia has been very disheartening ... Why would people become a Catholic in Australia unless you have some is kind of death wish? My engagement with my own faith in God has been a personal journey that has not really been edified at all by the structure of the Church (IL10).

These sentiments have been confirmed within the wider public when the Australian federal government announced the establishment of a 'Royal Commission into Institutional Responses to Child Sexual Abuse' (Simmons, 2013). The Royal Commission was established as a response to reports of sexual abuse in Australia within religious institutions of various Christian churches. At the same time, the Catholic Church in Australia established a 'Truth, Justice and Healing Council' to oversee the Catholic Church's engagement with the Royal Commission. Accordingly, Identity Leaders believe their role is not to uncritically adopt Church agendas, but instead to engage with Edmund Rice charism. They believe that the charism primarily concerns a focus on Jesus' mission:

The distinctive features of the Edmund Rice charism include answering the Gospel call to bring the Kingdom of God to His people, and a refusal to do nothing when faced with disadvantage and injustice in our world. I see the charism as an example of how we as Catholic educators can pass on the good news to a group of students that no longer have any connection with traditional parish life. It still lives and breathes the spirit of God to young people who have rejected the institutional Church (Q18).

This focus on “extending the kingdom of Christ” (Society of Religious Brothers, 1832, Art. 13) has its legitimacy in the *Rules and Constitutions of the Society of Religious Brothers* (1832), and continues to inform the contemporary identity and mission (CCB, 2012a). The Congregation Leader has also identified the tension between the identity and mission of the Christian Brothers and the Church: “The Congregation has been moving in one direction, the Institutional Church in another” (Pinto, 2012d, p. 2). One of the reasons for this tension concerns how the Church is responding to the challenges of contemporary society (CCB, 2005; Coyne, 2011):

There are many ‘refugees’ from mainstream religion ... Our schools will always have to be within the Church but the charism will necessarily make us ‘edge dwellers’, ‘fringe dwellers’ ... to push boundaries. This is what the Congregation has always done, particularly if you look at the spirituality espoused by the current leadership of the Christian Brothers. It is a very broad spirituality as opposed to an ideologically-driven sense of Church. There will be that tension again ... The freedom of the charism and the freedom of the Congregation gives people a way of being affiliated with the gospel story, but not necessarily on the inner workings of Church (IL18).

Perhaps, new theological insights offer a resolution to this tension: “The church does not have a mission, but the mission has a church” (Bevans, 2009, p. 11). This perspective implies that the Identity Leader’s interpretation of what the agenda of the Kingdom of God is, does not necessarily mirror the Church’s interpretation. Participants possibly resolve their dissonance by believing that it is both possible for Edmund Rice schools to embrace and honour the Catholic tradition, while not being confined by it:

We are not functionaries of a nervous Church, we are prophets of the Kingdom of God. That needs to be consistent ... If we do that, we are buying into the dominant view of our world where people are defined by their output. We are called to be embodiments of the Kingdom of God (IL18).

The new understandings indicate that the identity and mission of Edmund Rice schools should not uncritically promote institutional interpretations, as “once we

abrogate our vision to the rules, regulations and requirements of others we have moved out of leadership into mere management” (IL03). This perspective has some theological legitimacy (CCB, 2005): “The Church, rather than being the dispenser of ministry, stands with ministry within the Kingdom as something derivative, fragile, secondary and temporary” (O'Meara, 1983, p. 29).

Nevertheless, the contesting discourses between the Christian Brothers leadership and the institutional Church is a challenge for some Identity Leaders:

I'm really intrigued by it, and am struggling with what I have to do. The documentation I get from the Church ... can be in fairly stark contrast to the documentation I receive from the Christian Brothers Congregation ... I have struggled with how to work out and listen to the Brothers who, in some ways, are outwardly going away from institutional Church, and are in a role responsible for articulating the institutional Church. That's difficult to reconcile for myself. To be authentic without being excommunicated is a challenge (IL13).

The implication is that Identity Leaders may be expected to uncritically embrace institutional programs, policies, goals and purposes which either ignore charism values or accept misinterpreted charism values (Hickey, 1982). When this occurs, a pseudo-charism is promoted through domesticated myths and interpretations about Rice to legitimise the contestable *status quo* (Hickey, 1982; McLaughlin, 2007). The domestication of the Edmund Rice charism by leadership has previously been identified as a means of self-preservation:

While the charism of foundation is special to a founder, it could be said that those entrusted with leadership ... have the responsibility of sustaining life he brought into being, not merely preserving it, but fostering the development of its potential in fidelity to the grace of the common charism (Hickey, 1982, p. 71).

In particular, it is important not “to put Edmund Rice at the front as if he was the one up on the cross” (IL15). This caution is relevant, because some Edmund Rice

schools may over emphasise “a cult of Edmund Rice” (Q09) to the detriment of the Gospel: “Schools have a very strong sense of the Edmund Rice component ... There is a difficulty in ‘joining the dots’ further back to the fact that Edmund's charism was a lens on the gospel” (IL05). Hence, the prioritisation of a “cultic” Rice may undermine the Edmund Rice charism as it fails to promote Jesus’ mission (CCE, 1998; Hickey, 1982; McLaughlin, 2007). This has been identified as a characteristic of pseudo-charism:

People who say ‘the charism is this’ or ‘is that’, hopefully have in mind that it is built on a gospel foundation, otherwise it is just “do-good-ism” ... It is important to distinguish between ‘charism’ and ‘expressions of charism’ ... The charism does not change, however the expressions of it can. If the charism is changed from the gospel, it is on the wrong track (CB08).

The tension “is a crucial one to get right” (IL16), where integration with Jesus’ mission and the Edmund Rice charism “in the real world is the main game” (IL04). Consequently, it is important to manage this tension “in order to have a holistic Catholic and Edmund Rice approach to identity, as it's lacking if it doesn't have both aspects” (IL09). This is not a novel challenge, because historically the Christian Brothers at times failed to manage this tension (Angus, 1986; Hickey, 1982).

Domesticating the Charism

The second contesting discourse is that not all that the Christian Brothers have nurtured in their educational legacy, has been in accord with the Edmund Rice charism. Some traditions have led to a domestication, or indeed negation of that charism. There is a myth that “the Christian Brothers were consistent in promoting the charism in their schools, and a tension has been left to us as to what charism means in the twenty-first century” (IL04). This reservation has been acknowledged by the Congregation Leader: “Not everything that you have inherited is wonderful. Not everything that you have inherited is relevant. Not everything you have inherited is needed for today” (Pinto, 2011). This is manifested in domesticated structures as an end in itself, rather than a means to promote the Edmund Rice charism (McLaughlin, 2007). This is particularly the concern of school leaders. Indeed, a

number of Christian Brothers conceded that this was because “some Brothers were probably a bit more interested in their career” (CB08). They asserted that the Christian Brothers generally “did not even know there was such a thing as charism. That was an insight that only came in the last 30 years ... It just wasn't discussed anywhere in the Church at the time” (CB08).

Indeed, the Christian Brothers acknowledge that “when charism is slowly domesticated and made routine, then we see the shadow side of the Congregation begin to emerge” (CCB, 2012c, p. 2). Consequently, they recognise: “We are still caught up with the Christian Brother kingdom and our institutions. While this is often good, it can stop us from looking beyond our narrow interests, and even at times knowing that our interests are narrow” (CCB, 2012d, p. 2). This demonstrates how some aspects of the Edmund Rice charism may have been subtly domesticated over two centuries where the focus, at times, appears to be more on the needs of the institution rather than on the mission of the institution. This issue was explored by Christian Brothers:

We have learned from the fact that some people have come forward and said ‘we were abused in the process’ when the institution and the good name was put before the kids in the seats ... Today, whilst it may call itself an Edmund Rice school, the school may also be highly competitive and seeking status through sports ... this has been a very traditional Christian Brothers school thing, through academics or through other social eliteness. They are the kind of dangers of any institution preserving itself (CB09).

Not surprisingly then, Edmund Rice schools “are paying for the sins of the past and many of those sins, some of them half a century old, are to do with maintaining reputation” (IL04):

We have seen it countless times where Brothers ... build up their sense of self-worth through building schools and competing against other schools ... Some of our schools are potentially at risk because they have lost sight of the vision. It is the fault of individual Brother Principals who created (professional) ‘kingdoms’ because of the fact that they allowed that need in them to be

manifested through building and creating and through leaving a legacy. I leave a legacy to my family, whereas the legacy they leave is a name on the side of a building or a particular social status of a school that they built. Psychologists would have a field day with it (IL18).

This dynamic has been identified as an unsound Christian Brother legacy:

Human nature being what it is, it is also possible for unsound traditions to impose themselves on a group ... In a religious congregation, sound traditions can often be the result of a policy established by strong group and rigidly enforced over a long period, until the time comes when few remember that things were done in any other way. The procedures provided by this type of tradition are generally inflexible, more negative than positive, and deprive all except those at the centre the capacity to initiate. Unsound traditions are largely responsible for the malaise which may affect a congregation. They are unsound when they deprive the members of a congregation of their capacity to respond, in fidelity to their charism and their spirit, to real-life situations (Hickey, 1982, p. 48).

Possibly, the Christian Brothers' very success in the schools became the foundation of a pseudo-charism that promoted contemporary agendas focussing on institutional aggrandisement rather than the pursuit of Rice's foundational mission (Coyne, 2012; Hickey, 1982; McMahon, 2012): "The Edmund Rice charism isn't totally or universally present in everything we have done ... It got lost a bit in some succeeding generations" (CB10). Over time, the students enjoyed an upward social mobility and this success dictated new agendas: "The tradition was lost when some schools became a bit "upmarket" ... when people started to teach for results, competition grew up between one school and another and society started to dictate what was acceptable" (CB03). The issue of what constitutes success forms the foundation of charism authenticity:

Our schools expand the notion of excellence beyond the academic, cultural and sporting domains, as important as they are to holistic education. An excellent Catholic school in the Edmund Rice tradition celebrates success

and potential in all domains of the formation of a young person. All are nurtured towards fullness of life. Our schools ask hard questions of themselves in terms of how success is defined, and how our lived priorities reflect those of the Gospel. School life congruent with our vision is central to our claims of authenticity. This is the tradition to which we belong (Tinsey, 2013a, p. 1).

The contemporary challenge for leaders in Edmund Rice schools is to live by Ricean values, and not be seduced into making decisions that celebrate elitism in academic excellence, sporting success or social status:

The principal, the Headmaster as he called himself, of a prominent Christian Brothers School in Perth told me that Aquinas was for the aristocracy, Trinity was for the meritocracy, and Fremantle and Leederville at that stage were for the wogs. He seemed quite happy with that. He thought that was an adequate provision for a whole range of the Catholic community because they were socially and culturally differentiated (Crittenden, 2007).

This contestation of what constitutes a successful Edmund Rice school becomes a “battle for defining the Edmund Rice charism ... The charism will be tested in many ways before a clearer picture emerges. We must allow the debate, and not fall into techniques of suppression and political tactics (Q10). The evolving nature of charism (Green, 2000; Hickey, 1982) indicates that the Edmund Rice charism “will always be dynamic and renewing, rejecting stagnation, routine and rigidity” (Falquetto, 1993, p. 50). Indeed, many Christian Brothers believe “it is the charism that allows you to see new ways” (CB05) in order to promote new insights and expressions of the Edmund Rice vision:

Resolving the tension between the aspirational and the practically possible is not a logistics exercise. It is not something that you can work out on a piece of paper or merely throw resources at. We deal with the tension through reflective practice which expands our capacity to understand all of the elements and draw them together in different ways. This produces a ‘new response’ which grows out of reflective practice (CB01).

The domesticated interpretations of the Edmund Rice charism “may be only for a time, reflecting a particular present-day movement” (Hickey, 1982, p. 47). This is because the fundamental characteristics of the Edmund Rice charism “are not going to change from the Gospel values of seeing God present in others and helping the poor and marginalised, but the expressions of them will change” (CB08):

Customs must never be allowed to be considered so sacred that it is unthinkable that things be done in any other way. Nor should they be retained in a particular form once the time has passed when that form had meaning. Customs may change, the values they express should not be lost, but expressed in other ways. Customs can be part of the process in the formation of traditions. But like traditions, some of them can be unsound; so they have to be evaluated by the norm of the Gospel which is concentrated in the charism (Hickey, 1982, p. 49).

Hence, when domesticated interpretations are embraced, Jesus’ mission is not prioritised (Futrell, 1971; Hickey, 1982). Rice believed in the providential nature of the Holy Spirit so much, that it is an explicit and fundamental premise of the Edmund Rice charism (Congregation for the Cause of the Saints, 1988; Hickey, 1982; Keogh, 2008; McLaughlin, 2007). This may be problematic for Identity Leaders, as the second characteristic of pseudo-charism is the loss of providential traditions related to the Edmund Rice charism.

6.2.2 Loss of Providential Traditions

The Christian Brothers understand “providential traditions” as a deliberate placing of one’s actions into the “mystery” humans’ understand as God. This providential faith characterised the life and mission of Rice who asserted that “providence is our inheritance” (Edmund Rice in McHugh, 1983) and “Be intent on prayer and whatever may happen will turn to our good. Cast all your cares into the arms of Divine Providence” (Rice in Fitzpatrick, 1945, p. 207). The Christian Brothers believe that providence is foundational in appreciating Rice’s educational identity and mission (Carroll, 1992; CCB, 2005; Hickey, 1982; McLaughlin, 2007; O’Toole, 1984):

Deeply aware of the Father's providential presence in his life, Edmund Rice was moved by the Holy Spirit to open his whole heart to Christ present and appealing to him in the poor. He was given the grace to respond by identifying through Christ with the poor in order to evoke in them a deep awareness of God's loving presence (CCB, 1983, p. 308).

Despite this, the Identity Leaders failed to identify providence as a characteristic of the Edmund Rice charism. In contrast, the Christian Brothers valued providence as fundamental to the Edmund Rice charism:

The charism is the whole process of what is going on in a person that moves them in a direction. These are actions that flow from the sense of the Holy Spirit helping a person through the experiences of their life in order to see the world and its injustices in a new way. The charism is where people are linked to this "presence" in order to see the world with fresh eyes (CB05).

Indeed, many Christian Brothers believe that the providential traditions of the Edmund Rice charism may enhance their leadership (CCB, 2005): "You have to attend to the 'inner' life which allows space for the providential Spirit to speak. When you do that, the characteristics of the Edmund Rice charism emerge for a contemporary context and the authenticity of your leadership improves" (CB06). Central to this belief is that reflective practice on the providential traditions is a "conscious, systematic and deliberate process" (CB01). This nurtures a relationship with the "mystery" humans' understand as God (CCB, 2005):

I'm not sure that charisms are grounded in faith. I don't even think the Church believes that. Charisms are actually inspirations of the Spirit. It is the movement of God in the lives of people to become, as St Irenaeus said: 'The glory of God — man fully alive'. It is that sense or impulse of the Spirit to become fully alive ... The urging of the Spirit and the response Edmund Rice made was about being 'fully alive' and therefore reflecting that fullness of God (CB01).

The practice of nurturing providence is “a source of wisdom and strength” (CB10) for the Christian Brothers, as it influences their leadership for authenticity and growth. They believe that this discernment invites them to experience and give expression to God: “I tried to see each pupil as a temple of the Holy Spirit and even though it was good to get good results, the essential thing was to acknowledge and respect the dignity of the person I was teaching” (CB08). This, in turn, empowers them to respond to professional tensions between aspiration and reality, while remaining grounded in the traditions of the Edmund Rice charism:

If we are living and working in this world, and the Holy Spirit never touches this world - what is the point of all that? This is where God is right in the guts of it ... in the poorest and weakest particularly, and demonstrating our own poverty and weakness somehow or other leads to an energy for justice. I don't think there is any other way. If the aspirational charism is not grounded in reality, then it is not authentic (CB05).

This pursuit of authenticity is difficult. Many Christian Brothers acknowledge that “there is always tension between the aspirational and lived reality. This is an indicator that we are on the right track. It is out of the creative tension that growth occurs” (CB01). This tension is beneficial, since it “prevents the charismatic from becoming the victim of illusion, and the hierarchical person from becoming authoritarian, presuming that all initiative must come from himself (sic)” (Hickey, 1982, p. 59):

It is one thing having an ideal, having a sense of the whole universal purpose of God's intention and how we fit within that. There will be that difference and it's a good difference to have. I would be really concerned if that difference was worked at and disappeared. If that was the case, then we have not set aspirations high enough (CB01).

In order to address this apparent lack of congruency, it is important to practise discernment of the Holy Spirit so the expressions of the Edmund Rice charism are not centred upon “personal or professional ego, careerism or elitism, as there is always going to be a limited response around the limitations of our humanity” (CB01).

Some Identity Leaders acknowledge these limitations within their context: “There is not much theological education in our leadership team” (IL08). Within this dynamic some professionals seem more interested in displaying their learning, than demonstrating a humble listening to the Spirit and their colleagues (CB07; CB09). Consequently, Identity Leaders believe personal views for personal agendas guide the decision making of leadership teams and not an openness to providence: “Shared dreaming is really hard. The perfect storm where you have the right personalities in the room that genuinely connect about a shared charism only happens once or twice in a career” (IL04). This comment identifies the need for leaders to embrace providence through faith as well as spiritual and theological formation.

Professional, educated faith leaders committed to the Edmund Rice charism are “the catalysts to the generation of authentic Ricean education” (IL03). In the absence of such leaders, Edmund Rice schools may, over time, degenerate into high fee, “comfortable”, private schools with stifled capacity for evangelisation (Bellows, 1987; Carroll, 1996; Coldrey, 1993; McLaughlin, 2007). The Congregation Leader believed this to be a possibility: “The charism of Blessed Edmund is at a crossroads. We can allow the flame to flicker out through preserving the status quo, or we can choose to move in trust to the Spirit’s invitation” (Pinto, 2012d, p. 1).

The domestication of a pseudo-charism as a result of contesting discourse and loss of providential traditions, demonstrates the identity of an Edmund Rice school is dependent on its leadership. Indeed, leaders in Edmund Rice schools demonstrate their authenticity by a congruency of their behaviours with Edmund Rice values. The issue of Edmund Rice charism generating actions of leadership is appropriate to discuss (Figure 6.1).

6.3 MISPLACED LOYALTIES

Consequently, the second issue that invites discussion is that “misplaced loyalties” may occur within the leadership of Edmund Rice schools. The term “misplaced loyalties” (Hickey, 1982) refers to institutional customs that belonged to previous

periods of history that are believed to be central to the contemporary identity of the institution. This is problematic when the loyalties of leadership give too high a priority on these customs, as “the life of the common charism is seriously inhibited, perhaps even extinguished” (Hickey, 1982, p. 76). Misplaced loyalties in leadership are characterised by personal obstacles such as tunnel vision and a lack of objectivity.

6.3.1 Personal Obstacles in Leadership

The identity of an Edmund Rice school is authentic to the extent that “the leadership and in particular the principal” (IL04) witnesses to the Edmund Rice charism (Angus, 1985; Tuite, 2007; Murphy 2008; Tinsey, 2011). However, many participants perceive that, at times, there is a dissonance between the Edmund Rice charism and the professional values of leadership. This may be a result of “personal obstacles” (Hickey, 1982) which refers to “attachment to what is foreign to the common charism; (and the) refusal to pray for the graces one needs to live the charisms” (Hickey, 1982, p. 77). This has historically occurred in Christian Brothers’ schools when leadership was so preoccupied with the pursuit of high academic results, the Brothers entertained the use of corporal punishment excesses (Angus, 1986). More recently, this occurred when it appeared the school’s “reputation” held priority over the rights of victims of child sexual abuse (Broken Rites, 2011; Coldrey, 1993; Tu, 2011; West 2012). This degeneration of leadership is categorised as “tunnel vision” (Hickey, 1982) when leadership adopts a self-interested perspective, while simultaneously ignoring competing Edmund Rice values. A leader’s egotism may be a personal obstacle that contributes to the development of tunnel vision:

If you don't walk a fine line that puts that ego in the context of the group with whom you work and share a vision, then the ego will push you far away from your vision. One of the tasks as a leader is to understand that tension between the ‘me’ and the ‘us’. It is also to understand that tension between being a strong visionary leader, and the fact that as soon as you ‘lock’ in a particular vision, the other visions get sidelined (CB01).

Tunnel vision occurs when leaders are unable to entertain other perspectives different from their egocentric vision for the school, to such an extent that they lose

“their grip on certain realities of life” (Hickey, 1982, p. 78). Understandably, this personal obstacle “is foreign to the common charism” (Hickey, 1982, p. 78) and may “take a culture in another direction” (IL04), when the “reputation” of the school is prioritised before the Edmund Rice charism (Angus, 1985): “The name of the institution and having everything ‘look right’ from the outside, can lead to a disconnect from the charism. The danger is that we become very elitist and exclusive (IL03). Hence, when tunnel vision in leadership is nurtured, authenticity is disputed: “What happens is the leader thinks they are serving others but it is all about them when it should really not be” (IL06). Indeed, core values are camouflaged and identified with idiosyncratic views of school “success” when there is an “over emphasis on how we look rather than (on) our real values being taught” (CB03). This has historically occurred within the Christian Brothers, when “the Brothers suffered from an (excessive) work ethic and drive towards success” (Hickey, 1982, p. 296).

Consequently, tunnel vision in leadership promotes a “lack of objectivity” (Hickey, 1982), when leaders consider the Edmund Rice mission an inconvenient truth and as a result substitutes it with a convenient alternative:

The biggest danger is that the school then becomes ‘my’ entity, ‘my’ way of constructing the world ... As soon as we start saying: ‘No I have it all nailed down, I know what the vision is and it is built around me as leader or this group of leaders’, then it is limited. It will work for a while ... but eventually it has to become obsolete (CB01).

When leadership personnel engage in such a process, they are deceptively “canonizing their own view of the form of life they are leading” (Hickey, 1982, p. 78), which inevitably generates “wrong conclusions when attempts are made to express an understanding of a founder’s charism” (Hickey, 1982, p. 78).

This lack of objectivity is not so much “a deliberate movement against the charism, but leaders are so busy trying to keep the business happening, that they often forget the spirit of the charism” (IL17). Nevertheless, the Edmund Rice mission demands that Rice’s Gospel insights be the criterion for leadership in Edmund Rice schools:

“The action of the Holy Spirit in the life of the founder should be our point of reference when examining our common charism; it would be incorrect to try to fit the founder’s life and spirit into our own way of looking at the question” (Hickey, 1982, p. 78):

If the principal, or indeed leadership, is not calling forth a different ‘spirit’ and looking for a different way of ‘being’, then those who emerge in leadership will not be of the ‘spirit’ or have the charism, despite being hugely efficient administrators. That is a very dangerous thing for us to have as followers of Edmund Rice (CB06).

Hence, it is important then that Edmund Rice schools commit to an identity and mission beyond the supposed “success” of an individual school. This mission has a Kingdom agenda:

The distinctive features of the Edmund Rice charism include answering the Gospel call to bring the Kingdom of God to His people, and a refusal to do nothing when faced with disadvantage and injustice in our world. I see the Edmund Rice charism as an example of how Edmund Rice schools can collectively pass on the good news of Jesus’ ministry to those that no longer have any connection with traditional parish life. It still lives and breathes the spirit of God to those who have rejected the institutional Church. (Q07)

When the leadership of an Edmund Rice school is characterised by a lack of objectivity and defines its identity as separate from the Kingdom of God, it undermines its integrity and authenticity as an ecclesial community (Angus, 1985; Hickey, 1982).

The new understandings indicate that, in reality, the principal of an Edmund Rice school becomes a “gate keeper” who either enhances or suffocates the promotion of the Edmund Rice charism. The principal is considered the primary manager of the perception and priority of the Edmund Rice charism: “The person in that role is critical in terms of charism leadership because if the principal does not get it, it is so much harder to make it happen” (IL03). Indeed, the concept of the principal as a “gate keeper” in promoting or not promoting the mission of their school has been

acknowledged in a review of EREA and the literature regarding the authenticity of Catholic schools (Cummins & Bezzina, 2012). This has also been asserted in the wider literature (O'Kelly, 2012):

It is the principal who is the enabler or disabler of the vision of the school. The principal is the umbrella, helping the growth of all sorts of initiatives for the teaching of the faith, or the principal is a saucepan lid, closing off such creativity. The influence of the principal in creating the atmosphere, furthering the vision, animating the staff has no equal to match. It all comes back to the head ... A school will advance or decline according to the cultural leadership of the head. Cultural leadership means the head must be able to tell the narrative of the school, its meaning and purpose, past, now and to come. Cultural leadership demands the knowing thyself, a head that is reflective. Without reflection, the experiences of a school can simply be a series of dots. Someone must put them together so that a picture is drawn, a portrait of meaning (pp. 4-5).

When the principal's leadership is characterised by tunnel vision, as exemplified by the uncritical pursuit of students' high examination results, then the authenticity of the Edmund Rice charism is challenged (Angus, 1985): "The pursuit of excellence can become a selfish thing where a principal is about their own (interpretation of) excellence, their (school's academic) results and their career into the future. It can be a very narrow outlook, and not really in tune with the gospel" (IL15). This competitive tunnel vision has historical precedent in Christian Brothers' schools (McLaughlin, 2007):

'Over the twenty years, 1879 until 1900, the Brothers' schools dominated the Intermediate System, their pupils winning as much as 40% of the prize money allotted in many years, and rarely less than one-third of the results' fees' (Coldrey, 1996, p. 227). However, there was a price to be paid for this success. For it was from the 1880s, with their engagement in the Intermediate System that the Brothers' reputation for severity became more or less institutionalized, through the cultivation of a keen competitive spirit for scholarship money and associated public prestige. This was noted by the

Brothers' executive, who regularly legislated safe-guards against the use of excessive corporal punishment, which were as regularly ignored by the Brothers (Coldrey, 1996, p. 228-9). There were two fundamental reasons for this. One was that upward social mobility was an aim that both parents and Brothers accepted as a pragmatic outcome of education. Success in public examinations was the gate that permitted students to undertake that journey. 'By means of severe discipline, Brothers, often from working-class backgrounds themselves, imposed middle-class values on their pupils, to facilitate their entry into middle-class society by way of achievement in school' (Coldrey, 1996, p. 231). (p. 327)

This professional "empire building" may be reflective of the domestication of charisma where principals promote "an ethos which is pragmatic, competitive, consumerist, and materialist" (Collins, 1986, p. 217). This occurred within the leadership of the Christian Brothers subsequent to the death of Rice (Hickey, 1982; Keogh, 2008; McLaughlin, 2007).

Pride in its own status, rights, and privileges, at times, has led the Congregation, and also individual Brothers, to build secure and self-serving 'empires'. As a consequence, a sensitive response to more urgent needs was slow in coming. The life-style and apostolic endeavours of the Brothers have not been seen as springing always from Christian motives nor as promoting Christian motives. Of special concern has been the witness to poverty (Hickey, 1982, p. 296).

Tunnel vision in leadership may be further complicated when "the role of Identity Leaders is not valued by principals, leadership or staff" (IL03). When strategic decision-making is inconsistent with the values of the Edmund Rice charism, Identity Leaders may be systematically sidelined in the discussion when there is "a perception that the Identity Leader is not as important as other leadership positions" (IL07). This dynamic may contribute to the isolation of Identity Leaders (IL04). The participants who reported frequent professional isolation and domestication of the Edmund Rice charism, were those who were not formal members of the school

leadership team (IL17). In contrast, those who are formal members of their school leadership team believe they are more likely to prevent tunnel vision and lack of objectivity in leadership:

Identity Leaders are the consciousness raiser and not the 'God' people as everyone has to be. Identity Leaders are not the first teacher who will necessarily articulate the vision as you cannot get away from your principal being that person ... We have seen many cases where the Identity Leader has come into conflict with the principal. In terms of that person coming to the leadership team and being part of designing curriculum and helping the articulation of policy that is coherent with the charism, it would assist that all Identity Leaders be a part of the senior leadership team because it is so easy for the principal to become 'side-tracked' (IL18).

In addition, the promotion of the Edmund Rice charism is influenced by how a principal manages their personal obstacles in leadership relative to their educational, social and ecclesial contexts:

A school might become so focused on its market position and its reputation that it engages in practices that are not in line with an authentic Catholic school in the Edmund Rice tradition. The reality is that we are talking about those highly resourced schools that have the temptation sometimes to look at competition with some of their peers in the independent system as being a priority (IL05).

When this occurs, the principal may unquestionably accept the agendas of the wealthy and elite schools' associations. The values of these associations, concerning social justice and preference for the poor and marginalised, may be incongruent with the Edmund Rice charism (IL04). When this occurs, the Edmund Rice school exchanges the charism for elitism, and the evangelising vision of a Catholic school becomes an inconvenient ignored goal (McLaughlin, 1998b, p. 33):

Such schools become the Catholic equivalent of independent grammar schools whose philosophy has been identified as 'extreme individualism in education' (Coleman & Hoffer, 1987, p. 216). Such a philosophy is the very

antithesis of a Catholic philosophy of education, which is based on the common good or developing each student as a 'person in community' (Bryk, 1996, p. 33). This is because 'working for the common good is undertaken seriously as working for the building up of the Kingdom of God' (Congregation for Catholic Education, 1977, par. 60).

The Congregation Leader also acknowledges that the Edmund Rice charism is not an end in itself and is to be shared for the common good:

Charism is a truth. Our reason for being here is people. Charism helps us to authentically serve those people. Edmund had an experience of God, and it was the experience of God that moved him to do something. He was called to do something. When he looked around he realised what he was going to do with the experience of God that was been gifted to him. This gift of charism cannot be kept to yourselves. No gift is given to us just for ourselves. When you don't share this gift, you abuse the gift, and you destroy the gift. Charism is the gift that has been given to us. It is an experience that has to be translated into a certain way of acting and a certain stance to the world. That is probably the best way of using the word 'charism'. It is a stance to the world. (Pinto, 2011).

The Identity Leaders express their concern that Edmund Rice schools become elitist when principals define their success using criteria from schools which demonstrate an "extreme individualism in education" (Coleman & Hoffer, 1987, p. 216), the very antithesis of the Edmund Rice education philosophy (McLaughlin, 2007). The Congregation Leader also identifies the subsequent danger for Edmund Rice schools:

Christianity is an alternative way of living life and we have got to always remember that. The great temptation of an alternative community because it wants to feel accepted, the great temptation is to imitate the dominant culture. Our church does that. The church has moved away from being an alternative to being mainstream ... The great temptation therefore for schools in the Edmund Rice tradition would be to take on the image of the public schools, to

be better and bigger than the public schools, and to forget the alternative voice which is what you hear about today. Always remember that once you forget that and once you become mainstream, you have forgotten it ... If you as Edmund Rice schools want to go the same way as the other public schools, better than them, bigger than them, stronger than them, you are going to lose. I'm not saying that you do not have the same standards, but you have different values and the values must dictate who you are (Pinto, 2012a).

This pursuit of school “reputation” to the detriment of the Edmund Rice charism has historical precedence in Christian Brothers’ schools (Angus, 1986; Murphy, 2008):

Firstly, although the fees are modest, they are sufficient to exclude some of Newburyport's least affluent Catholics. And although fees may be waived in cases of hardship, few parents seem prepared to request such special consideration. Secondly, pupils must qualify for entrance to the school by passing a ‘Test of Learning Aptitude’ — an intelligence measuring instrument produced by A.C.E.R. Thus, students who are measured as academically less able — usually those from low socio-economic backgrounds, given the cultural bias of intelligence tests (Karier, 1972) — are screened out. This, too, seems rather at odds with the Brothers somewhat romantic mission of “service to the needy” (Angus, 1985, p. 28).

As a result of the tunnel vision and a lack of objectivity of Christian Brothers’ leadership, this “triumphalism” (Whyte, 1980) was characterised by a preoccupation with academic and sporting results:

The Brothers’ schools became noted for their successes and over the years a triumphal attitude took root ... We believed that ‘We are the greatest.’ The fact that we were involved in education for the glory of God was not forgotten but the results were seen to be our work and not his. ... Results become more important than the pupil ... It was the only way; other considerations such as culture and to some extent, religion, took an inferior place (Hickey, 1982, p. 302).

The Executive Director of EREA identifies the contemporary danger of triumphalism replacing the institutionalisation of the Edmund Rice charism (Tinsey, 2012a):

a charism should never be a tool for triumphalism or complacency; it is constantly in need of revision in the face of the 'signs of the times', the needs of our world; in that sense, it's never static or fixed, but always evolving ... a charism, in short, defines what our central priorities must always be – our deepest values.

Indeed, when triumphalism is prioritised in Catholic schools, leadership personnel may fail to demonstrate sensitivity to the poor and marginalised (Angus, 1985):

This trend has been exacerbated in recent years by the fact that the substantial minority of Catholic children who do *not* attend Catholic schools tend to come from the poorer, working-class Catholic families (O'Donnell, 1967; Crudden, 1972). Thus, Catholic schools now tend to cater for that section of Catholic society which is already more privileged (Selleck, 1971; Praetz, 1982) ... Thus, it can be argued, the Christian message, instead of provoking analysis of the justice of human relationships, including class relationships, has become merely an agent of social integration (p. 32).

This exclusion of the poor and marginalised has, at times, occurred within Christian Brothers' schools as a result of a "determined policy to educate for upward social mobility" (Angus, 1985, p. 20). This may also be occurring in Edmund Rice schools when the principal is "over emphatic on how the school looks rather than our (Edmund Rice) values" (CB03): "There is a tension within our leadership between taking on the middle class kids from Catholic families ... over families who don't have two dollars to rub together ... As an Edmund Rice school we are not fulfilling our obligation (IL01). When the principal prioritises the school's "reputation" over its mission, the school may reproduce the dominant hegemonic culture as opposed to challenging it (Angus, 1986). This is particularly the case in the absence of specific programs and policies that prevent the domestication of the charism: "We do not have any major policies or scholarships which involve embracing poor and marginalised groups" (IL12).

The education for upward social mobility in Catholic schools has been previously acknowledged (O'Donoghue, 2012):

Ironically, however, the very success of Catholic schools in promoting social mobility may have ultimately alienated Catholics from their class origins. By positively embracing and reinforcing the middle class attitudes that are essential for the social mobility of Catholic children, teachers in Catholic schools attempt to prepare children to take their places in the dominant society without questioning it (Angus, 1985, p. 31).

In order to avoid the domestication of the Edmund Rice charism, principals ideally understand school culture and the means of promoting the Edmund Rice charism “otherwise they run the risk of exclusion from EREA and will be seen as hypocrites” (IL11). This has been a criticism of the Catholic education system in the late twentieth century:

... those who proclaim the Gospel message do so from a position within a stratified society, and that, whatever those proclaiming it may think about it is being proclaimed to a dominated class from within a dominant class, the very opposite of what happened in the beginning (Leavey, 1993, p. 40).

Given that leaders create and manage culture (Sharp & Green, 1975), it is appropriate to discuss the selected issues from the new understandings concerning culture (Figure 6.1) in an Edmund Rice school.

6.4 WORK-ORIENTATED CULTURE

The third issue that invites discussion is that a “work-orientated” culture may be cultivated in Edmund Rice schools. The term “work-orientated” (Hickey, 1982) refers to an institutional culture that, as a result of its success, is characterised by an unwillingness to change. This is in contrast to Rice’s belief in schools as institutions that liberated human dignity as “a means to an end, not an end in themselves” (Hickey, 1991, p.111). A work-orientated culture is characterised by:

- failure to integrate faith, life and culture; and
- exclusion of the poor and marginalised.

6.4.1 Failure to Integrate Faith, Life and Culture

The first characteristic of a work-orientated culture is the failure to integrate faith, life and culture. The integration of faith, life and culture is defined as the liberation of the dignity of the person through formation of “a world view tempered by Jesus’ mission and the Edmund Rice charism” (IL01). Despite this, the students, staff and parents may “not share a fundamental or common understanding of the gospel or Edmund Rice charism” (Q05) to the extent that “it needs to be spelt out that what is going on is a Catholic or Edmund Rice thing” (IL01). The members of an Edmund Rice school may “want the Edmund Rice education without all the things that make it thus” (Q08). This may promote a work-orientated culture where “the business of the school is more important than living out the Edmund Rice charism” (Q02).

The work-orientated culture of an Edmund Rice school is influenced by the external social context which promotes individualism, secularism and consumerism:

The culture we live in is dedicated to celebrity, endless hype in place of substance, endless stimulation in place of rest, and does not want anyone to be too different. It is consumerist, and promotes spending more on holidays and drinking. Inevitably somebody on this track, regarding the charism, is going to bump up against this. These are going to be the internal battlegrounds that a person is going to have to negotiate (CB02).

The Executive Director of EREA also acknowledges the influence of the social context: “We undertake our ministry of spirituality in a cramped and outcomes focused educational agenda, where religion sometimes struggles for fair play within a context of pervasive consumerism” (Tinsey, 2011). The students, staff and parents are comfortable with this dominant sociocultural “hegemony” (Hoare & Nowell, 1971), given they operate within an “affluent and consumerist social context that exposes them to communities and values that are alternative to Edmund Rice charism” (IL03). Regrettably, they may be ambivalent towards the mission of the Edmund Rice school (Angus, 1986; West, 2012):

The prime reason why people are sending boys to our schools isn't about Catholicity or social justice. It has to do with what they see as a quality

education being offered in order to ‘move up’ in the world ... The challenge is to keep reminding people we offer a good education and turn out many young men. But we do it hoping the boys are doing it within their own personal faith development, and understanding what their contribution to society can be if they put that faith commitment into practical action. (IL05)

A work-orientated culture may facilitate the “reproduction of middle class society” (IL01) by preparing largely middle-class students for upward social and economic mobility (Angus, 1985):

For many people, our schools are schools of choice for reasons other than motivations centred on inclusion and the gospel. Success has been tremendous but success has also created a tension between being faithful to our ‘roots’ and people who are attracted to our ‘fruits’ ... In Australia, where education is a commodity that can be bought, people can use Edmund Rice schools as a vehicle for socio-differentiation and see it as a ‘step up the ladder’. We have to live with that tension ... It comes back to the formation of leadership in our schools and their capacity to live with that tension and to be authentic in both domains (IL18).

Consequently, parents may be actively seeking enrolment in Edmund Rice schools primarily to gain exclusive access to the dominant sociocultural hegemony (Angus, 1986): “If you are not at one of our feeder schools, or an Old Boy, or a grandson of an Old Boy, you have ‘bugger all’ chance of getting in ... Our parents don’t give a ‘stuff’ if we are an EREA school or whether we are ‘Joe Blow’s Grammar School’. They do not care who we are” (IL07). This education for the upward social and economic mobility has an historical precedence in Christian Brothers’ schools:

While perhaps not quite the ‘passport to success’ that some parents imagine it to be, C.B.C’s local identity and reputation to discipline and an academic orientation, and extensive localised ‘Old Boy’ network, enable the sons of many Catholic families to maintain and even improve their position in Newburyport’s social and economic system (Angus, 1986, p. 348).

This tension between the external contexts that influence an Edmund Rice school and the charism is considered an opportunity: “Identity Leaders need to understand where students and parents are at, and invite them into the adventure called Edmund Rice education. This is not a disadvantage, as diversity is at the very heart of the charism” (CB06). Hence, the culture of an Edmund Rice school may be negotiated to the extent that its members choose to maintain it:

Some students and parents have a ‘supermarket’ approach to the school, where they want ‘this’ but don’t want ‘that’ ... We constantly challenge that and say: ‘We’re not a supermarket. We are a total package and if you come here, this is what we do for you, and this is what we expect you to do. It’s not pick and choose’ ... That certainly leads to inconsistencies, because often the things students and parents don’t want are the real charism bits ... People don’t enrol because of the charism, but they are evangelised into it as most of them come because they have heard it is a good school (IL09).

This parental agenda may alienate Edmund Rice schools from their foundational intention as it reproduces, rather than challenges, social and economic integration for the privileged (IL10). This reproduction may be a distortion of Rice’s educational identity and mission (McLaughlin, 2007). The students, staff and parents are either unaware of, or unwilling to, challenge this distortion (Angus, 1986):

When working in an Edmund Rice school, you can state clearly what you stand for, staff and parents nod because they want to get in. When they actually get here they admit they come because it’s a good sporting school, or it’s got good discipline, pastoral care or academics. The reality is that you always are going to have a gap, so you have got to gently challenge that. (IL09)

Indeed, the historical “success” of Christian Brothers’ schools assimilated them into the dominant culture “in order to produce a demand for their services” (CB10). This reproduction of the *status quo*, over time, transformed their schools from foundational opposition to the dominant culture to the reproduction of it (Angus, 1986):

Educating several generations of Catholic boys to take their places 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' ... 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 may be said to have simply appropriated, critically, middle-class values and cultural moors. Such appropriation was aided and abetted by the Christian Brothers' educational mission. 'Successful' Catholics were merely co-opted and became assimilated within the dominant order (p. 369).

Consequently, Edmund Rice schools may be considered "the site of active cultural work which makes and remakes an effective dominant culture" (Simpson, 1978, p. 8). This is similar to the change in identity of Catholic schools from their initial "ghettoization" (Wexler & Whitson, 1982, p. 38) to the ultimate "rationalization" (Wexler & Whitson, 1982, p. 38) by leaders who were "willing to accommodate to the environment in order to win popular acceptance" (Wexler & Whitson, 1982, p. 38). This contrasts to the belief that Rice pioneered an educational mission that critiqued and reformed the dominant sociocultural hegemony (McLaughlin, 2007).

Enrolment into Edmund Rice schools is being sought from families who consider high examination results a sociocultural commodity. This degradation may result in "constant pressure to provide an academic education that meets the expectation of parent clientele, especially regarding academic results" (Q20):

Edmund Rice College is in a wealthy part of town. We have parents sending their kids here expecting results. They want good academic results and reasonable sporting results. When I arrived there was an emphasis, from the community, on sport. Then after that, it was that the academic results have to be better. There has been a lot of energy from within the school in response to that pressure to try to improve our academic results ... You cannot forget

that education is the primary purpose, but it is about what type of education (IL15).

This preoccupation with the pursuit of high examination results may be a result of the historical work-orientated culture established by previous leadership in Christian Brothers' schools (Hickey, 1982):

From the days of 'payment by results' and perhaps much earlier, 'results' have been important to the Brothers ... The more unpleasant facet of the symbolism is the triumphalism associated with results and related achievements ... The symbol was particularly important for Brothers who had not worked out the deeper questions of identity. Not having clarified for themselves the role of the brother community in the Church they needed some other form of affirmation of their own importance. Results provided this affirmation (p. 316).

Many Christian Brothers also identified the contemporary influence of an educational context of "performativity and measurement" (Grace, 2003, p 141): "Regardless of what work we do we live in a sociological construct that is performance-based. We are constantly measured by 'outcomes' only valued if they are tangible, measurable, evident and economically of some merit (CB01). Indeed, according to canon law, academic excellence is a constitutive element of Catholic school identity (Beal, Coriden, & Green, 2000). However, the external educational contexts may influence the rigid status and selection of certain types of knowledge for the maintenance of unjust socio-economic structures. This has a historical precedent in Christian Brothers' schools, enabling Catholic boys to qualify for entrance to the public service as a means of escaping prejudice in the workplace (Angus, 1986):

Distinction in examinations becomes the sole criterion for success ... Such emphasis upon examination results suggests a mechanistic view of knowledge and of teaching ... Love of learning, a quest of the discovery, deeper understanding and academic excellence ... are at least subsidiary to notions of examination scores, university entrance, employability and career mobility. In this sense the curriculum is extremely mechanistic and is

functionally related to the Brothers' historical mission of education for social and economic mobility (pp. 316-317).

Similarly, the high tuition fees and high academic competency required for successful enrolment in many Edmund Rice schools, may lead to them being versions of the elite schools they were established to challenge (Coldrey, 1993). This also legitimises the marketisation of education as a commodity and maintains sociocultural inequality (Angus, 1986; McLaughlin, 1998b; Tinsey, 2011):

All of our schools do a lot to help people once they are in our schools ... The problem is getting them to the door. If they see websites and adverts in papers — people are aware of their social standing ... I might have been educated by the Brothers but there is not one Edmund Rice school that is accessible to me. Those schools have all sorts of projects and programs, but if they are going to be truly reflective of the Edmund Rice charism and embrace inclusion, they have to face the fact that they are exclusive. That is how people perceive them ... The extent to which they trade on that exclusivity, and the extent to which they are challenged by that exclusivity, becomes the extent to which they are trying to embrace the charism (IL18).

Hence, the promotion of the Edmund Rice charism may be limited by the demands of the external educational and social contexts that promote education as a commodity: "The majority of our parents will sign up and smile and agree. They will sign up for a good discipline, good teaching and academic and sporting success. They are not signing up for Jesus or Edmund" (IL17). This may have resulted in the marginalisation of the Religious Education curriculum in many Edmund Rice schools, which also has historical precedent in Christian Brothers' schools (Angus, 1986):

Religious education is shifted into discrete timetable slots which least interfere with the timetabling of the 'academic' subjects. When classes or areas must meet for administrative purposes, time is taken from religious education. And when the whole school assembles, it is during the time that would usually be allocated to religious education in Year 12. Such examples have convinced

many teachers that C.B.C.'s 'academic emphasis' has clear priority over its seemingly waning commitment to religious education (p. 422).

This is antithetical to the belief that spiritual formation was core to Rice's educational mission as a means to challenge the dominant sociocultural hegemony (EREA, 2011c; Hickey, 1982; McLaughlin, 2007). This leads to the second characteristic of a work-orientated culture where the more affluent Edmund Rice schools may promote inequality as they remain difficult to access for the poor and marginalised.

6.4.2 Exclusion of the Poor and Marginalised

The second characteristic of work-orientated culture is the exclusion of poor and marginalised students as a result of the successful integration of Edmund Rice schools into the dominant sociocultural hegemony. Edmund Rice schools may be progressing to the "detriment of the dignity of the poor and marginalised for which Rice generated his educational identity" (Q21). This may reflect an "embourgeoisement" (Hornsby-Smith, 2000, p. 370) of education. This is in contrast to the aspiration that "EREA strives to become a national leader in Catholic education that promotes service, inclusion and a preferential option for the poor" (EREA, 2012b, p. 9). The Executive Director of EREA also confirms this aspiration (Tinsey, 2013a):

Generations of Christian Brothers, going right back to the initial work of Edmund Rice in Ireland and pioneers in Australia such as Br Ambrose Treacy, have stressed that our schools must be founded on the Gospel priorities of inclusion and special concern for young people at risk of being left behind. They must be schools for all who seek the values of our Gospel, regardless of religious affiliation or financial capacity (p. 1).

EREA have even suggested that Edmund Rice schools embrace targets and benchmarks around inclusion and affordability as a determinant of their authenticity (Tinsey, 2012b).

However, let us leave this gathering with a renewed commitment to continue to challenge our communities to embrace inclusion through local structures, fees, enrolment and affordability decisions. Our openness to inclusion and

embracing responsibility for ‘the other’ determines our capacity to be authentically Catholic schools in the Edmund Rice tradition. The time has come for us to agree upon and embrace targets and benchmarks around inclusion, affordability and identity in the same way that we have these benchmarks for other core dimensions of our mission (p. 4).

Data from the Australian Curriculum Assessment and Reporting Authority (ACARA) suggest an inequity of enrolment of students from Aboriginal and Torres Strait Islander backgrounds. ACARA is the independent authority responsible for the development of an Australian curriculum and national assessment and reporting programs that support learning for all Australian students. As one of the most marginalised peoples in Australia, Edmund Rice schools are ideally inclusive communities that recognise “the traditional ownership and cultural heritage of Indigenous peoples of Australia, and welcomes them into its community” (EREA, 2011a, p. 9). Table 6.2 highlights a disparity between rhetoric and reality (ACARA, 2013):

Table 6.2: Percentages of Indigenous Students in EREA Schools in 2012.

NORTHERN REGION	
EDMUND RICE SCHOOL	%
St James' College	6
St Joseph's College, Gregory Terrace	0
St Joseph's Nudgee College	5
St Edmund's College Ipswich	2
St Laurence's College	1
St Joseph's Nudgee Junior College	0
St Brendan's College	15
St Patrick's College Shorncliffe	2
Ignatius Park College	5
EASTERN REGION	
EDMUND RICE SCHOOL	%
Christian Brothers' High School Lewisham	2
Waverley College	1
St Gabriel's School	0
Edmund Rice College	2
St Patrick's College Strathfield	0
St Pius X College	0
St Edmund's School Wahroonga	0
St Edward's College	2
St Edmund's College Canberra	2
St Dominic's College	4

SOUTHERN REGION	
EDMUND RICE SCHOOL	%
Parade College	1
Christian Brothers' College	0
St Patrick's College Ballarat	2
St Virgil's College Hobart	3
St Kevin's College	0
St Joseph's College Geelong	1
St Bernard's College	0

WESTERN REGION	
EDMUND RICE SCHOOL	%
Christian Brothers' College Adelaide	1
Christian Brothers' College Fremantle	1
Rostrevor College	4
Aquinas College	1
St Paul's College	1
Trinity College	3

Understandably, “the entity (EREA) doesn't seem to exist to service the marginalised” (Q09): “The enrolment process (of the school) excludes the poor and marginalised, particularly the Indigenous community and the most recently arrived Australians” (Q09). This is the result of the influence of the external ecclesial, educational and social contexts which are “challenging and subversive” (CB05). Indeed, these contexts were the genesis of Rice's educational mission as they prevented the poor and marginalised from reaching their potential for fuller humanity (Keogh, 2008; McLaughlin, 2007).

At times, where poor and marginalised students are included, “some staff and parents would like to exclude (these) students based on race, monetary wealth, social and emotional basis” (Q07). This occurs when staff and parents “do not understand the identity and mission of the school which is centred on the inclusion and liberation of the marginalised. Many believe should be able to choose only the ‘best’ children for our enrolments” (Q11). The enrolment policy is identified as a potential cause of exclusion of poor and marginalised students: “The enrolment policy is not a bad example in that I think it is almost an exclusion policy ... I don't feel like it's a ‘closed door’ at all, but all of us need to work harder at it” (IL13). There is also an academic concern:

Some people think if you are going to engage the poor and marginalised you are going to have to lower your own standards ... Staff were supportive but were concerned about getting boys like that dumped in their classrooms without sufficient educational support. Parents thought it was nice that the school was doing that, but wondered where did it leave their boy and was it going to lower the standards (IL07).

The work-orientated culture of an Edmund Rice school may be influenced by perceptions and circumstances of the students, staff and parents for its own agenda. Indeed, for Rice “the local circumstances were critical in influencing his educational identity” (Q04), yet the difference is he perceived that educational opportunities were not being provided to the poor and marginalised in a just and equitable manner (Keogh, 2008; McLaughlin, 2007).

Indeed, “the exclusion of the poor and marginalised is in contrast to the Christian Brothers’ charism statement” (IL03) that purports Rice was “moved by the Holy Spirit to open his whole heart to Christ present and appealing to him in the poor” (CCB, 1983, p. 308). More recently, the Congregational Leader reminded leaders in Edmund Rice schools of the need to include the poor and marginalised for mission authenticity (Pinto, 2012a):

How does a (Edmund Rice) school show that it is tolerant show that everyone is included? ... I think these two elements of tolerance and inclusion, in a world where we are suspicious of one another, suspicious of difference ... that is a great alternative value to give children ... Children learn by example. If we have that in our hearts, our children will have something to imitate. I think these are the two great values that our world needs today, and for Australian society today, my God, isn't that what it is all about? We are so scared of the outsider. We are so scared of people who are different from us. I think this is where our (Edmund Rice) schools need to come in and say: ‘This is what we stand for – tolerance and inclusion. Everyone is part of the family. Everyone eats at the same table’.

In order to promote the Edmund Rice charism in an authentic and sustainable manner, Edmund Rice schools “must proactively engage a range of poor and marginalised students and families” (IL08):

The reality is that the majority of people would not even think of walking in the door and getting an application even if they knew there were generous fee concessions. This is a challenge for some of our schools ... It is really good when people make application and there are fee concessions, but what are you doing proactively to get in touch with the local Catholic primary school that might be in a poor part of town? ... The parents aren't going to ask for it. We have to make the first step and make an actual invitation to the people ... It is proactivity rather than a reactivity that is important (IL05).

The inclusion of the poor and marginalised reaffirms priorities of Catholic schools and supports the authenticity of the identity of Edmund Rice schools: “Catholic schools catering exclusively for the children of practising parents, or parents contributing financially to parish, or the relatively wealthy are clearly not authentically Catholic” (McLaughlin, 1998b, p. 34). The Executive Director of EREA acknowledges this challenge (Tinsey, 2009):

Some schools speak of their mission in this area as one of education of the ‘elite’, the future lawmakers and leaders in our society, in an environment of Christian values and social justice. There is no doubt that they can make a valuable contribution to the future. However, how much more powerful would be the formation of the future leaders be if their education takes place in the context of social inclusion and equity! Where the values that we hope they will embrace in future leadership ‘for a better world’ are present in the daily reality of their school days (p. 5).

An Edmund Rice school ideally includes those who are from “Aboriginal and Torres Strait Islander” (IL04), “refugee or interfaith backgrounds” (IL01), “those who suffer spiritual and material poverty” (IL07) or “those who require physical or intellectual support” (IL06). Unless these students and families are an integral part of an Edmund Rice school, it is only able to promote a limited aspect of the Edmund Rice charism:

“If you are engaging in outreach either local, national or global it is one thing to visit and be friends ... but if the kids are not at the school and part of your daily experience I cannot see that you are deeply engaging in the charism. You are only engaging in an aspect of the charism” (IL04). In addition, “the dignity of the person, as the image and presence of Christ, must be prioritised regardless of socio-economic or sociocultural backgrounds” (CB02).

The new understandings indicate that Edmund Rice schools “should include students from all socio-economic backgrounds” (IL16), given that “Rice’s schools were not exclusive to poor and marginalised students” (IL15):

A certain number of our families come to the school because it has a good name and they think it will help their careers ... Some kids come from quite a different background ... It would be ridiculous if we just enrolled kids who were going to make it easy for us. That would be wrong ... You do not change anything from the opposition benches. There is a bit of this ‘thing’ in the Edmund Rice tradition that we have to be ‘at the margins’ ... A much better model is one leg on the ‘margin’ and one leg in the ‘centre’ ... There has to be a greater level of comfort with the exercise of power for the transformation of society (IL14).

This is reflective of Rice’s belief in the education of students from all socio-economic backgrounds for the common good, as it challenged the middle-class students and families to appraise their Catholic beliefs and practices (Keogh, 2008). Rice achieved personal and social transformation by liberating the dignity of all, yet demonstrating a preferential option for the poor and marginalised: “They (the Brothers) are to have a tender affection for all the children, especially the poorest, as most resembling Our Lord Jesus Christ” (Society of Religious Brothers, 1832, p. 7).

Despite this, the preferential option for the poor and marginalised may impact on the financial sustainability of an Edmund Rice school: “That is something that I struggle with when the preferential option for the poor means that the poor come for free. The original mission was that. The reality is that the school is not going to survive where

no school fees are coming in” (IL11). This may threaten the potential of an Edmund Rice school to promote the Edmund Rice charism, given either a limited allocation of dedicated resources or a lack of financial support:

We have been forced to take more kids and build new buildings which is putting pressure on our budget ... Then we have 43 kids who are getting either free education or uniforms. You are not talking about ‘chickenfeed’. The problem is we are being forced to look at our budget really carefully. The boss said: ‘If we are continually forced to expand then something has got to go.’ Could it be those kids who really need help? The boss reckons not while he is ‘on the watch’, but the money has got to come from somewhere (IL07).

Many participants believe “this further excludes students from poor and marginalised backgrounds who may benefit most from this style of education” (IL06):

It has a lot to do with your resources in your budget ... and the education of your parent community. It has to be something that is not just intellectual or cerebral. It has got to come from the heart ... A school that is well resourced has a much better ability to support those on the margins. You also must have a leadership on side as well as the parent community on side (CB04).

Rice faced similar financial difficulties, yet believed an education that included students from all socio-economic backgrounds was a means to achieve his vision, and not ends in themselves (McLaughlin, 2007). Rice was prepared to accept and take financial risks for the sake of the mission as he “repudiated unreflective adherence to structures in themselves” (McLaughlin, 2007, p. 298).

The apparent preoccupation with high examination results, and the allocation of resources that promote the Edmund Rice school over and above the charism, does not reflect the deliberate financial priority Rice had for the poor and marginalised. This has been identified in Christian Brothers’ schools as a “crisis of identity which is veiled by the school’s superficial stability and uniformity” (Angus, 1986, p. 417). Given this, it is appropriate to discuss the selected issues from the new understandings that invite further discussion concerning the promotion of the Edmund Rice charism in an Edmund Rice school (Figure 6.1).

6.5 INSTITUTIONALISATION OF THE EDMUND RICE CHARISM

The fifth issue that invites discussion concerns a framework for the institutionalisation of the Edmund Rice charism. The successful institutionalisation of the Edmund Rice charism is characterised by:

- an authentic Edmund Rice charism;
- prophetic leadership; and
- a charismatic culture.

Table 6.3 is a diagrammatic illustration of the synthesised themes and their origin that contributes to a conceptual framework of the new understandings.

Table 6.3: Characteristics of the Institutionalisation of the Edmund Rice

Charism

<i>Issues</i>	<i>Origin of Issues</i>	<i>Major Themes</i>	<i>Synthesised Theme</i>
<ul style="list-style-type: none"> ▪ Practical spirituality based on Jesus' mission; ▪ Engagement with the poor and marginalised; and ▪ Practical Spirituality ▪ Provision of a quality education; ▪ Facilitation of an inclusive community; and ▪ Promotion of religious, personal, educational and social liberation. 	<ul style="list-style-type: none"> ▪ 5.3.1. ▪ 5.3.2 	<p><i>Mission of Jesus</i></p> <p><i>Education for Liberation</i></p>	<p>Authentic Edmund Rice Charism</p>
<ul style="list-style-type: none"> ▪ Practical integration of personal and professional values with the Edmund Rice charism. ▪ Self-awareness for meaning and purpose; ▪ Negotiating tension and dissonance for authenticity; and ▪ Creation of personal and professional knowledge. ▪ Mutual relationships faithful to Edmund Rice charism; ▪ Invitational approach of integrity and trust; and ▪ Preferential option for the poor and marginalised. 	<ul style="list-style-type: none"> ▪ 5.4.1.1 ▪ 5.4.1.2 ▪ 5.4.1.3 	<p><i>Practical Spirituality</i></p> <p><i>Reflective Practice</i></p> <p><i>Charismatic Relationships</i></p>	<p>Prophetic Leadership</p>
<ul style="list-style-type: none"> ▪ A view of the world that is forged and tempered by Jesus' mission; and ▪ Facilitation of the Edmund Rice charism for evangelisation ▪ A holistic curriculum inclusive of service and solidarity learning; and ▪ Engagement with the poor and marginalised. ▪ Development and support of the Edmund Rice charism; and ▪ Allocation of resources that promote institutional sustainability and the Edmund Rice charism. 	<ul style="list-style-type: none"> ▪ 5.4.2.1 ▪ 5.4.2.2 ▪ 5.4.2.3 	<p><i>Integration of Faith, Life and Culture</i></p> <p><i>Education for Liberation</i></p> <p><i>Authentic Leadership</i></p>	<p>Charismatic Culture</p>

6.5.1 Authentic Edmund Rice Charism

The first characteristic of the successful institutionalisation of the Edmund Rice charism is the promotion of an authentic Edmund Rice charism. The new understandings indicate that this incorporates:

1. Mission of Jesus

- Leadership based on Jesus' mission;
- Engagement with the poor and marginalised; and
- Practical spirituality

2. Education for Liberation

- Provision of a quality education;
- Facilitation of an inclusive community; and
- Promotion of religious, personal, educational and social liberation.

Leadership Based on Jesus' Mission

The participants assert that the Edmund Rice charism is a “distinctive insight into the gospel” (IL05) that clarifies and strengthens Jesus' mission. This was “central to Edmund's life, and Edmund's work continues because of this” (Q03):

The Edmund Rice charism is grounded in the belief that all people are children of God and worthy of respect. This is in order to build the Kingdom on earth centred on liberation and equity, and based on Jesus as the ultimate role model and countercultural leader. It also involves personal reflection on how to live Jesus' gospel message in today's context. (Q10).

Indeed, the mandate to “live only for Christ and the establishment of his kingdom in the hearts of all” (O'Toole, 1982, p.179) reflects the holistic theme of Chapter Two of *Rules and Constitutions of the Society of Religious Brothers* (1832). This is epitomised in the aspiration Rice regularly recited: ‘Live Jesus in our hearts, forever’ in an attempt to live his life with the vision and values of Jesus. For Rice, the mission of Jesus concerned the deepest level of the self as, for him, it was the way of the heart and not the way of the head. These distinctive insights of Rice resonate with what was said of another congregational leader, Br Colm Keating:

He saw Jesus confronting the society of his time and asking why certain things had to be the way they were and whether people could not see which would be open if only their eyes were open ... He saw the Kingdom of Jesus not as an impossible dream but as a vision to be striven after. He also admired the way Jesus presented the Kingdom as a vision and a dream to be freely chosen, a vision and a dream which would change the life of the chooser and ultimately the world around him. (Colasuonno, 2006, pp. 34-35).

This distinctive insight was “a conversion experience” (IL16) that Rice had as a result of his discernment of the ecclesial, educational and social contexts of the time: “Edmund was about looking at the ‘signs of the time’ and asking ‘what are the needs?’ He was open to allow the Spirit to find expression in his consciousness. Once he became aware of it, he responded in a practical way to the needs” (IL03). More specifically, the Edmund Rice charism is explicitly motivated by Jesus’ preferential option for the poor and marginalised as a means to redress injustice (EREA, 2011a; McLaughlin, 2007): “Edmund actively sought to challenge and rectify injustices towards those on the margins. He had the courage and wisdom to do this in a very practical way, and in doing so, was countercultural like Jesus” (Q11). Understandably, this preference invites the courage to “be subversive and challenge the regular thinking of society in order to be countercultural. This means real attentiveness to what gospel values are not being expressed in this particular context” (CB06):

The distinctive features of the Edmund Rice charism are: faith, compassion, service and integrity. In particular, his heart for the poor and marginalised, and his ability to touch a chord in others at a time when it was not fashionable to reach out to the outcasts of society. As Jesus did in his own time, Edmund went outside the laws and customs of his place and time to fulfil a need he saw as important (Q17).

Hence, the Edmund Rice charism is “a very practical dynamic” (Q13) as Rice was “of the real world, but open to God's movement within it and within him. He perceived

the needs of the poor in seeking to liberate them, and engaged passionately in the politics and process of his place and time” (Q14):

The charism of Edmund Rice focuses primarily on preferential option for the poor ... Edmund had a deep understanding of the social issues of his time and took action to address these problems. His charism is one that must be about practical interaction (Q09).

Practical Spirituality

Indeed, a practical spirituality is central to the Edmund Rice charism (Confoy, 2012): “It is a charism expressed through action. Edmund was not concerned with a devotional or contemplative approach to faith. This was a daring calling. It was a lived faith that resulted in good works” (Q09). Accordingly, the Edmund Rice charism is not to be “suspiciously preserved” (CB06) nor confined to “pious or historical precedents” (IL03) (CCB, 2008a):

We don't own the charism. The charism is a gift of the Holy Spirit ... What Edmund saw himself doing wasn't something that he wanted contained by himself or just the Brothers. It was a call for other people to respond in the same way. The charism is very open, flexible, dynamic, embracing and responsive to particular needs (CB01).

The leader of Oceania Province of the Christian Brothers identifies the contemporary responsibility and challenge of a practical spirituality:

We are living in an age when so many of the old ‘certitudes’ are turning out to be not at all certain. Our spirituality needs to be alive, to mature, to evolve; to grow out of and beyond our traditions rather than be mired in them. A study of the history of spirituality shows that every age has found totally different expressions of the Christian message, and our present age must keep struggling to express mystery in new ways. I'm happy that so many Christian Brothers are struggling to do this (Duggan, 2012, p. 7).

The Executive Director of EREA also acknowledges this: “The Christian Brothers did not ask EREA to ‘guard a museum; but empowered us to water a garden’. They gave

us a clear mandate, not only to hold the charism of Edmund Rice, but more importantly, to foster its growth” (Tinsey, 2012b, p. 5).

Education for Liberation

The provision of an education for liberation is fundamental to the practical nature of the Edmund Rice charism (CCB, 1983; 2005; EREA, 2011a): “Edmund might have decided to go into public service, enter political bureaucracy or become a philanthropist. Instead he chose to become a teacher. Education and teaching is central to the charism” (Q04). The purpose of this distinctive education is the “liberation of the poor and marginalised” (Q18) in order to provide “a chance to engage fully in life” (Q11) (ERE, 2011a; 2011c):

[Adding] to the core priorities of service and deep commitment to social justice, in recent times the Christian Brothers have proposed that advocacy, speaking for the voiceless, should also be a priority. As well as serving those who are at the margins, there is a renewed call to question why people are marginalized and more importantly, to encourage and give skills to the marginalized in our world to be able to ask these questions for themselves (Tinsey, 2013a, p. 1).

Rice consequently pioneered a quality, relevant, critical and inclusive education “as a practical tool to promote religious, personal, educational and social liberation” (Q10). This is consistent with the Christian Brothers’ charism statement: “His example attracted others to share his Gospel insight and response ... which mainly through Christian education would raise the poor to an awareness of their dignity as children of God” (CCB, 1983, p. 308). Hence, the evangelising intention of the Edmund Rice charism is the ecclesial, educational and social liberation of the poor and marginalised “who, in their normal day-to-day lives, would be excluded from hearing the Good News and attaining an education that improves their lives” (IL18).

An education for liberation invites the facilitation of inclusive relationships irrespective of religious, economic or personal circumstances (ERE, 2011a; McLaughlin, 2007): “To be truly present to someone, we must begin to understand

their story, to be open and willing to listen and thus move into a stronger and deeper relationship with them” (Q09). The relational nature of charism sensitises the rich, middle-class and poor to the inhumanity of indifference (Angus, 1986; EREA, 2011a): “In the process of education, we liberate young people from what holds them back, and nurture future adults who care for their fellow man” (Q06). This, in turn, promotes an ethic of critique of the injustices between the ecclesial, educational and social contexts and the gospel:

The charism of Edmund Rice focuses primarily on preferential option for the poor and the innate and irremovable dignity that each individual holds. Rice’s charism entails a deep understanding of social issues of current times. Edmund had a deep understanding of the problems of his time and took action to address these problems. His charism is one that must be lived through action (Q11).

The Edmund Rice charism entails a gospel ethic of critique and compassion “as an obligation of justice and the dignity of the person” (IL03). This is “in direct contrast to prevailing contexts” (Q06) and gives renewed vitality and efficacy to the gospel (Hickey, 1982; McLaughlin, 2007). This model of an education for liberation “was championed by Rice as a practical person who understood his place and time” (Q18) in order to attain his counter-cultural goals (EREA, 2011a). In order to sustain the counter-cultural nature of the Edmund Rice charism, Identity Leaders ideally demonstrate prophetic leadership in order to “attract others to share his gospel insight” (IL03).

6.5.2 Prophetic Leadership

The second characteristic of the successful institutionalisation of the Edmund Rice charism is the demonstration of prophetic leadership. The new understandings indicate that this incorporates:

1. Practical Spirituality

- Practical integration of personal and professional values with the Edmund Rice charism.

2. Reflective Practice

- Self-awareness for meaning and purpose;
- Negotiating tension and dissonance for authenticity; and
- Creation of personal and professional knowledge.

3. Charismatic Relationships

- Mutual relationships faithful to Edmund Rice charism;
- An invitational approach of integrity and trust; and
- Preferential option for the poor and marginalised.

Practical Spirituality

A practical spirituality entails the practical integration of personal and professional values with the Edmund Rice charism (Angus, 1986, Hickey, 1982). This invites “an adequate appreciation of Edmund’s story, values and traditions which are expressions of the Edmund Rice charism” (Q20). How Identity Leaders integrate Edmund Rice values into school policy and practices is the goal of their “spiritual leadership” (Grace, 2003):

A good leader in an Edmund Rice school needs to be ‘touched’ by the charism, and have a personal commitment to their faith life, personal journey and school community. This needs to be up there along with operating a very good school. A leader must have an authentic or solid spirituality themselves (CB04).

This spiritual leadership may offer Identity Leaders a source for decision-making beyond popularism (Coldrey, 1993), increasing elitism (Angus, 1986) or egotism (Hickey, 1982). The Congregation Leader also acknowledges the importance of spiritual leadership for authenticity: “There is only one form of leadership that matters, and that is spiritual leadership – everything else is management” (Pinto, 2012c, p. 5). Despite this, there may be a disparity between the Edmund Rice charism, the Identity Leader’s personal and professional values and the contextual influences on an Edmund Rice school. Accordingly, leadership that demonstrates a practical spirituality invites courage:

Into the future ... the people who are appointed need be people of courage and vision rather than people who are good accountants ... You do need good management, but one of the most important attributes of a positional leader in an EREA school is vision and charism ... In schools where the charism of the founder is important, a person who has a deep understanding of the charism and a willingness to explore that understanding must put themselves 'out there' in service of this, rather than be just a good administrator or a good politician (IL10).

Hence, "there can be no leadership without service" (IL10). This model of servant leadership is built on a spirituality that does not seek to control through coercion or manipulation, but influences through servicing students, staff and parents (Greenleaf, 1996; McEvoy, 2006). The Edmund Rice charism is promoted to the extent to which Identity Leaders witnesses to the community through their proclamation of the gospel and the charism in word and action given "it is a personal commitment. You cannot give away what you haven't got" (IL02):

Boys in particular are very aware of when you say one thing and do something else. If you are a person who puts yourself 'out there' and does a lot of the work, then the boys are more likely to feel some kind of affinity and think: 'The Identity Leader is doing this so maybe I could do something more' ... That, for an Identity Leader, is crucial (IL10).

Accordingly, there needs to be a congruency between the personal and professional values of the Identity Leader and the conduct of the Edmund Rice school in order to "invite the students, staff and parents to a common dedication to the Edmund Rice charism" (Q03) (EREA, 2008): "You can set up programs of 'bread runs' and 'backyard blitzes', but the people that are leading those experiences need to witness and become grounded in Jesus and the Catholic faith as expressed within the Edmund Rice charism" (IL08). This is referred to as ethical leadership and is concerned with values, meaning and the development of mutual influence through reflective practice (Starratt, 2004). This approach to leadership focuses on the Edmund Rice charism, as well as the personal and professional qualities of the

Identity Leaders who, as a result of their spiritual leadership, engage with the students, staff and parents to institutionalise the charism.

Reflective Practice

Identity Leaders not undertaking reflective practice concerning tensions about the perceived neglect of honouring Edmund Rice values, compromise the authenticity and credibility of their leadership (Canavan, 2003). This is because “when people are reflecting, making meaning and holding tension — that's what changes you” (IL02):

If you get too caught up in hero stuff, you come off second best pretty quickly. You need to be talking to mentors and people you can trust. I have been stung there are a few times. If you are at ‘grandma's card table’, instead of the main table, waving from the side going ‘I'm angry’ and ‘you're not real’ you are just ‘Jesus Candy’ (IL04).

Indeed, neglect of reflective practice may influence “people in this role (to) become quite psychologically unhealthy ... Spiritual, mental and emotional health is an extremely important aspect if we are going to be more than “Jesus Candy” (IL04).

Christian Brother participants also acknowledge the importance of reflective practice as influential to prophetic leadership:

A distinctive feature of the charism is that it is always born out of silence or stillness. If you are going to touch into charism, you have to be able to attend to the ‘inner’ life... which allows enough space for the Spirit to speak. When you do that, what emerges are the characteristics of the Edmund Rice charism of this time (CB06).

Leadership must touch on reflective processes whether it is prayer, meditation on the Gospels, or just taking time out to allow the ebbing and flowing of negative ideas to be put aside so you are not distracted by them. All those internal or societal voices are actually illusions. They may contain truth but

they are not reality. The reality is the way the person is operating when they let go of all that 'chatter' (CB02).

Reflective practice is recognised as a means to create self-awareness for meaning and purpose, in order to negotiate contextual tension and to identify possible inauthentic practices (Hickey, 1982; EREA, 2011a): "Unless the institution is engaging in reflective practice in terms of the charism, spirituality, purpose and interconnectedness with the mission of God, the institution will become the answer to its own vision and therefore cease to be relevant (CB01). This perspective reinforces the belief that change and adaption are viable and necessary in Catholic schools (Pope Paul VI, 1971). Reflective practice becomes the catalyst to generate personal and professional knowledge that is "more complex and authentic" (Q06). This knowledge improves the capacity to "solve problems, implement innovative solutions and address tensions and dissonance" (Q06) as a result of building mutual relationships with the students, staff and parents (MacNeill, Cavanagh, & Silcox, 2005).

Charismatic Relationships

Indeed, relationships that focus on beliefs and values, rather than hierarchy and roles, support the promotion of the Edmund Rice charism: "Rice's leadership was based on mutual relationships of compassion and integrity based on his lived reality as a businessman, husband and father" (Q08). This is consistent with values-based leadership where authenticity, credibility and trust are at the core of leadership (Duignan, 2003; Starratt, 2004). These relationships are invitational and proactive, as "people aren't sitting in the Chapel, they are sitting in the grandstands and around the fields ... so I have tried to do my own little Galilee where I take stuff out to them" (IL04). This invitational approach promotes charismatic relationships as "you don't implement the charism – you invite people into it" (IL10). Hence, the promotion of the Edmund Rice charism is not the exclusive responsibility of Identity Leaders, but occurs within the complex relationships between the students, staff and parents engaged in the Edmund Rice mission (EREa, 2011a).

In order to invite students, staff and parents into mutual relationships that focus on the Edmund Rice charism, Identity Leaders are ideally open to the vulnerabilities and tensions of others, “otherwise people tend to write to you off” (IL09). This is an important aspect of prophetic leadership, as it improves the legitimacy and trust of their leadership (Duignan, 2003): “It is about relationship building and understanding common ground, rather than coming in with expectations around what I perceive to be what they need to know or do, because that is patronising” (IL02). The quality of interpersonal relationships influences the promotion of the Edmund Rice charism as “a lot of people agree to help out and follow as a result of creating relationships ... it is a natural evolution of ‘call and response’ which is a very Catholic paradigm” (IL10):

To ‘grow’ a charism, people need to have a reason to contribute to its expression. It can never be mandated. Interpersonal relationships are key. It is vital to be a good example of the charism at work in the life of a real person (IL10).

The students, staff and parents believe that for an Edmund Rice school to be authentic, it needs to demonstrate a preferential engagement with the poor and marginalised, based on “seeing the dignity of all, and seeing the divine spark in every person regardless of how they may present externally” (IL02). This is linked directly with Rice’s educational identity and mission (McLaughlin, 2007):

Edmund built mutual relationships for the service of the poor. Following the way of Edmund, we are called to engage firsthand with the materially poor. He devoted his wealth, intellect and energy to directly engaging with the poor. Edmund was present to them, and built relationships where he lived and worked among them (Q11).

The relationships between leadership, staff and students need to be “inclusive, collaborative and demonstrate compassion, consistency and loyalty” (Q07) in order to be reciprocal: “It is crucial for the poor and marginalised, and it is crucial for the rest of us who are poor and marginalised in other ways” (IL17). This has also been acknowledged by EREA leadership (Confoy, 2012):

In our efforts to be more faithful to the Gospel message of Jesus to love one another, as our unconditionally loving God loves us, we realise we need the help and support of a caring and inclusive community. Our Catholic education is directed towards enabling all to develop their potential to be fully alive human beings. As we develop our understanding of life's complexity and of the changing demands we each face in our efforts to live and love authentically, we are called to growing compassion for each other and in care and respect for our planet. Our realisation of our connectedness with each other and with our world can free us to work for justice and peace, not only in our communities but in solidarity with those who are different from ourselves. Our commitment to service reaches out to the common good for all in our own time, and for future generations. Edmund Rice saw those people who are invisible to others. He chose to work to make the world more caring and compassionate for all (pp. 4-5).

In summary, the responsibility of prophetic leadership has its foundation in a practical spirituality, reflective practice and charismatic relationships in order to promote the Edmund Rice charism. This becomes the foundation for Edmund Rice leadership based on personal integrity and credibility, trusting relationships and commitment to ethical and moral action (Collie, 2009; Duignan, 2002). Leadership approaches embedded in the transformational approach (Leithwood et al., 1992), particularly that of servant leadership (Greenleaf, 1996), are appropriate for Identity Leaders. Reflective practice, personal transformation and influencing relationships are valued characteristics of prophetic leadership. This allows a focus on a relational approach to leadership in order to ensure the Edmund Rice charism is promoted in their Edmund Rice school (Schein, 2004). Therefore, it is important that Identity Leaders understand the elements of institutional culture as a means to promote the Edmund Rice charism. Given this, the main characteristics of “culture” generated from the new understandings are explored in the next section in order to contribute to the framework.

6.5.3 Charismatic Culture

The third characteristic of the successful institutionalisation of the Edmund Rice charism is the facilitation of a charismatic culture. The new understandings indicate that this incorporates:

1. Integration of Faith, Life and Culture

- A view of the world that is forged and tempered by Jesus' mission; and
- Facilitation of the Edmund Rice charism for evangelisation.

2. Education for Liberation

- A holistic curriculum inclusive of service and solidarity learning; and
- Engagement with the poor and marginalised.

3. Authentic Leadership

- Development and support of the Edmund Rice charism; and
- Allocation of resources that promote institutional sustainability and the Edmund Rice charism.

Integration of Faith, Life and Culture

The culture of an Edmund Rice school requires it to be faithful to Catholic traditions and the Edmund Rice charism (CCE, 1998). This social system of patterns of common assumptions makes the culture comprehensible and meaningful to the staff, students and parents (Alvesson, 2002; Schein, 2004). The integration of these common assumptions is "tempered by Jesus' mission, and learned by the members of an Edmund Rice school" (Q19) for participation in a world of unprecedented ecclesial, educational and social contexts (CCE, 1998). A culture seeks to create a synthesis between the ecclesial, educational and social contexts that influence an Edmund Rice school and the "spiritual growth of the individual and the community" (IL16) (Bouma, 2006; CCE, 1998; Gray, 2006).

There is a lack of unanimity concerning what constitutes "Catholic identity" (MacBeath & McGlynn, 2002):

One of the freedoms that we have ... is that the freedom of the Congregation transcends the particular ideologies of local Bishops. The tension is you have

to work with, and in, the Diocese but certain Dioceses are more enlightened, in terms of the charism of Edmund Rice, than others ... a good leader and a good school will position their particular school in its right place on the continuum between the Congregation, the charism and the vision for local Church ... Otherwise you might as well hand the schools over to Catholic Education Offices (IL18).

Given this, Identity Leaders promote a meaningful culture “through sharing the myths and story of Rice and the Christian Brothers” (IL11). The personal, professional and spiritual qualities of Rice are exemplary, and he is “a pragmatic role model” (IL04) of discipleship for the students, staff and parents. This prioritisation constructs Rice as a “hero of the culture” (Deal & Kennedy, 1982) and demonstrates accepted ways of relating and defining shared values, symbols and rituals (Cook & Simonds, 2011; Deal & Peterson, 1999).

In addition, Edmund Rice charism defies definition, as it is “not something that can be mandated, but is an understanding of which can be taught and learned” (IL10). Students, staff and parents appropriately understand the charism by their experience of it in the policy and practices of an Edmund Rice school. Such a challenge was acknowledged by St Francis of Assisi: “Preach the gospel always and if necessary, use words” (Bumpus & Moranville, 2005, p. 88). Staff, students and parents may acquire an understanding when it is promoted through the operations, organisation, programs, policies and goals and assumptions of an Edmund Rice school (Starratt, 2003). However, in order to achieve something more profound, “a spiritual connection must be facilitated” (IL06) with the Edmund Rice charism (Hickey, 1982, EREA, 2011a). When this happens, the identity of the staff, students and parents becomes inextricably connected with the Edmund Rice charism.

When this connection is sensitive to the faith background, informed conscience and life journey of the school community, “everyone is keen to jump on board” (IL01). This is because “when it resonates and is authentic with the gospel, people do not have a problem. People have a problem when it is imposed and not authentic” (IL02).

This process of engagement is inherently and “deeply embedded in the Catholic faith” (IL06). This is because “the culture of an Edmund Rice school is not a cult of Edmund, it is everything that Jesus was about” (IL11).

Within this context, Identity Leaders support the students, staff and parents to “negotiate and form meaningful connections to the Edmund Rice charism that are intentional and informative” (Q05). A culture is expressed through distinctive values, relationships and structures, practices and procedures that invite its members to a “living encounter with the gospel and the Edmund Rice charism within every aspect of the Edmund Rice school” (Q18). This synthesis between faith, life and culture is an intentional, deliberate and systematic process facilitated by Identity Leaders (Angus, 1986; EREA, 2008, 2011a). Their intention is to connect the charismatic culture of an Edmund Rice school with the gospel in a way that is sensitive to the school’s cultural and religious identity. As a means to achieve this “the way to the Jesus story is through the Edmund prism which is more readily accessible culturally” (IL04). This is achieved by integrating *The Charter* into the culture of the school:

It is an important part of the actual charism, and we try to do that in many different ways within the life of the College: from the liturgies, retreats, the development of the prayer life across the College, and to the Ministry Team program. We then make the links between these to the Gospel and the justice and peace components in the Charter (IL16).

Hence, *The Charter* is regarded as reflecting the interactive aspects that contribute towards the charismatic culture of an Edmund Rice school (EREa, 2011a). These are given concrete expression by Identity Leaders in the layers of operations, organisation, programs, policies, goals and purposes of an Edmund Rice school which in turn contribute to the building of the culture of an Edmund Rice school (Starratt, 2003). Therefore, the key values and beliefs underpinning the charismatic culture of an Edmund Rice school are mediated via the articulated expressions of the Edmund Rice charism within *The Charter* (EREa, 2011a).

Education for Liberation

One of the most influential characteristics of the promotion of the Edmund Rice charism is the facilitation of an education for liberation (McLaughlin, 2007). This is an important aspect of the culture of the Edmund Rice school, and entails the development and facilitation of a holistic curriculum inclusive of service and solidarity learning and a quality Religious Education program (Angus, 1986; Watson, 2007). These aspects of a holistic curriculum are expressions of the Edmund Rice charism that “fulfill the dignity of the person regardless of their gifts and abilities” (Q17). An education for liberation is increasingly embedded into teaching and learning, in order to contribute to the culture of an Edmund Rice school:

The Edmund Rice charism needs to be ‘talked and walked’. It must be built into curriculum, policies and structures, and must be constantly discussed and promoted. While the charism is obvious in service-learning programs, it must become part of the fabric of everyday life. The community needs to embrace it in response to community issues such as refugees or life-dignity issues such as abortion etc. The Charter and the Edmund Rice charism must be explicitly ‘talked and walked’ (Q09).

We have a major focus of embedding justice and peace themes into our curriculum. We have taken the step ... of formalising a new curriculum leadership position ... That person is responsible for working across the curriculum areas with the heads of subjects and our Assistant Principal - Curriculum and myself, to ensure that boys are receiving an education that not only gives them opportunities at the end of Grade 12, but also to make the world a better place for all (IL13).

These layers of curricular and co-curricular programs ideally promote more than just academic learning (EREA, 2011a, 2011c): “When they leave the school they don’t just leave with an academic certificate, they leave with the idea that they are there to make a difference in society ... they have to be people of justice and inclusion wherever they go” (IL11). Indeed, it is important within the culture of an Edmund Rice school that the “whole curriculum is designed to build a community that supports a

preferential option for the poor and marginalised” (IL10). This is because, for the majority of Edmund Rice schools, the “majority of clientele are economically advantaged, and the entity doesn’t seem to exist to service the marginalised” (Q08) (Angus, 1986). Given this disconnection, it is important that the layers of curricular and co-curricular programs are “as practical and engaging as possible for the staff and students in order that they live the gospel and the Edmund Rice charism” (Q16).

In order to achieve this, the provision of service and solidarity learning is a contemporary expression of Catholic faith, and a way of promoting the Edmund Rice charism (EREA, 2011a; Price, 2008):

Within the curriculum there have to be clear options for them to respond. They have to be the smallest little steps as possible to shift from that self-interest to interest in the poor and marginalised. They have to be well structured opportunities because of that safety net of opting ‘in’ and opting ‘out’ in response to where the student is ... This is in order to make the connection between the poor and marginalised, the charism and that Catholic sense of recognising the dignity of these people (IL08).

As part of these educative initiatives, reflective practice in light of the gospel and Edmund Rice charism is an effective way of promoting a culture (Price, 2008): “Your best ads are ... other people. I can get up and stand and talk until I am blue in the face ... For me it is when other staff and students come back and reflect on the gospel and Edmund Rice charism that real progress is made” (IL11).

An education for liberation is called to support “the dignity of every person and lives its values and beliefs through word and action” (Q11). Ideally, in order to achieve this in an authentic and sustainable manner, substantial numbers of poor and marginalised students are enrolled within an Edmund Rice school (EREA, 2011a, 2011c; McLaughlin, 2007). In addition to the financially poor and marginalised, the active engagement and resourcing of students who require learning support as well as those from Aboriginal and Torres Strait Islander backgrounds is important in the promotion of the Edmund Rice charism:

We have kids here, and this is another part of the Edmund Rice charism ... we have a special program with kids that have Downs Syndrome, brain injuries, no literacy or numeracy skills at all. We don't care who they are, or what is wrong with them. They are here. They are our boys, and that is all there is to it. That speaks very eloquently about why we are an Edmund Rice school. Then we have in Year 10 to Year 12 a program for kids who disengage from school, where the boys are reorganised in a more positive direction ... that is who we are and what we do (IL07).

The school made the decision ... to make a definitive stance for indigenous students ... we knew that there was a bit of danger in that, because we thought we might lose some current clientele. The jury is still out whether we did or didn't. Anyway, we made a strong stance, saying they are the most marginalised group within Australian schools, Aboriginal boys, and we have 35 of them here now and while you have your ups and downs, lots of good things are happening (IL09).

Their inclusion promotes just and peaceful relationships within and beyond the classroom (Angelico, 2006; Miller 2005). An inclusive community is a characteristic of the Edmund Rice charism, given that “in terms of to know, to do, to be together and to me that's the heart of charism too, about learning to be together and learning to live together” (IL02). Because of this, the students, staff and parents are subsequently liberated to develop sophisticated understandings about their local and global contexts, and how to operate in a just and peaceful faith based manner within these (EREA, 2011a). When Edmund Rice schools are inclusive communities, they provide an approach to life in terms of the gospel and a personal understanding of faith (CCE, 1998; EREA, 2011a). Hence, the culture of an Edmund Rice school ideally nurtures the five distinctive features of Catholic educational mission: an education in faith, a preferential option for the poor, formation in solidarity and community, education for the common good and academic education for service (Grace, 2003, p. 125).

Authentic Leadership

Promotion of an education for liberation is “defined by the leadership of the Edmund Rice school” (IL10), which ensures school operations, organisation, programs, policies, goals and purposes “are supported by appropriate structures, and clearly articulate Edmund Rice charism” (IL17) (Starratt, 2003). The collaborative partnership between the Identity Leaders and their principals is critical to the success of this. Where Identity Leaders are empowered by their principals and leadership teams to develop a vision, communicate the purpose and engage staff, student and parents, the promotion of the Edmund Rice charism is more likely (Angus, 1986): “The boss and the leadership team are actively engaged in ‘talking the talk’ and ‘walking the walk’ ... I have the support of the leadership, so if I go in for support - I get the support ... I am lucky in that I get a lot of time and I have a really good budget” (IL07). This collaborative professional relationship may provide an Edmund Rice school with clarity, consensus and commitment in promoting the Edmund Rice charism as “your leadership and the directions of your leadership takes sets up the culture” (IL16) (Cummins & Bezzina, 2012).

Principals and leadership teams ideally create a supportive environment for Identity Leaders to promote the Edmund Rice charism. This environment is ideally professional, accountable and sustainable in order to provide a consistent backbone for the culture of the school: “There are things along the lines of our class sizes being too big, where everyone is on their max loads ... but it comes at a cost regarding the schools affordability to most people in order to keep those fees down ... it really is a balancing act” (IL12). The presence within leadership of an explicit and articulated sharing of the Edmund Rice charism is reflective of a “covenant of shared values” within a “virtuous school” (Sergiovanni, 1996). This balancing act invites the principal and leadership team to be conscious of the culture in which they are embedded, otherwise the culture and external contexts manage them (Degenhardt & Duignan, 2010):

We have to survive in all contexts; the State agendas and the Federal agendas. Catholic schools take funding from government, and Catholic schools need to be accountable to government in a whole lot of domains.

Parents demand it. Our existence demands it. It is a matter of being diligent in those areas (IL18).

The allocation of resources by leadership demonstrates the fundamental values and priorities of the culture of an Edmund Rice school over and above policies or mission statements (Cummins & Bezzina, 2012; EREA, 2011c). One of the resources that impacts on the promotion of the Edmund Rice charism is the employment of an allocated Identity Leader on the leadership team of an Edmund Rice school. What constitutes the role of an Identity Leader is increasingly becoming the focus of discussion:

The role is core to the leadership in our schools ... and a legitimate road to principalship ... as it becomes more and more important to define our purpose. People who have formation in, and who are not afraid to articulate what they are and what they stand for in terms of spirituality, should, and will come to the fore in terms of the leadership of our schools (IL18).

The importance of the Identity Leader being a part of the leadership team would be as the “consciousness raiser” (IL18) and not simply the “God Person” (Q12), as in an Edmund Rice school “everyone has to be that” (IL18). Specifically, Identity Leaders ensure that:

the core fabric of our schools is reflective of the vision for which the school was founded. They might not have the ‘conch’ in terms of being able to stand up at assemblies and have all of the voice. However, a lot of what happens in the schools, at a level of curriculum, formation and professional development, needs to be monitored and supported by a professional who has the necessary background to be able to support the principal in that domain of the work (IL18).

The culture of an Edmund Rice school is authentic and functional when there is an explicit and consistent articulation of the values, from the leadership of the Edmund Rice charism to staff, students and parents. The presence of core values is a measure of a strong and functional culture and spirituality in Catholic schools (Green,

2000; Sergiovanni, 2000). Therefore, authentic leadership is important for the institutionalisation of the Edmund Rice charism within the culture of an Edmund Rice school. It provides an identity which, when facilitated by prophetic leadership, maintains its continuity through renewal within changing circumstances, conditions and challenges. The leadership that supports this process nurtures the promotion of the Edmund Rice charism in light of the context of the culture of the Edmund Rice school.

6.6 CONCLUSION

This chapter discussed selected issues from the new understandings presented in the previous chapter, and has generated a number of conclusions in light of these. The research indicates that a pseudo-charism may be cultivated within the leadership and culture of Edmund Rice schools. A pseudo-charism is characterised by contesting discourses and loss of providential traditions. Contesting discourses is characterised by uncertainty about the life and intentions of Edmund Rice, Christian Brothers' institutional inconsistency and a lack of commitment to Catholic faith traditions influenced by a perceived hypocrisy, irrelevance and decline of the Church. The loss of providential traditions is characterised by the Identity Leaders' lack of awareness of, and commitment to, the providential nature of the Edmund Rice charism despite it being an explicit aspect of the Christian Brothers' charism statement (CCB, 1983).

The research indicates that misplaced loyalties may occur within the leadership of Edmund Rice schools. Misplaced loyalties is characterised by personal obstacles such as tunnel vision and a lack of objectivity. Tunnel vision is characterised by leadership adopting a self-interested perspective. A lack of objectivity is characterised by leadership considering the Edmund Rice charism an inconvenient truth and substituting it with a convenient alternative.

The research indicates that a work-orientated culture may be cultivated in Edmund Rice schools. A work-orientated culture is characterised by a failure to integrate faith, life and culture and excludes the poor and marginalised. The failure to integrate faith,

life and culture occurs when leadership does not facilitate a view of the world that is forged and tempered by Jesus' mission and the Edmund Rice charism. This occurs when students, staff and parents do not share a fundamental or common understanding of the gospel or the charism. The exclusion of poor and marginalised students is a result of the successful integration of Edmund Rice schools into the dominant sociocultural hegemony.

The research indicates that the successful institutionalisation of the Edmund Rice charism is characterised by the promotion of an authentic Edmund Rice charism, prophetic leadership and a charismatic culture. An authentic Edmund Rice charism incorporates the mission of Jesus and an education for liberation. The facilitation of the mission of Jesus entails leadership based on Jesus' mission, engagement with the poor and marginalised and a practical spirituality. The facilitation of an education for liberation entails the provision of a quality education, facilitation of an inclusive community and the promotion of religious, personal, educational and social liberation. Prophetic leadership incorporates a practical spirituality, reflective practice and charismatic relationships. A practical spirituality entails the practical integration of personal and professional values with the Edmund Rice charism. Reflective practice entails self-awareness for meaning and purpose, negotiating tension and dissonance for authenticity, and the creation of personal and professional knowledge. Charismatic Relationships entails mutual relationships faithful to Edmund Rice charism, an invitational approach of integrity and trust and a preferential option for the poor and marginalised. A charismatic culture incorporates the integration of faith, life and culture, and an education for liberation and authentic leadership. The integration of faith, life and culture entails the facilitation of a view of the world that is forged and tempered by Jesus' mission and the Edmund Rice charism for evangelisation. An education for liberation entails a holistic curriculum inclusive of service and solidarity learning and engagement with the poor and marginalised. Authentic leadership entails the development and support of the Edmund Rice charism and the allocation of resources that promote institutional sustainability and the Edmund Rice charism.

Figure 6.2 offers a conceptual framework to explain the conceptualisation of the new understandings.

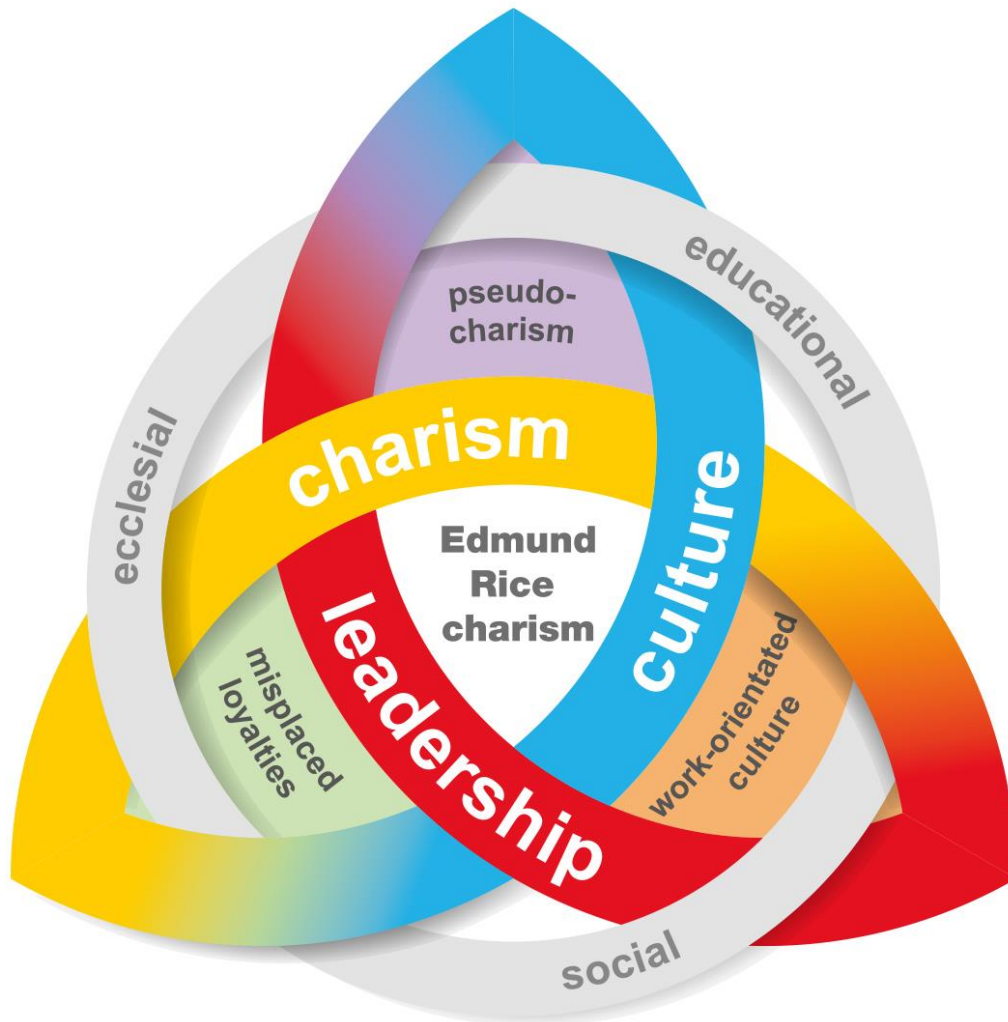


Figure 6.2: Conceptual Framework of the New Understandings

Figure 6.2 illustrates the interrelationships between the Edmund Rice charism, leadership and culture in an Edmund Rice school and how they interrelate with the external ecclesial, educational and social contexts. The continuous and reciprocal interweaving arc (triquetra) represents the internal contexts of an Edmund Rice school. The triquetra reflects the influence, indivisibility and continuity of their interrelationships where the Edmund Rice charism forms the leadership of the school which in turn forms the culture of the school and, in certain circumstances, vice versa. The areas within the triquetra represent what may occur in the presence or absence

of charism, leadership and culture as previously outlined. “Pseudo-charism” may occur in the absence of authentic charism. “Misplaced loyalties” may occur in the absence of authentic leadership. A “work-orientated” culture may occur in the absence of an authentic culture. The institutionalisation of the Edmund Rice charism occurs in the presence of authentic charism, leadership and culture as previously outlined.

The interweaving circle represents the influence of the ecclesial, educational and social contexts that either have a positive or negative impact upon an Edmund Rice school. The ecclesial context includes the beliefs, culture and traditions of the formal life of the Church. The educational context includes the complex educational frameworks and constraints imposed upon schools. The social context includes the diverse local and global cultures, religions, and socio-economic and beliefs systems that students, staff and parents are exposed to within capitalist secular society. Significantly this interweaving circle is porous as the external context is interpreted and mediated through the Edmund Rice charism, leadership and culture of the Edmund Rice school. When an Edmund Rice school is too influenced by its interrelationships with these external contexts, “pseudo-charism” and/or “misplaced loyalties” and/or a “work-orientated” culture may occur.

CHAPTER SEVEN

CONCLUSIONS AND RECOMMENDATIONS

7.1 INTRODUCTION

The purpose of the chapter is to present the conclusions and recommendations of the research. The purpose of the research is to explore how Identity Leaders perceive and institutionalise the Edmund Rice charism.

7.2 THE RESEARCH DESIGN

The research design was focused by the following research questions:

Research Question One.

What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?

Research Question Two.

How do Identity Leaders institutionalise the Edmund Rice charism in their school?

The research adopted a constructionist epistemology, as it asserts that meaning is constructed from social interaction, and that culture influences the way phenomena are interpreted within a historical and social reality. An interpretive, theoretical perspective was utilised because in this study participants construct and negotiate multiple and complex meanings from their perceptions and interactions. Symbolic interactionism was adopted as the particular theoretical perspective, because it offers a lens through which to understand and describe the participants' subjective perceptions and interactions through the meanings that the Edmund Rice charism has for them.

Case study methodology was the orchestrating justification for the use of the data-gathering strategies. The boundaries of the case study are twenty one of a possible thirty three Identity Leaders in schools within EREA. The perceptions of these purposefully selected participants offer rich insights into understanding the phenomenon of the Edmund Rice charism. In addition to Identity Leaders, other informants participated. They were the Executive Director of EREA, the Director of

Identity of EREA and Christian Brothers who currently or have held executive responsibility.

The data-gathering strategies were open-ended questionnaire and semi-structured interview. The open-ended questionnaire was adopted to generate insights into Identity Leaders' perceptions, attitudes and beliefs. The semi-structured interview further explored the generated themes from the questionnaires regarding the Edmund Rice charism, leadership and culture in Edmund Rice schools.

7.3 LIMITATIONS OF THE RESEARCH

The limitations of case study methodology are acknowledged regarding transferability to other individuals, groups or contexts (Stake, 1995). This case study does not assume insights and interpretations beyond the scope of the study (Merriam, 1998). The data-gathering strategies offer the possibility for generating rich, thick description (Merriam, 1998). Accordingly, the readers can apply their own interpretation through a process of engaging with the discussions presented, and by applying their own understanding (Stake, 1995).

The research is also limited by the possibility of the researcher's bias and interpretation for "the researcher is the primary instrument of data collection and analysis" (Merriam, 1998, p. 42). The researcher may be influenced by pre-existing perceptions and the information shared by Identity Leaders, and may be influenced by their perceptions. The researcher's professional relationship with the participants as colleagues is acknowledged. Nevertheless, the personal and inter-methodological triangulated verification employed as part of the research design, address this possibility.

7.4 SPECIFIC RESEARCH QUESTIONS ADDRESSED

7.4.1 Specific Research Question One

The first specific research question is: *What do Identity Leaders perceive are the essential characteristics of the Edmund Rice charism?* The research identifies two characteristics that the participants believe are essential to the Edmund Rice charism:

- mission of Jesus; and
- education for liberation.

Mission of Jesus

The first essential characteristic of the Edmund Rice charism is the concept entitled “Mission of Jesus”. In the Edmund Rice tradition, this is understood to be a countercultural insight into the gospel characterised by a preferential engagement with the poor and marginalised. This is a means to experience the presence of God and to affect Jesus’ mission. The focus on the poor and marginalised emphasises a particular aspect of the gospel, and is the priority of the Edmund Rice mission (Society of Religious Brothers, 1832, Art. 1). This distinctive lens employs a practical “presence” that deepens one’s compassion and sense of the sacred, and so one is compelled to action for personal and social liberation. This is the function of the Kingdom of God and is reflected in the *Rules and Constitutions of the Society of Religious Brothers* (1832) that was generated from the unique insights of Rice (Art. 12; Art. 13).

Education for Liberation

The second essential characteristic of the Edmund Rice charism is the concept entitled “education for liberation”. In the Edmund Rice tradition, an education for liberation is the provision of a quality, practical, holistic and inclusive education for spiritual, educational and social liberation. This focus is characterised by a preferential engagement with the poor and marginalised. It may be appropriately explained by an experiential “presence” affecting both working class and privileged students towards action to redress injustices that generate and maintain social disadvantage. The foundation of an education for liberation challenges and

transforms indifference towards injustice through an immersion with, and commitment to, inclusive relationships, irrespective of economic or personal circumstances. This educational mission is a means to critique and challenge the disparity between the *status quo* of the ecclesial, educational and social contexts and the vision of the gospel.

7.4.2 Specific Research Question Two

The second specific research question is: *How do Identity Leaders institutionalise the Edmund Rice charism in their school?* The research identifies two conclusions that the participants believe contribute to the institutionalisation of the Edmund Rice charism:

- prophetic leadership; and
- a charismatic culture.

Prophetic Leadership

The first conclusion that contributes to the institutionalisation of the Edmund Rice charism is the concept entitled “prophetic leadership”. The participants understand prophetic leadership to be the practical integration of personal and professional values with the Edmund Rice charism for service of others. This integration invites reflective practice and courage in order to deepen self-awareness. This dynamic is a prerequisite for negotiating contextual tension when perceived unethical decision making exists. Prophetic leadership has its foundation in compassionate mutual relationships focusing on liberating service, in contrast to agendas of personal aggrandisement and power manipulation. This relational model of leadership informs and compels Rice’s charismatic culture.

Charismatic Culture

The second conclusion that contributes to the institutionalisation of the Edmund Rice charism is the concept entitled “charismatic culture”. The participants understand the charismatic culture of an Edmund Rice school is characterised by fidelity to Jesus’ mission and the Edmund Rice mission through its operations, organisation, programs, policies, goals and assumptions. This fidelity is experienced as an

intentional and invitational dynamic encounter with the gospel that is sensitive to the school's identity, and characterised by a holistic and critical curriculum. This curriculum includes service and solidarity learning, and a quality Religious Education program. In order for leadership to sustain a charismatic culture, the allocation of resources and staffing ideally promotes the enrolment and support for substantial numbers of spiritually, financially, educationally poor and marginalised students. Contrary to the rhetoric, the presence of disadvantaged and materially poor students in Edmund Rice schools is limited. If this is not addressed, Edmund Rice schools may rightly be accused of hypocrisy.

7.5 CONCLUSIONS OF THE RESEARCH

7.5.1 Contributions to New Knowledge

The research generates two conclusions that contribute to new knowledge:

- pseudo-charism; and
- work-orientated culture.

Pseudo-Charism

The first conclusion that contributes to new knowledge is the concept entitled "pseudo-charism". This term was used by Br Regis Hickey who was at the time the Assistant Superior General of the Christian Brothers. Its context was an historical study focusing on how the Edmund Rice's charism may have been distorted or ignored (Hickey, 1982). A pseudo-charism may be cultivated within a school when decisions are made inconsistent with the Edmund Rice charism. Legitimation for such decisions may be derived from domesticated interpretations that justify the contestable *status quo*. The values of the original mission are substituted for reasons of self-preservation. This is a result of embracing domesticated traditions that may have their origin in local church politics, and/or conflicts within the Christian Brothers, and/or the personalised agendas and career ambitions of leaders of Edmund Rice schools. These traditions focus on the survival of the institution as an end in itself, rather than the means to achieve Jesus' mission. When this occurs, the focus appears to be primarily on the needs of the institution rather than on implementing Rice's educational mission (Pinto, 2011).

This reality is a challenge for Identity Leaders. It may be negotiated if they embrace the Catholic and Christian Brother traditions, but be confined by them. In the contemporary context this implies honouring the Edmund Rice charism by resisting decisions that promote elitism through school enrolment policies and the uncritical pursuit of academic and sporting results as criteria for “success”. Identity Leaders believe it is difficult to be an authentic Edmund Rice school when the school’s sporting budget is many times larger than the budget assisting the engagement of the poor and marginalised into the school. The pseudo-charism may be identifiable when an Edmund Rice school is comfortable to remain a high fee “exclusive” school absorbed in the preservation of its own status, and isolated from reality by its elitist socioeconomic clientele. When pseudo-charism occurs, Jesus’ mission becomes an inconvenient value.

Work-Orientated Culture

The second conclusion that contributes to new knowledge is the concept entitled “work-orientated culture” (Hickey, 1982). A work-orientated culture may be cultivated in a school when the school is so preoccupied with the activities of “succeeding”, there is a failure to engage in the institutionalisation of the Edmund Rice charism. In particular, this occurs when energy and success is measured by achievements associated with status and aggrandisement. The domestication of the identity and mission of a school may occur when its members are ambivalent, or indeed embarrassed by, the radicalness of Jesus’ mission or the Edmund Rice charism. In particular, parents may recognise education as a sociocultural commodity, and the Edmund Rice school primarily as a strategy to access or to maintain access to socio-economic and cultural exclusivity. When the energy of the school is narrowly focused on a work-orientated culture, it may legitimise and reproduce privilege.

In particular, a work-orientated culture may promote a competitive and narrow academic curriculum that requires the exclusive selection of students and staff. This elitism may be influenced by perceptions and circumstances of its members for its own agenda of the continued integration of the school into the dominant sociocultural hegemony. This exclusivity is considered a prerequisite for success in the academic

and/or sporting context, however, for Identity Leaders, it becomes a contradiction to the Edmund Rice charism and Jesus' mission. Consequently, too often the poor and marginalised may be unable to access many Edmund Rice schools because of exclusive socio-economic and academic policies. Schools which fail to have and implement policies that provide for the entry of a substantial percentage of poor and marginalised students may not be considered authentic Edmund Rice schools.

7.5.2 Contributions to Practice

The research generates three conclusions that contribute to practice:

- misplaced loyalties;
- prophetic leadership; and
- education for liberation.

Misplaced Loyalties

The first conclusion that contributes to practice is the concept entitled “misplaced loyalties” (Hickey, 1982). This phenomenon is characterised by personal obstacles in leadership such as “tunnel vision” and a “lack of objectivity”, where the professional values and decision-making of leadership are inconsistent with the Edmund Rice charism (Hickey, 1982). Where this occurs, school leadership may be unable to entertain perspectives other than their myopic vision for the school. This tunnel vision may lead to the “reputation” of the school being prioritised before the values of the Edmund Rice charism. This can occur when an Edmund Rice school has a supporter group responsible for financial capital raising for building projects that expand the school, in the absence of policies or a significant budget to engage with a substantial percentage of poor and marginalised students.

In particular, the principal of an Edmund Rice school is the “gate keeper” who is the primary manager of the institutionalisation of the Edmund Rice charism. A principal's interpretation of the Edmund Rice mission may become a misplaced loyalty when other stakeholders such as parents or past students believe the school purpose is confined to “success” in the public arena, and lobby for school policies which reflect such agendas. Principals who pursue such distortions, engage in “empire building”

and domesticate the Edmund Rice charism: “Students who are measured as academically less able — usually those from low socio-economic backgrounds... are screened out. This, too, seems rather at odds with the Brothers somewhat romantic mission of ‘service to the needy’” (Angus, 1985, p. 28).

Prophetic Leadership

The second conclusion that contributes to practice is the concept entitled “prophetic leadership”. Identity Leaders demonstrate prophetic leadership in order to institutionalise the Edmund Rice charism. Prophetic leadership is characterised by a practical spirituality, reflective practice and charismatic relationships. A practical spirituality entails the integration of personal and professional values with the Edmund Rice charism. For this to occur, an appreciation of Rice’s story, values and traditions is a prerequisite. Such an appreciation offers a counter-cultural source for decision-making beyond popularism, elitism or egotism. In particular, leadership that facilitates policies and programs that engage substantial percentages of students with physical and intellectual disabilities and Aboriginal and Torres Strait Islander backgrounds, requires self-awareness, humility and courage in the face of resistance.

One strategy to cultivate prophetic leadership is reflective practice, as it promotes personal and professional growth and renewal. Leaders who fail to undertake reflective practice concerning dissonance and tensions in their school, compromise the authenticity and credibility of their leadership. In addition, prophetic leadership is empowered by relationships characterised by Edmund Rice values rather than hierarchy, in order to institutionalise the Edmund Rice charism. These relationships are invitational, proactive and responsive to the vulnerabilities and tensions of others. This is because the institutionalisation of the Edmund Rice charism is not the exclusive responsibility of Identity Leaders, and is dependent upon the quality of interpersonal relationships between the students, staff and parents engaged in the Edmund Rice mission.

Education for Liberation

The third conclusion that contributes to practice is the concept entitled “education for liberation”. Identity Leaders promote an education for liberation characterised by a holistic and critical curriculum that highlights the injustices of the external contexts. The curricular and cocurricular programs are inclusive of service and solidarity learning and an engagement with the poor and marginalised. This education for liberation entails a profound respect for and sensitivity to the dignity of humanity through the active engagement in outreach, social action and immersion experiences that benefit the students, staff and parents as well as the poor and marginalised. Within a cramped and outcomes-focused educational environment, an education for liberation is also mediated through initiatives such as reflective practice, retreats, masses and liturgies, bursaries, immersion experiences and justice and peace education.

An education for liberation engages the poor and marginalised in order to demonstrate a countercultural witness to the Edmund Rice charism. In order to achieve this authentically, policies that promote the enrolment of poor and marginalised students within an Edmund Rice school are important in order for them to reach their potential for a fuller humanity. Schools which have a higher proportion of materially poor students may be more likely to have mutual relationships with students and families from poor and marginalised groups such as homeless, those with physical and intellectual disabilities and Aboriginal and Torres Strait Islander peoples. This inclusive approach may, at times, create a tension between the promotion of the Edmund Rice charism and the financial sustainability of the school. Alternatively, in schools with a limited number of materially poor students, the definition of those who are “poor” almost primarily concerns those who are “spiritually poor” as a result of being marginalised from the dominant culture within and outside of an Edmund Rice school. The challenge for leadership in this context is that the high socio-economic influences that a school may enjoy should not be the justification for the exclusion of the poor and marginalised.

7.6 RECOMMENDATIONS

This research offers a number of recommendations (*and their origins*) regarding the contributions to new knowledge and practice.

In terms of pseudo-charism (*Section 6.2*), the research recommends:

1. EREA, in consultation with the Christian Brothers, develop a shared charism statement that articulates a contemporary expression of Rice's educational mission. (*Sections 6.2.1, 6.2.2 and 6.5.1*)
2. EREA, in consultation with the Christian Brothers and a tertiary institution such as the Australian Catholic University, develop and conduct shared tertiary accredited formation programs that incorporate charism, spirituality, and theology. (*Sections 6.2.1, 6.2.2, 6.3.1, 6.4.1, 6.4.2, 6.5.1, 6.5.2 and 6.5.3*)

In terms of misplaced loyalties (*Section 6.3*), the research recommends:

3. EREA develop a leadership framework that incorporates the dimensions of presence, compassion and liberation as a guideline for leadership formation, reflective practice and employment. (*Sections 6.3.1, 6.4.1, 6.4.2, 6.5.1, 6.5.2 and 6.5.3*)
4. EREA formalise the Identity Leader role description, and consider the position be appointed in consultation with EREA and included as part of the school leadership team. (*Section 6.3.1, 6.4.1 and 6.4.2*)

In terms of work-orientated culture (*Section 6.4*), the research recommends:

5. EREA, in consultation with Edmund Rice schools, develop policies, partnerships and formation for curriculum leaders to progress their understanding of the importance of their role in supporting the implementation of quality Religious Education and service and solidarity learning programs. (*Sections 6.3.1, 6.4.1 and 6.4.2*)
6. Edmund Rice schools, in consultation with EREA, develop formation programs and opportunities that are informed by the Edmund Rice charism for parents, school leadership teams, school boards and school supporter groups. (*Sections 6.3.1, 6.4.1 and 6.4.2*)

In terms of the institutionalisation of the Edmund Rice charism (*Section 6.5*), the research recommends:

7. EREA, in consultation with Edmund Rice schools, develop inclusive enrolment policies and procedures, which institute budgets and resources that embrace targets and benchmarks around inclusion, affordability and identity. (*Sections 6.5.1, 6.5.2 and 6.5.3*)
8. EREA develop local and national collaborative networks of formation, reflective practice and service and solidarity learning that are specific to the needs of Identity Leaders, informed by the Edmund Rice charism and, supported by publications and technological resources. (*Sections 6.5.1, 6.5.2 and 6.5.3*)

The research has identified several characteristics of the Edmund Rice charism as perceived by the participants and offers new understandings regarding its institutionalisation in Edmund Rice schools in the midst of changed and changing ecclesial, educational and social contexts. The research affirms the service and professionalism of Identity Leaders, and highlights the impact that leadership and culture in Edmund Rice schools has on the authenticity of their identity and mission.

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APPENDIX A

ACU Human Research Ethics Committee Approval Letter



Human Research Ethics Committee
Committee Approval Form

Principal Investigator/Supervisor: Associate Professor Denis McLaughlin Brisbane Campus

Co-Investigators:

Student Researcher: Mr Conor Finn Brisbane Campus

Ethics approval has been granted for the following project:

An exploration of how Identity Leaders perceive Edmund Rice charism and how they institutionalise this in their school

for the period: 4 March 2011 to 31 December 2011

Human Research Ethics Committee (HREC) Register Number: Q2010 64

Special Condition/s of Approval

Prior to commencement of your research, the following permissions are required to be submitted to the ACU HREC: Edmund Rice Education Australia / St Joseph's College, Gregory Terrace

The following standard conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* (2007) apply:

- (i) that Principal Investigators / Supervisors provide, on the form supplied by the Human Research Ethics Committee, annual reports on matters such as:
 - security of records
 - compliance with approved consent procedures and documentation
 - compliance with special conditions, and
- (ii) that researchers report to the HREC immediately any matter that might affect the ethical acceptability of the protocol, such as:
 - proposed changes to the protocol
 - unforeseen circumstances or events
 - adverse effects on participants

The HREC will conduct an audit each year of all projects deemed to be of more than low risk. There will also be random audits of a sample of projects considered to be of negligible risk and low risk on all campuses each year.

Within one month of the conclusion of the project, researchers are required to complete a *Final Report Form* and submit it to the local Research Services Officer.

If the project continues for more than one year, researchers are required to complete an *Annual Progress Report Form* and submit it to the local Research Services Officer within one month of the anniversary date of the ethics approval.

Signed: *K. Pashley* Date: 04.03.2011.....
(Research Services Officer, McAuley Campus)

APPENDIX B

Key Events in the Life of Edmund Rice

Date	Event
1762	Edmund Rice born on 1 June at Westcourt, Callan, County Kilkenny in Ireland.
1775	Secondary education with Friar Patrick Grace, Callan.
1777-9	Vocational education, Kilkenny.
1779	Began business apprenticeship to his uncle, Michael Rice, in the victualling, provisions and ship-candling business in Waterford City.
1785	Rice marries.
1786	Robert Rice, Edmund's father dies.
1789	Rice's wife dies in January at Ballybricken and leaves his daughter Mary in his care; Rice moves to Arundel Lane.
1790	Rice becomes a member of a pious society of young men; he subscribes to printing a new edition of the Bible.
1791	Rice writes a list of 11 references on the flyleaf of his Bible.
1792	Rice sponsors his brother to become an Augustinian priest.
1793	Encouraged by Bishop Lanigan of Ossory to educate the poor. Rice forms 'a design' to teach the poor.
1794	Rice consults Bishop Lanigan of Ossory concerning his 'design'.
1795	Edmund's brother Michael dies, aged 17. Rice, with Fr John Power, sponsors Waterford girls to commence Presentation Sisters' novitiate.
1796	Rice writes to Pope Pius VI concerning his 'design'.
1797	Bishop Hussey of Waterford writes famous <i>Pastoral Letter on Education</i> .
1798	Rebellion. Rice authorised to pass through road blocks unchallenged. Presentation Sisters arrive in Waterford and teach at St Patrick's Church.

1799	Rice obtains lease for Presentation Convent and receives teaching licence for the Sisters.
1802	New Street School founded by Rice. Rice joined by two followers Thomas Grosvenor and Patrick Finn from Callan and the three begin to live a form of community life in rooms over the school. Building of Mt Sion commences.
1803	The three move to Mount Sion, a purpose-built monastery and school, on 7 June. Classes begin unofficially. First meeting with Bishop Hussey; Hussey dies. New Bishop of Waterford is Fr John Power, Rice's friend.
1804	Mount Sion officially opened; students are taught, fed, shod and clothed. More followers join Rice.
1805	Second foundation in Carrick-on-Suir, County Tipperary.
1807	Third foundation in Dungarvan, County Waterford.
1808	Rice and followers make five religious vows on 15 August for one year as diocesan religious. Rice now called Br Ignatius in community.
1809	Rice and eight companions receive a religious habit and take perpetual vows as members of the Diocesan <i>Society of the Presentation</i> on 15 August, members sometimes called <i>Gentlemen of the Presentation</i> .
1811	Fourth foundation in Cork City (North Monastery).
1812	New foundation in Dublin City (Hanover Street) at Bishop Murray's request. Three Cork postulants undertake novitiate at Mount Sion.
1814	Rice finishes term as superior; Austin Dunphy is new superior.
1815	St Patrick's becomes Rice's second Waterford school.
1816	Beginning of five years of disputes with Bishop Walsh.
1817	At the suggestion of Dr Murray a meeting of representatives of all houses in Mount Sion to discuss re-organisation of the group as a Pontifical Congregation i.e. with a Superior General of their own and a structure like that of the De La Salle Brothers in France.
1818	Second Dublin foundation established (Mill Street).

1820	Brief of Approval signed by Pope Pius VII on 5 September to be a Pontifical religious congregation.
1822	Brief formally accepted on 20 January by the majority of Brothers; Edmund Rice elected Superior General of the <i>Congregation of Christian Brothers</i> .
1823	Opposition from Bishop Murphy of Cork; under his influence Cork Brothers continue for some time as a diocesan congregation. Rice writes to Pope Pius VII requesting authorisation to open pay schools. Request is denied.
1824	Rice writes to ne Pope Leo XII re-seeking authorisation to open day schools. Bishop Kelly of Waterford refuses to support Rice's request.
1825	First English foundation at Preston. Second foundation at Manchester.
1826	Bishop Murphy of Cork causes division among Cork Brothers. Austin Riordan leaves North Monastery for South Monastery, Cork and maintains the Presentation Brothers. This leads to two separate Congregations: Christian Brothers and Presentation Brothers.
1828	Foundation stone of O'Connell Schools, North Richmond Street, Dublin laid by Daniel O'Connell; headquarters transferred from Waterford to Dublin.
1829	Uncanonical General 'Chapter'. Catholic Emancipation Act.
1831	General Chapter.
1832	National Board established; seven of Rice's twelve schools come under the Board.
1835	Gibraltar foundation.
1836	Sunderland foundation.
1837	Withdrawal of Brothers from National Board on matters of principle with consequent financial insecurity. Liverpool foundation.
1838	Extraordinary General Chapter; Edmund writes his will, resigns as Superior General and retires to Waterford. Michael Paul Riordan elected as second General.

1840	Edmund makes farewell tour of Irish schools.
1841	General Chapter; Rice refused participation. Edmund seriously ill and confined to his room; his mental faculties begin to deteriorate.
1842	Rice confined at Mount Sion in a semi-comatose state. Rice's eightieth birthday.
1844	Edmund dies at Mount Sion on 29 August aged 82 and given a public funeral.

APPENDIX C

EREA Schools

NORTHERN REGION (Queensland and Northern Territory)		
EDMUND RICE SCHOOL	LOCATION	FOUNDED
St James' College	SPRING HILL	1893
St Joseph's College, Gregory Terrace	SPRING HILL	1875
St Joseph's Nudgee College	BOONDALL	1891
St Edmund's College	IPSWICH	1892
St Laurence's College	SOUTH BRISBANE	1915
St Joseph's Nudgee Junior College	INDOOROOPIILLY	1938
St Brendan's College	YEPPOON	1940
St Patrick's College	SHORNCLIFFE	1952
Ignatius Park College	TOWNSVILLE	1969
Flexible Learning Centre - Centre Education	KINGSTON	1987
Flexible Learning Centre - Albert Park	MILTON	2006
Flexible Learning Centre - Deception Bay	DECEPTION BAY	2006
Flexible Learning Centre - Noosa	NOOSA	2006
Flexible Learning Centre - Townsville	TOWNSVILLE	2006
Montessori Childrens' House	INDOOROOPIILLY	2008
Flexible Learning Centre - Mt Isa	MT ISA	2010
Flexible Learning Centre - Gympie	GYMPIE	2012
St Joseph's Catholic Flexible Learning Centre	ALICE SPRINGS (NT)	2012
Flexible Learning Centre - Ipswich	IPSWICH	2012
Flexible Learning Centre - Hemmant	HEMMANT	2012
Flexible Learning Centre - Inala	INALA	2012

EASTERN REGION (New South Wales and Australian Capital Territory)		
EDMUND RICE SCHOOL	LOCATION	FOUNDED
Christian Brothers' High School	LEWISHAM	1892
Waverley College	WAVERLEY	1903
St Gabriel's School	CASTLE HILL	1922
Edmund Rice College	WOLLONGONG	1926
St Patrick's College	STRATHFIELD	1929
St Pius X College	CHATSWOOD	1937
St Edmund's School	WAHROONGA	1951
St Edward's College	GOSFORD	1953
St Edmund's College	CANBERRA (ACT)	1954
St Dominic's College	PENRITH	1959
Flexible Learning Centre - Annex	WOLLONGONG	2013

SOUTHERN REGION (Victoria and Tasmania)		
EDMUND RICE SCHOOL	LOCATION	FOUNDED
Parade College	BUNDOORA	1871
Christian Brothers' College	ST KILDA	1878
St Patrick's College	BALLARAT	1893
St Virgil's College	HOBART (TAS)	1911
St Kevin's College	TOORAK	1918
St Joseph's College	GEELONG	1935
St Bernard's College	ESSENDON	1940
St Joseph's Flexible Learning Centre	MELBOURNE	2012

WESTERN REGION (South Australia and Western Australia)		
EDMUND RICE SCHOOL	LOCATION	FOUNDED
Christian Brothers' College	ADELAIDE (SA)	1879
Christian Brothers' College	FREMANTLE	1901
Rostrevor College	WOODFORDE (SA)	1923
Catholic Agricultural College	BINDOON	1936
Aquinas College	SALTER POINT	1938
St Paul's College	GILLES PLAINS (SA)	1959
Trinity College	EAST PERTH	1962
Flexible Learning Centre - Geraldton	GERALDTON	2010

APPENDIX D

Characteristics of the Edmund Rice Charism in Edmund Rice Schools

Source	Characteristics
Irish Provinces 1999 “The Identity Project”	<ul style="list-style-type: none"> ▪ Encouraging academic achievement ▪ Promoting care for weaker pupils ▪ Understanding Edmund Rice and the Christian Brothers’ legacy ▪ Demonstrating effective leadership ▪ Exploring the Catholic ethos ▪ Towards effective discipline ▪ Understanding Edmund Rice and the Christian Brothers’ legacy ▪ Building good relationships
Australian Charter 2004	<ul style="list-style-type: none"> ▪ Each person is called to respond out of a personal relationship with God ▪ Each person’s story is unique and sacred ▪ A school forms a distinctive community ▪ Reflective practices lead to personal and communal growth ▪ Integrated development occurs through quality teaching and learning ▪ The dignity of each person as a child of God is at the heart of pastoral care ▪ Service of others is integral to being a follower of Jesus ▪ Justice is integral to the vision of the kingdom ▪ Edmund Rice following Jesus sought out the marginalised ▪ Compassion is central to the life and teaching of Jesus and in the spirituality of Edmund ▪ God’s gifts are to be shared justly and wisely as exemplified by Edmund
Brother Rice Province USA 2000 “Essential Elements of a Christian Brother Education”	<ul style="list-style-type: none"> ▪ Pursues excellence in all its endeavors ▪ Fosters and invigorates a community of faith ▪ Stands in solidarity with those marginalised by poverty and injustice ▪ Celebrates the value and dignity of each person and nurtures the development of the whole person ▪ Proclaims and witnesses to its Catholic identity ▪ Evangelises youth within the mission of the Church

<p>English Provinces 2000 “A Way Forward” “Eight Essentials”</p>	<ul style="list-style-type: none"> ▪ Striving for excellence ▪ Building of a Christian community ▪ Compassion for the weak ▪ Concern for the whole person ▪ Awareness of the spiritual ▪ Evangelisation of the modern world ▪ Teaching as a Christian vocation ▪ Education for justice
<p>Francis Xavier Province Queensland 1996 “Document on Edmund Rice Education”</p>	<ul style="list-style-type: none"> ▪ Excellence in teaching and learning ▪ A clear commitment to the poor and marginalised ▪ The dignity of the person ▪ The nurturing of right relationships ▪ Continual review of the learning community's performance ▪ Curriculum in an accepting community that provides lifelong skills ▪ Partnerships with families
<p>India 2002</p>	<ul style="list-style-type: none"> ▪ The school as good news ▪ Building a school family ▪ Compassion for the weak ▪ Concern for the whole person ▪ Teaching as a call and a gift from God ▪ Striving for excellence ▪ Evangelisation of the modern world ▪ Justice
<p>Brother Raymond Vercruysse 2004</p>	<ul style="list-style-type: none"> ▪ Rice's humanity (compassion) ▪ Practical approach to the poor ▪ Presence to the poor ▪ Vision of Catholic education ▪ Apostolic spirituality

APPENDIX E

Identity Leader Information Letter to Participants



INFORMATION LETTER TO PARTICIPANTS

Title of Project

Identity Leaders and Edmund Rice Charism

Student Researcher

Mr Conor Finn

Principal Supervisor

Associate Professor Denis McLaughlin

Program

Doctor of Education

Dear Identity Leader

As an Identity Leader you are invited to participate in Doctorate of Education degree research entitled: *An exploration of how Identity Leaders perceive the Edmund Rice charism and how they institutionalise this in their school*. The study is authorised by the Executive Director of Edmund Rice Education Australia (EREA). The research offers you an opportunity to share your opinions about the Edmund Rice charism and how it is implemented. This research is important as it may contribute to further authentic expressions of the Edmund Rice charism in EREA.

As a participant you are invited to complete the enclosed questionnaire which takes approximately 30 minutes. In addition, you are also invited to participate in a subsequent audio-taped telephone interview of approximately 1 hour. The confidentiality of the research information and subsequent reports is assured through the following measures:

- the conduct of the research complies with the requirements of the Human Research Ethics Committee of Australian Catholic University (ACU).
- informed consent is obtained from the research participants and their rights outlined.
- research objectives, types of data to be collected and how the data are reported are communicated to participants.
- responses are reported in coded form and participants are allocated a pseudonym identity for confidentiality.
- progressive and final reports are made available to participants for member checking.
- participants are consulted regarding the publication and conclusions drawn from the data.
- data are stored securely and safely in accordance with ACU regulations.

If you consent to complete the questionnaire, please return it in the enclosed self-addressed envelope where your identity will remain anonymous.

If you agree to participate in the subsequent interview, please return the completed *Consent Form* (retain one copy for your records) in the separate enclosed self addressed envelope. If you consent to participate in the interview, I will contact you directly to confirm your consent to participate and arrange a mutually convenient time to conduct the interview. Your participation or non participation in this research does not disadvantage you with regard to your employer. Your identity in all aspects of this research will remain strictly anonymous.

I will prepare an Executive Summary of the research project and make this available to participants. Questions regarding this research should be directed to me at conorfinn@hotmail.com (0488 989 003) or my Principal Supervisor, Dr Denis McLaughlin (07 3623 7154); denis.mclaughlin@acu.edu.au; or:

Associate Professor Denis McLaughlin,
School of Educational Leadership
Australian Catholic University
PO Box 456
Virginia Queensland 4014

In the event that you have a complaint or concern, that I have not addressed, you may write to the Chair of the Human Research Ethics Committee:

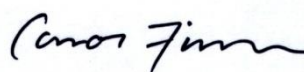
Chair, HREC
C/- Research Services
Australian Catholic University
Brisbane Campus
PO Box 456
Virginia QLD 4014
Tel: 07 3623 7429
Fax: 07 3623 7328

All communications are treated in confidence and fully investigated. Participants are informed of the outcome.

Thank you for your participation. It would be appreciated if you complete and return the questionnaire and *Consent Form* by **Friday 15 April 2011**.



Principal Supervisor



Student Researcher



CONSENT FORM TO PARTICIPATE IN A TELEPHONE INTERVIEW BASED ON DATA COLLECTED FROM THE RESEARCH QUESTIONNAIRES

Title of Project

Identity Leaders and Edmund Rice Charism

Principal Supervisor: Associate Professor Denis McLaughlin

Student Researcher: Mr Conor Finn (07) 3214 5246

I (*the participant*) have read and understood the information provided in the *Letter to Participants*. Questions I have asked have been answered to my satisfaction. I agree to participate in an audio-taped telephone interview (approximately 1 hour in duration) concerning the Edmund Rice charism and how it is implemented in my context. I am aware that I can withdraw my consent at any time without reason, justification or adverse consequences. I have been assured that research may be published in a form that does not identify me.

NAME OF PARTICIPANT:

CONTACT DETAILS OF PARTICIPANT:

Phone: (__ __) __ __ __ __ __ __ __ .

Email:

SIGNATURE OF PARTICIPANT: DATE: / / 2011

SIGNATURE OF SUPERVISOR: DATE: / / 2011

SIGNATURE OF STUDENT RESEARCHER: DATE: / / 2011

APPENDIX F

Christian Brother Information Letter to Participants



INFORMATION LETTER TO PARTICIPANTS

Title of Project

Identity Leaders and Edmund Rice Charism

Student Researcher

Mr Conor Finn

Principal Supervisor

Associate Professor Denis McLaughlin

Program

Doctor of Education

Dear Brother

As a Christian Brother who has held an executive position you are invited to participate in Doctorate of Education degree research entitled: *An exploration of how Identity Leaders perceive the Edmund Rice charism and how they institutionalise this in their school*. The study is authorised by the Executive Director of Edmund Rice Education Australia (EREA). The research offers you an opportunity to share your opinions about the Edmund Rice charism and how it is implemented. This research is important as it may contribute to further authentic expressions of the Edmund Rice charism in EREA.

As a participant you are invited to participate in an audio-taped telephone interview of approximately 1 hour. The confidentiality of the research information and subsequent reports is assured through the following measures:

- the conduct of the research complies with the requirements of the Human Research Ethics Committee of Australian Catholic University (ACU).
- informed consent is obtained from the research participants and their rights outlined.
- research objectives, types of data to be collected and how the data are reported are communicated to participants.
- responses are reported in coded form and participants are allocated a pseudonym identity for confidentiality.
- progressive and final reports are made available to participants for member checking.
- participants are consulted regarding the publication and conclusions drawn from the data.
- data are stored securely and safely in accordance with ACU regulations.

If you agree to participate in the telephone interview, please return the completed *Consent Form* (retain one copy for your records) in the separate enclosed self addressed envelope. If you consent to participate in the interview, I will contact you directly to confirm your consent to participate and arrange a mutually convenient time to conduct the interview. Your participation or non participation in this research does not disadvantage you with regard to your employer. Your identity in all aspects of this research will remain strictly anonymous.

I will prepare an Executive Summary of the research project and make this available to participants. Questions regarding this research should be directed to me at conorfinn@hotmail.com (0488 989 003) or my Principal Supervisor, Dr Denis McLaughlin (07 3623 7154); denis.mclaughlin@acu.edu.au; or:

Associate Professor Denis McLaughlin,
School of Educational Leadership
Australian Catholic University
PO Box 456
Virginia Queensland 4014

In the event that you have a complaint or concern, that I have not addressed, you may write to the Chair of the Human Research Ethics Committee:

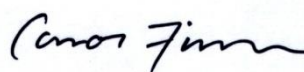
Chair, HREC
C/- Research Services
Australian Catholic University
Brisbane Campus
PO Box 456
Virginia QLD 4014
Tel: 07 3623 7429
Fax: 07 3623 7328

All communications are treated in confidence and fully investigated. Participants are informed of the outcome.

Thank you for your participation. It would be appreciated if you complete and return the *Consent Form* by **Friday 29 July 2011**.



Principal Supervisor



Student Researcher



CONSENT FORM TO PARTICIPATE IN A TELEPHONE INTERVIEW BASED ON DATA COLLECTED FROM THE RESEARCH QUESTIONNAIRES

Title of Project

Identity Leaders and Edmund Rice Charism

Principal Supervisor: Associate Professor Denis McLaughlin

Student Researcher: Mr Conor Finn (07) 3214 5246

I (*the participant*) have read and understood the information provided in the *Letter to Participants*. Questions I have asked have been answered to my satisfaction. I agree to participate in an audio-taped telephone interview (approximately 1 hour in duration) concerning the Edmund Rice charism and how it is implemented. I am aware that I can withdraw my consent at any time without reason, justification or adverse consequences. I have been assured that research may be published in a form that does not identify me.

NAME OF PARTICIPANT:

CONTACT DETAILS OF PARTICIPANT:

Phone: (__ __) __ __ __ __ __ __ __ .

Email:

SIGNATURE OF PARTICIPANT: DATE: / / 2011

SIGNATURE OF SUPERVISOR: DATE: / / 2011

SIGNATURE OF STUDENT RESEARCHER: DATE: / / 2011

APPENDIX G

Identity Leader Questionnaire



***PARTICIPATION IN THIS QUESTIONNAIRE IS VOLUNTARY AND ANY
INFORMATION RECORDED REMAINS CONFIDENTIAL***

AN EXPLORATION OF HOW IDENTITY LEADERS PERCEIVE AND IMPLEMENT THE EDMUND RICE CHARISM

***The purpose of this questionnaire is to gather information from Identity Leaders
concerning how they perceive the Edmund Rice charism and how they implement this in
their educational entity.***

BASIC INFORMATION (Please tick appropriate boxes)

1. Length of service in Edmund Rice educational entities:

- | | |
|--------------------------------------|--------------------------------------|
| <input type="checkbox"/> 0-5 years | <input type="checkbox"/> 16-20 years |
| <input type="checkbox"/> 6-10 years | <input type="checkbox"/> 21-25 years |
| <input type="checkbox"/> 11-15 years | <input type="checkbox"/> 26+ years |

2. If you have completed formal study on the Edmund Rice charism, how long has it been since you have completed the study:

- | | |
|---|------------------------------------|
| <input type="checkbox"/> Not Applicable | <input type="checkbox"/> 4-6 years |
| <input type="checkbox"/> 0-3 years | <input type="checkbox"/> 7+ years |

3. Indicate the professional development experiences on the Edmund Rice charism you have completed:

- | | |
|--|-------------------------|
| <input type="checkbox"/> <i>Galilee</i> | _____ |
| <input type="checkbox"/> <i>Into the Deep</i> | _____ |
| <input type="checkbox"/> <i>Break Every Yolk</i> | _____ |
| <input type="checkbox"/> <i>Mt Sinai</i> | _____ |
| <input type="checkbox"/> Regional Formation Programs
(please specify which
programs in the spaces
provided) | _____

_____ |
| <input type="checkbox"/> Not Applicable | _____ |

Question 1 concerns your understanding of the Edmund Rice charism (please indicate your response in the space provided).

1. What are distinctive features of the Edmund Rice charism?

...

Questions 2, 3 and 4 concern how you implement the Edmund Rice charism (please indicate your responses in the spaces provided).

2. How do you implement the Edmund Rice charism in your context?

...

3. What challenges, if any, do you encounter in implementing the Edmund Rice charism in your context?

...

4. How do you address the challenges you encounter in implementing the Edmund Rice charism?

...

Question 5 concerns perceived inconsistencies between the Edmund Rice charism and what occurs in your educational entity (please indicate your response in the space provided).

5. What are the perceived inconsistencies, if any, between the Edmund Rice charism and the policies and programs in your educational entity?

...

APPENDIX H

Participant Interview Questions

Question One
The data suggests that Edmund Rice charism is grounded in Jesus Christ and Catholic faith in order to make justice and peace a reality. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?
Question Two
The data suggests that Edmund Rice charism is defined by a preferential option to educate and liberate the poor and marginalised. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?
Question Three
The data suggests that there can be inconsistencies between Edmund Rice charism and the expectations of students, staff and parents. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?
Question Four
Leadership defined by courageous formation and strategic planning emerged as important to the implementation of the Edmund Rice charism. Using examples, what is your experience of this as Identity Leader/Christian Brother in your context?
Question Five
Can you describe what the link is between the leadership and the subsequent culture in Edmund Rice schools?
Question Six
Are there any further comments or reflections that you would like to make?

APPENDIX I

Verification Information Letter to Participants



INFORMATION LETTER TO PARTICIPANTS

Title of Project

Identity Leaders and Edmund Rice Charism

Student Researcher

Mr Conor Finn

Principal Supervisor

Associate Professor Denis McLaughlin

Program

Doctor of Philosophy

Dear Participant

Thank you for recently participating in Doctorate of Philosophy degree research entitled: *An exploration of how Identity Leaders perceive the Edmund Rice charism and how they institutionalise this in their school*. Your contribution has been important as it may provide further authentic expressions of the Edmund Rice charism in Edmund Rice Education Australia.

In order to honour your contribution and generate validity of the case study, enclosed is a copy of the draft synthesis of all interviews. Confidentiality of the research information complies with the requirements of the Human Research Ethics Committee of Australian Catholic University and great care has been generated to preserve your identity. If you have any issues you would like to raise concerning the draft case study I invite you to either contact me at conorfinn@hotmail.com (0400 674 718) or my Principal Supervisor, Dr Denis McLaughlin, at denis.mclaughlin@acu.edu.au (07 3623 7154) by **Monday 9 July 2012** to explore them. All communications will be treated in confidence.

The draft case study you received with this letter is confidential and I strongly request that the content of the synthesis remains confidential. Thank you once again for your support and cooperation throughout your participation.

Yours sincerely

A handwritten signature in black ink, appearing to read 'D. McLaughlin', written over a light blue rectangular background.

Principal Supervisor

A handwritten signature in black ink, appearing to read 'Conor Finn', written over a light blue rectangular background.

Student Researcher

APPENDIX J

EREA Doctoral Research Approval Letter



8 March 2011

Dr Wayne Tinsey
Executive Director Edmund Rice Education Australia
9 The Vacluse
Richmond VIC 3121

Dear Dr Tinsey

I am currently undertaking a Doctorate of Education degree at the Australian Catholic University. It is entitled: *An exploration of how Identity Leaders perceive the Edmund Rice charism and how they institutionalise this in their school*. This research is important as it may contribute to further authentic expressions of the Edmund Rice charism in Edmund Rice Education Australia (EREA). My supervisors are Associate Professor Denis McLaughlin and Dr Christopher Branson. I have included a copy of my Research Proposal that was approved by the Australian Catholic University Research Committee on 2 November 2010.

I am writing to request your authorisation to conduct research with EREA Identity Leaders. Proposed participants for the research are the EREA Identity Leaders as well as the Director of Identity and yourself. Participants are invited to complete the enclosed questionnaire as well as participate in a subsequent audio-taped telephone interview generated from the findings of the questionnaire. Enclosed is a copy of the Information Letter to Participants. Participation is voluntary.

The conduct of the research complies with the requirements of the Human Research Ethics Committee of the Australian Catholic University. It is anticipated that the research commences in April 2011.

If you authorise the conduct of this research, I would be grateful if you communicate this authorisation to Identity Leaders through school Principals.

Yours faithfully

A handwritten signature in black ink, appearing to read 'Conor Finn', is written over a light blue rectangular background.

Conor Finn
Student Researcher



23rd March, 2011

«Title» «Christian» «Surname»
«Position»
«School»
«Postal_Address»
«City» «State» «PC»

Dear «Christian Name»,

Re: An exploration of how Identity Leaders perceive the Edmund Rice charism and how they institutionalise this in their schools.

I write to you to give support to this study being undertaken by Conor Finn, Identity Leader at St Joseph's College, Gregory Terrace.

This study has the support of EREA. Quite apart from the outcome of Conor successfully reaching his Doctorate of Education, there is a clear potential benefit to EREA and, I believe, to all Principals and Identity Leaders.

Participation is voluntary but I do hope that you can support this valuable study by taking the time to contribute your thoughts.

With best wishes,
Yours sincerely.

Christopher D Smith
Director Identity