Making the Edmund Rice ethos a reality: A case study in the perceptions of principals in Christian Brothers' Schools in Queensland

Submitted by

Kerrie Patricia Tuite
T.Cert (JCU), BA (UQ), MEdL (ACU)

A thesis submitted in partial fulfilment of the requirements of the degree of
Doctor of Education

School of Educational Leadership

Faculty of Education

Australian Catholic University

Research Services

Locked Bag 4115

Fitzroy, Victoria 3065

Australia

Date of Submission: November 2007

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 other person's work has been used without due acknowledgment in the text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All research procedures reported in the thesis received the approval of the relevant ethics committee (Appendix 1).

Signed: *Kerrie Tuite*   Date: 11 May 2008

Kerrie Patricia Tuite

ACKNOWLEDGEMENTS

This thesis would not have been possible without the ongoing support of my family, my husband Peter, children, Anthony, Sarah, Benjamin and Amy and my grandsons, Jack, William and Harry. Now that this study is completed I will have more time to do something other than read about Edmund Rice and his educational vision. Thanks for your willingness to read endless drafts and format endless documents.

I would also like to pay tribute to the Christian Brothers who supported and encouraged me in this study. Along with the Christian Brothers, the staff of Edmund Rice Education has shown understanding and support of this endeavour and I am grateful for this. My loyal community of St James College has offered untiring support and interest and I am indebted to you all, parents, staff, students and the College Board.

To my supervisor, Associate Professor Denis McLaughlin, I am ever grateful for the support and insight you have provided; it has been a long journey but one that has taught me much about myself and about Edmund Rice and his particular educational charism. This journey has been significant for me both personally and professional and I have you to thank for this.

I am indebted to Dr Gayle Spry and Dr Eugene Kaminski who assisted me throughout this journey as assistant supervisors.

I am particularly appreciative of the support and encouragement of my fellow principals who participated willingly in this study in spite of the busy-ness that is the life of a principal. I am indebted to you for your honesty and willingness to assist me in this study.

ABSTRACT

This research concerns how lay principals are negotiating the nurturing of authentic Edmund Rice education in their schools within a period of organisational change in the 21st century.

The context of this research is Queensland Catholic schools in the Edmund Rice tradition, once more commonly known as Christian Brothers' schools. These schools claim to carry on the educational charism of Edmund Rice (1762-1844), Founder of the Christian Brothers, who began schools in Ireland to provide a holistic education for boys, especially those who were marginalised by poverty and social stigma. Christian Brothers' tradition purports that the Edmund Rice educational charism was handed on to successive Christian Brothers' schools by Christian Brothers; however, research indicated that there were clear deviations from the original charism just prior to and following the death of Edmund Rice, raising questions of whether these schools remained authentic carriers of the original charism. Research also suggests that these deviations resulted in number of instances when the original charism of Edmund Rice was, at best, muted, or, at worst, distorted beyond recognition. Additional investigation also demonstrates that these departures from Rice's charism resulted in a culture that differed from Edmund Rice's original vision for education thus raising issues of authenticity for schools in the 21st century.

Since Vatican II the Congregation of Christian Brothers has undergone significant changes. Most notable has been the reduction in Brothers in leadership positions in schools. Edmund Rice's beatification in 1996 sparked renewed interest in his original educational vision, and The Congregation of Christian Brothers world wide began to explore what this charism might mean in contemporary times. In Australia, schools changed their name from Christian Brothers' schools to

Catholic schools in the Edmund Rice tradition, as part of an attempt to develop an authentic educational vision for contemporary Australian schools.

At the time of this research, there were ten schools in Queensland, all led by lay principals, within a subset of forty or more schools across Australia. In Queensland, these schools encompass a wide socio-economic spectrum and offer differing educational offerings ranging from a totally traditional curriculum, to a comprehensive curriculum, to more flexible offerings for disengaged and marginal youth; the majority of these boys' schools are single sex schools. This researcher identified that there was lack of clarity as to what constitutes an authentic Edmund Rice school and that a lacuna existed between the organisational rhetoric and the reality of principals. Consequently, the purpose of this research was to explore what lay principals perceived to be the essential features or ethos of this educational vision and the ways they developed this ethos into an authentic Edmund Rice culture in order to determine whether these schools are authentic to the original vision of Edmund Rice.

Because the purpose of this research was to explore perceptions, the epistemological position of Constructionism, using an interpretivist perspective was adopted for this research. The methodology of Case Study was utilised as it allowed for the exploration of the world of Queensland Catholic schools in the Edmund Rice tradition from the perspectives of principals: nine current principals and one past principal were studied.

The literature review generated the following research questions:
1. What do principals consider are the essential features of the Edmund Rice ethos?
2. How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?
3. What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?

The findings of this research indicated that principals perceived that the essential features of ethos were found in: providing values based education; ensuring that young people were liberated from factors which marginalised them; ensuring that their schools were places of Diversity and Inclusivity; undertaking the development of Right Relationships; and developing a strong sense of community.

Principals ensured that the Edmund Rice ethos was authentically connected to school culture through: providing Social Justice Initiatives; developing spirituality and sense of the sacred; providing flexible options for a diverse range of students; and ensuring that structures and formation experiences were provided to support the development of ethos.

Finally, principals articulated their leadership role: in ensuring the embedding of ethos in culture was one of cultural change agent; as a spiritual and prophetic leader; developing a student centred focus; and being a role model for leadership within the totality of the school community.

The research concluded that, for these principals, the development of an authentic Edmund Rice school was embedded in these three issues:
1. Ethos: A Catholic education with values based on Edmund Rice and his educational mission;
2. Culture: A positive environment which enables and encourages the development of structures and formation experiences to support ethos;
3. Leadership: Leadership led by a principal who understands ethos and is committed to a role model of the development of an authentic culture.

However, the research also concluded that, while lay principals were committed to the development of an authentic Edmund Rice school and were committed to the organisational change needed to achieve this goal, they were constrained by

a variety of factors including: school context; school tradition and history; the traditions and expectations of the Christian Brothers; the financial situation of the school; support or lack of support from the college community and Edmund Rice Education. These factors make the realisation of authenticity a goal to be worked towards, rather than a concrete reality.

In essence, this study concluded that, one overriding dilemma for principals was whether they were prepared to make the sometimes difficult decisions needed to ensure authenticity to the original Edmund Rice educational charism, or retain the status quo, with the knowledge that, in so doing, they may be militating against authenticity to the Edmund Rice educational vision.

GLOSSARY OF TERMS

AHERSA	Association of Heads of Edmund Rice Schools Australia.
Beatification	A part of the process by which a person becomes a saint. Edmund Rice was beatified in 1996.
CEO	Catholic Education Office, the systemic organisation which coordinates Catholic schools in a particular diocese under the direction of the local bishop.
Catholic Schools in the Edmund Rice tradition	From 2004, Christian Brothers' schools have been renamed Catholic schools in the Edmund Rice tradition.
Christian Brothers' schools	A group of schools which were owned and operated by members of the Congregation of Christian Brothers.
Congregational Chapter	Meeting of Christian Brothers generally every six years, to decide matters of leadership and governance.
CLT	College Leadership Teams. Generally consisting of Principal, Deputies and or Assistant Principals; the group responsible for the good order and management of the school.
DOM	Director of Mission; also known as Assistant Principal Mission, a member of Queensland College Leadership Teams.
EREA	Edmund Rice Education Australia. This organisation came into existence on October 1st 2007.

ERED	Edmund Rice Education Directorate, Queensland. The precursor of Edmund Rice Education Queensland.
ERE (QLD)	Edmund Rice Education Queensland. The regional body responsible to EREA for schools.
Edmund Rice	Founder of the Christian Brothers; born 1762; died 1844; also known as Brother Edmund Ignatius Rice and Blessed Edmund Rice.
Kerygma	Greek word for preaching; to preach or to proclaim.
Provinces	A governing structure based on a particular geographical area, responsible for Edmund Rice schools and Christian Brothers within that particular region.
Provincial Leadership Team	Christian Brothers' Leadership Team within each Province charged with the responsibility for all ministries associated with the Christian Brothers.
PARs	Positions of Additional Responsibility; a paid position generally middle management in schools.
SES	Socio Economic Score. A measure used for allocation of school funding based on postcodes.
Superior General	Name given to the Superior or Leader of the Congregation of Christian Brothers, worldwide (Edmund Rice was the first Superior General); this person is also known as the Congregational Leader and is based in Rome.

TABLE OF CONTENTS

LIST OF FIGURES

LIST OF TABLES

CHAPTER ONE: IDENTIFYING THE RESEARCH PROBLEM

1.1 Introduction

The research underpinning this thesis took place in Queensland, Australia, in schools known collectively as Catholic Schools in the Edmund Rice tradition. These schools were once known as Christian Brothers' schools because they were conducted by the Congregation of Christian Brothers, an order of teaching laymen founded by Edmund Rice who opened his first school in Ireland in 1802. The order moved to Australia in the late 19th century to begin schools across the country.

The founder of this order was Edmund Rice, an Irishman who was born in 1762 and died in 1844. During his lifetime he was a successful businessman, husband, widower and father as well as educator and founder of a lay teaching order of men. Edmund Rice left as his legacy a distinctive educational ethos which for many years was carried on by Christian Brothers (McLaughlin, 2007). Once, the presence of Christian Brothers in a school was considered to be a guarantee of the authentic cultivation of Edmund Rice's educational legacy; however recent research into Edmund Rice and his educational mission points to the possibility of distortion and calls into question long held perspectives (McLaughlin, 2007). Issues such as corporal punishment and child abuse have also contributed to a negative public image of the Christian Brothers, adding further questions to the authenticity of these schools to the original charism (Coldrey, 1996). Currently there are few Christian Brothers working in schools and leadership has been transferred to lay principals. This thesis explores how lay principals in Edmund Rice Schools understand and, accordingly, promote Edmund Rice's distinctive education ethos and culture in their schools, with a view to determining the extent to which schools in the 21st century are authentic to the Founder's educational vision or whether they have continued the distortion that occurred in the period following Rice's leadership.

The impetus for this study originated from both personal and professional observations and experiences in several Queensland Catholic schools in the Edmund Rice tradition over more than a decade. In 1996, Edmund Ignatius Rice, Founder of the Christian Brothers was beatified. At this time there was a renewed interest in Edmund Rice and the perceived uniqueness of his educational mission. This renewed interest was concurrent with the phenomenon of lay leadership, especially in the position of principal, within the context of decreasing numbers of Christian Brothers working in education.

During this period, I began research into Edmund Rice and wrote a Masters thesis on the, then new, school leadership position, Director of Mission. This leadership position was designed to ensure that the ethos of Edmund Rice continued in schools when Christian Brothers were no longer extant. I was fortunate to be the first Director of Mission in Queensland schools in 1998 and this interest in the essential features of the Edmund Rice ethos continued during Master's research, into this current study and in my current leadership role as principal of a Catholic school in the Edmund Rice tradition in Queensland (Tuite, 1999).

My curiosity continued during the development of the "*Charter for Catholic schools in the Edmund Rice Tradition*" (Congregation of Christian Brothers, 2004). I was interested to understand how an authentic Edmund Rice school culture might be defined. When I became principal in 2002, the first woman to hold this position in Australia, I was interested in understanding how other lay principals perceived the Edmund Rice ethos and the ways that they, as school leaders, ensured that this ethos was realised in school culture in contemporary Queensland schools, and so this study began.

The concepts of ethos and culture at the heart of this study are difficult to define precisely. However, one useful way of differentiating ethos and culture is to perceive culture as the belief system that a particular ethos has nurtured over

time. From this definition, ethos can be defined as the fundamental spiritual characteristics that underpin the values of a particular culture (Eisner, 1994; Furlong & Monahan, 2000). School leaders who subscribe to a particular ethos are in a position to work towards generating a culture congruent with their school ethos.

While ethos is fundamental to culture, both concepts are dynamic - adapting according to historical and contemporary circumstances. Those involved in the transmission of ethos support and act on the cultural beliefs held by the school community resulting in patterns of behaviour and the development of relationships which arise from this continuous social interaction (Heckman 1993; Stolph & Smith 1995).

Catholic schools are acknowledged historically as arising from Gospel imperatives interpreted by their founders who were inspired by the Gospel kerygma (Flynn, 1993). This interpretation in turn generates a series of values and resultant practices which promote a unique culture for Catholic schools (Bryk, Lee & Holland, 1986; McLaughlin, 1998). As leader of a Catholic school, the principal is responsible for the development of ethos and culture appropriate to the mission of the Church, concurrent with managing an educational organisation in a manner which models authentic leadership (Congregation for Catholic Education, 1977; 1982; 1988; 1998). Consequently, Catholic schools find a commonality of purpose in education. However, the ways in which the values of the educational mission are delivered vary according to the particular tradition.

Within the Catholic school network, there is a group of schools conducted by Religious Orders; each operates within the framework of their particular tradition. These schools, known as Religious Institute schools, were founded by men and women who responded to a particular need in a particular context. Many of these Religious Orders, founded in the 19th century, spread throughout Europe and resulted in the establishment of over 600 orders, most involved in the field of

education (Wittberg, 1994). Each individual order derives its culture and ethos from the charism of its founder (Green, 1998) also described as, "the cultural touchstone" of the school (McLaughlin, 2007, p. xvii). Within the Catholic Church, charism is defined as the special gift that the founder of the order brings to the Church for the good of the people of God; this special gift finding its genesis in the inspiration of the Holy Spirit (Congregation for Religious and Secular Institutes and the Congregation of Bishops, 1978). For schools, "the charism of the founder and the spirit of the order are intended to be a significant influence upon the culture and work of those catholic schools derived from these traditions and origins" (Grace, 2003, p.129).

Many of these religious orders were Irish in origin and came to work in Australia as part of the Irish Diaspora. They established schools across the country and were an important ingredient in the development of Catholic schools in Australia. While their numbers are now significantly less than in the 19th century, in 2005 there were 6,400 religious sisters and 1,080 religious brothers in Australia (Australian Catholic Bishops Conference Pastoral Projects Office, 2005); they still exert an influence on Catholic education. Of these orders, the Christian Brothers "became the largest male religious order in Ireland and Australia. The current membership is approximately 1,500 brothers while there are approximately 120,000 students being educated in Christian Brothers' establishments throughout the world" (McLaughlin, 2007, p. viii).

1.2 The research context

This research problem has its genesis in the transfer of leadership in Christian Brothers' schools from Christian Brothers' educators to lay educators. This change has taken place over a relatively short period of time and mirrors changes in Catholic Education since Vatican II. When Christian Brothers principally staffed their schools, they were responsible for the transmission of the Edmund Rice ethos. They were able to do this because, from their reception into

the Brotherhood and through teacher training, young neophytes were systematically inducted into a special culture that deliberately developed an ethos reflecting Edmund Rice's educational mission. Indeed, the whole of the life of a Brother was a living testimonial to the Edmund Rice ethos and the transmission of this specific culture in the schools in which they taught (Kent, 1988).

Edmund Rice began his mission in 1802 in Ireland, to provide, primarily poor Irish boys with an education designed to meet both their educational and spiritual needs. In order to staff these schools, he founded a teaching brotherhood. These men were not priests but an order of laymen whose sole purpose was the education of young men. In time they eventually became the largest order of men in Ireland. Following the Irish migrants, the Brothers came to Australia initially in 1843, but after four years returned to Ireland due to a dispute resulting from changes "in the Archdiocese (that) made such demands of the Brothers that they would no longer have been able to live according to their Constitutions if they had accepted them" (O'Toole, 1975, p.49). After a 20 year period, they returned in 1868 to begin schools across the country. In the first hundred years in Australia the order grew from four Brothers in 1868 to 1,100 in 1968 with Christian Brothers working in 140 establishments in Australia and New Zealand (O'Toole, 1975, p.56). In Queensland by 1964, 162 Christian Brothers were involved in 27 schools, educating 10,164 young men (Connole, 1965, p.374). Currently there is a paucity of Brothers in schools due to the absence of new recruits to the order. In the absence of Brothers, lay staff conduct the schools.

In contrast, the rapid "laicisation" of school leadership has resulted in schools being led by lay principals who have experienced little formation in the Edmund Rice ethos. Yet they are expected to understand the same ethos that the Christian Brother principals have done for the previous 200 years, while developing a culture appropriate to contemporary times. In 1996, the Queensland Christian Brothers' executive generated guidelines for the conduct of their schools in accordance with the Edmund Rice ethos (Congregation of the

Christian Brothers, 1996). However, there is a lack of clarity about their practical application. This opaqueness becomes the catalyst in questioning the authenticity of Edmund Rice schools and their leadership.

1.3 The research problem and purpose

The year 2002 marked the bicentennial of the opening of the first Edmund Rice School in Ireland. In the period prior to the bicentenary, especially during the beatification of Edmund Rice in 1996, and in international Congregational Chapter meetings in 1996 and 2002, Christian Brothers and interested laypersons have attempted to articulate first, the contemporary purpose of the Congregation of the Christian Brothers, and second, the direction the order's schools should take now that few Brothers are in schools.

The various provinces of the Christian Brothers worldwide have published documents which outline their view as to what constitutes the significant features of the schools associated with their order. These include Holy Spirit Province, Western Australia and South Australia (Christian Brothers, 1997) , St Helen's and St Mary's Provinces in Ireland (Christian Brothers' Education Development Office, 1997) , English Province (Congregation of Christian Brothers, 1997), and the India Province (Congregation of Christian Brothers, 2002). Likewise, conferences on the educational charism of Edmund Rice have been conducted in Ireland and the United States. In Queensland, a text entitled *Document on Edmund Rice Education* generated in 1996 outlines characteristics of Queensland schools. Australia wide, a *Charter for Catholic schools in the Edmund Rice Tradition* has been completed and is being implemented (Christian Brothers Australia, 2004).

While these documents outline directions and strategies for achieving outcomes, only two documents, from Ireland and Australia, have reached conclusions by means of research. *"The Identity Project"* evolved from consultation with all

partners in the school communities and sought to identify the core values that shape policies and practices in Christian Brothers' schools in Ireland (O'Brien & Coyle, 2000). This document was important because of its breadth and academic rigour. The second project, *The Charter for Catholic schools in the Edmund Rice Tradition,* was developed as the result of research and consultation with a small number of Christian Brothers' schools across Australia, under the auspices of the National Planning Committee for Schools' Governance (Christian Brothers Australia, 2004). The *Charter* is currently being implemented throughout the Australian Province and forms an integral part of the amalgamation of Australian schools into Edmund Rice Education Australia in 2007. There are concerns however of the validity of conclusions reached in the Charter because of the research methods utilised:

> For research methods to be valid, the role of the researcher has to be established. If researchers hold "political" responsibilities, then these may influence the validity of both the selection of data and their interpretation. The employment of professional research teams, as in Ireland, minimises the occurrence of this risk (McLaughlin, 2007, p.381).

At a Congregational Chapter held in 2003 in Queensland, Christian Brothers published a document entitled *The Heart of Being Broth*er (Congregation of Christian Brothers, 2002). This document outlined seven focal directions. Of particular significance for schools was the fourth direction, "Educating the Minds and Hearts of the Young". This section suggested a re-appraisal of the distinctive values of Edmund Rice education and within this, the further understanding of what these values might mean for educators.

The research problem involves the search for authenticity; in essence, what is an authentic Edmund Rice school in the 21st century? When Christian Brothers were responsible for schools it was assumed that they were cognisant with the essential features of the Edmund Rice ethos and were able to lead these schools authentically because of this understanding. Recent research suggests that this perspective is problematic because of the dissonance between the original ethos

and the way Christian Brothers' schools evolved. Research also proposes that some of the values and practices that became entrenched in the culture of Christian Brothers' schools ran counter to the fundamental educational vision of Edmund Rice. The current dilemma is that lay leaders are expected to understand and develop this ethos authentically within an organisation which is still uncertain as to what the essence of this ethos is and whether it is in the best interests of the organisation to promote this challenging educational charism fully. Therefore, the purpose of this study is to explore what lay leaders of Queensland Catholic schools in the Edmund Rice tradition, perceive the essential features of the organisational ethos to be, and the means by which this ethos is realised in the schools they lead within the framework of these articulated directions and a renewed understanding of what the original vision was.

1.4 The research questions

An extensive literature review developed a conceptual framework for the study (see section 3.1.2). The conceptual framework evolved during the process of synthesising the literature in the light of the research purpose. Synthesis of the literature generated three themes that served to underpin an exploration of the perceptions of principals. Each theme was used to explore the leadership perspective and develop research questions that assisted in focussing this study. The themes are outlined as follows:

- Ethos
- Culture
- Leadership

Whilst illuminating the research problem, the literature also generated three specific research questions.

The first specific research question is:

1. What do principals consider are the essential features of the Edmund Rice ethos?

This research question offers participants an opportunity to articulate what they consider ethos to mean in their particular context. The question acknowledges that the participants' perspectives are idiosyncratic, resulting from their personal and professional experience. Furthermore, it affords them the opportunity to reflect on the Edmund Rice ethos and to describe what this means both as leader and individual.

The second specific research question is:

2. How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?

This question offers an opportunity for participants to reflect upon the ways they ensure that school culture is authentic to this particular ethos. In particular it focuses on the means by which ethos is realised in school culture.

The third specific research question is:

3. What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?

This question aims to elicit from participants their preferred leadership models. It is anticipated that the responses to this question may provide insights into how principals decide which leadership aspects are important for the development of an authentic Edmund Rice culture.

1.5 Significance of the research

It is anticipated that the research is important for the following reasons.

In the first instance this study offers participants the opportunity to articulate their perspectives on ethos, culture and leadership. This is important because principals, as designated leaders, are charged with the continuation of the

Edmund Rice ethos, so this study will enable exploration of principals' perspectives.

Second, this research offers opportunities to express an understanding of the diversity of ways in which the Edmund Rice ethos is developed in differing contexts. The schools chosen for this research form a discrete group. While these Queensland schools are collectively known as Catholic schools in the Edmund Rice tradition, they vary in many ways: history; size; tradition; student population; and location. The complexity and variety of this group of schools is insightful because it affords the opportunity to examine the commonalities and differences amongst schools, thus enabling a picture of the ways that principals understand ethos and develop ethos into school cultures in differing contexts.

In addition this research is significant for the governing bodies responsible for these schools at this time and into the future. An understanding of principals' perceptions of ethos, culture and leadership may provide valuable insights to those responsible for the future direction of this particular group of Catholic schools, concurrent with a critique of the schools' present direction in the quest for authenticity to the original Edmund Rice educational vision. This is a significant purpose because of the impending governance shift to the national governing body, Edmund Rice Education Australia (EREA), which purports to carry the mantle of authenticity.

On a personal level it is my expectation that this research may serve several purposes. As principal of a Catholic school in the Edmund Rice tradition this study will provide me with an understanding of how other professionals undertake their work and the means by which they seek to ensure authenticity in their schools. It may also provide my leadership with direction and information, while concurrently serving as both personal and professional reflective practice as leader of a Catholic school in the Edmund Rice tradition.

One final benefit may be gained for principals of Catholic schools from different traditions. Information gathered during this case study into the perceptions of principals may be useful in providing insights for those schools that seek to retain connections with their religious founders, especially in the areas of ethos, culture and leadership in a search for authenticity to the vision of the original founders.

1.6 The research design

Philosophical assumptions that guide any research are based initially on the researcher's understanding of reality, and are confirmed or modified through the knowledge constructed from this perspective (Neuman, 2000). For the purposes of this research the epistemological framework of Constructionism was apposite because this framework affords the means by which an exploration of perceptions and perspectives may be made explicit (Crotty, 1998).

Constructionism acknowledges that, "all knowledge and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context" (Crotty, 1998, p.42). This approach allowed participants and researcher to explore an understanding of the world of Edmund Rice schools in Queensland in an attempt to assess authenticity to the Edmund Rice vision, with the realisation that knowledge is dynamic, created and recreated through interaction and consensus of both researcher and participants through language and other processes (Schwant, 1994).

Interpretivist research is a theoretical perspective which seeks to appreciate how individuals understand and construct their particular world, in this case the world of the principal in an Edmund Rice school (Glesne, 1999). An interpretivist approach is adopted since interpretivist research recognises the complexity of principals' perceptions in exploring participants' systems of meaning (Candy,

1989). Moreover, human actions can be interpreted by reference to the actor's motives, intentions or purposes in performing the action, because an individual's perspective guides perceptions, making this stance suitable for the research problem (Carr & Kemmis 1983).

Since no person is able to be totally objective and perspectives are really "interrelated sets of words used to order" (Charon, 1998, p.4), an interpretivist approach allows for the recognition that assumptions, value judgements and ideas are as idiosyncratic as each person, so making an interpretivist perspective an appropriate choice.

Within the interpretivist perspective, Symbolic Interactionism is the lens adopted for this study. Symbolic Interactionism is based on three premises: first, that human beings act towards things on the basis of the meanings those things have for them; second, that such meanings arise out of the interaction of the individual with others; and third, that an interpretive process is used by the person in each instance to make sense of things in the environment, thus giving rise to an individual's perspective (Blumer, 1969).

In Symbolic Interactionism, perspectives are defined as dynamic and shifting, a guide to interpretation and then to action, undergoing change during interaction and not necessarily consistent within the actor (Charon, 1998, p.38). This viewpoint furthermore asserts that human beings do not simply respond to their environment, rather they actively shape, define and use their environment in a process that is dynamic and constantly changing. For these reasons, a case study approach was used, in order to discover how principals understand ethos and, by their preferred leadership models, thus contribute to the development of an authentic Edmund Rice school culture in environments that, by their very nature, are dynamic and in a state of flux.

1.7 Outline of the thesis

This study offers an exploration of how principals understand ethos and the leadership they consider important to ensure this is developed into a culture authentic to the educational charism of Edmund Rice. This introductory chapter has established the context for the research, and demonstrated how the research has responded to the issues raised in the literature relating to an understanding of the essential features of the Edmund Rice ethos, and the role of the principal in ensuring that ethos is developed into an authentic culture.

Chapter Two, *Defining the Research Problem*, provides a definition of and a justification for the research problem, namely the search for authenticity to the original educational charism of Edmund Rice. Within this chapter the research problem is defined and context outlined to provide the parameters of this study. The context is explored in the following sections: Corporal Punishment; Isolation from the wider education community; Maintenance of moribund teaching methods; Neglecting the education of the poor.

Chapter Three offers an analysis and synthesis of the literature relevant to the research purpose. Literature was explored in three areas: ethos; culture; and leadership. These themes serve as the foundation for the conceptual framework which was generated to examine principals' perceptions of the Edmund Rice ethos and the aspects of leadership they privilege to ensure authenticity of culture. Section 3.2 explores the literature relating to ethos from the Catholic and the Edmund Rice perspectives. Section 3.3 examines school culture from the point of view of both Catholic and Edmund Rice schools. The final section, 3.4, highlighted leadership, from the viewpoint of schools, Catholic schools, and Catholic schools in the Edmund Rice tradition. From this review, the research questions were generated providing the focus for the data collection.

Chapter Four explains and justifies the research design for the study. This study used an interpretivist approach which afforded Constructionism as its

epistemological framework and Symbolic Interactionism as the theoretical perspective through which data was analysed. A case study approach organised the collection of data from participants through semi structured interviews, focus group and documentary analysis. Overall the design enabled the researcher to collect data from those charged with the responsibility for the development and continuation of the Edmund Rice ethos.

Chapter Five presents the findings that emerged from data analysis of the participants' responses to the three research questions. The final analysis of the data enabled the researcher to inductively reconceptualise the data and presents participants' perceptions and constructions of an authentic Edmund Rice school culture.

Chapter Six presents a discussion of the findings which culminate in a series of conclusions.

Chapter Seven synthesises the research, addresses the specific research questions, offers final conclusions of the study, as well as generating recommendations for practice and policy. Further suggestions for future research areas are also offered.

CHAPTER 2: DEFINING THE RESEARCH PROBLEM

2.1 Introduction

The purpose of this chapter is to define and justify the research problem underpinning this thesis. The thesis concerns how lay principals are negotiating the nurturing of authentic Edmund Rice education in their schools within a period of organisational change. What constitutes Edmund Rice Education is currently debatable; indeed a review of documentation has identified at least 12 different projects claiming to define in some way what constitutes Edmund Rice Education. This diversity of perspectives invites a close inspection of the original educational vision of Edmund Rice in order to determine what the core elements of Rice's vision were when he began his schools in the early 19th century and whether these values have been transmitted authentically to Queensland Edmund Rice schools in the 21st century.

2.2 Charism and Authenticity

The way forward is to explore the concept of charism. In the Roman Catholic tradition, charism is defined as "a Holy Spirit inspired insight, a 'spirit quake' which ignites passionately one of God's people to bring forth God's kingdom in God's people in a special way" (McLaughlin, 2007, p.213). For Religious Orders, charism finds its source in the "extraordinary qualities of religious leaders or founders of religious institutes, inspired by the Holy Spirit, and seen as being special gifts to the church for the good of the people of God (Congregation for Religious and Secular Institutes and the Congregation for Bishops, 1978, par 11). Such charisms are open to interpretation and change over time because in many cases, the documented histories of religious orders "were excised or the facts massaged into a more virtuous version" often to suit the sensibilities of the orders' members (McLaughlin, 2007, p. xvii). Research concludes that fervour of the original myth in religious congregations is very rarely sustained (Arbuckle, 1988) and the new and more virtuous version of events replaces the original

foundational story; the consequence is that "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 (McLaughlin, p. xxii). The challenge is to reclaim the authentic charism.

> Charism is a living passion
>
> for whatever dimension of the life of Christ
>
> > is missing now,
>
> here in our time, where we are.
>
> The truth is, since charisms are the saving mysteries
>
> > Of the life of Christ
>
> For the church and the world,
>
> They never die.
>
> The problem is,
>
> they can die in us.
>
> They can die in us if we refuse them.
>
> They can die in us if we rigidify them.
>
> They can die in us if we fail to give them away.
>
> > > (Sr Joan Chittister, source unknown)

In the context of the Christian Brothers, the Edmund Rice charism along with "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). Until recent times, the Edmund Rice educational charism was said to be nurtured in the schools by the Christian Brothers. This assumption should not be accepted on face value; scrutiny of evidence is invited. Indeed the Christian Brothers themselves have questioned whether the order's stewardship of its schools has been congruent with the Edmund Rice charism. Brother Raphael Bellow at a meeting of senior executives of the Brothers observed in 1987:

Arbuckle stresses strongly the need for religious congregations to interpret their congregational story accurately, purifying it of all distortions and inauthentic substitutions that may have occurred over time. This interpretation is a long and difficult task requiring expertise in critical and historical analysis…no matter how many conferences and learned discussions are held to interpret the founding charism or learn about it, this does not mean that congregational revitalization has occurred or will inevitably take place. The learning process must at the same time be accompanied by the genuine efforts to live the challenge of the Founder's charism in contemporary life (Bellows, 1987, 135/1608).

Confirming the wisdom of this observation another Ricean scholar, Brother John Evangelist Carroll lamented in 1996:

Today our group goes on a journey…in search of a man lost 150 years ago…for 150 years we followed a different star. We lived a different text of scripture. It was all God's plan. Today we are coming to an awareness of buried treasure. We are realising in some way that we lost a leader 150 years ago. I suppose the question is: do we really want to find him again? (Carroll, 1996, pp. 25 - 27)

There is evidence for Br Carroll's lamentation. In Rice's own life time or just after, there were at least four key areas in which the Brothers' education differed substantially in spirit from the education Edmund Rice offered. These manifestations were:

- An increased use of corporal punishment by the Brothers;
- Increased isolation from the education community;
- The maintenance of moribund teaching methods;
- Neglect for educating poor children.

2.2.1 Corporal Punishment

One of the areas where Brothers' education diverged markedly from the education Edmund Rice offered was in the use of corporal punishment as a means of student control. This was so noticeable that until recent times, Christian Brothers' schools were known as places where students were sent to the Brothers who "will straighten them out" (Angus, 1988, p. 91). In Australia, "the Christian Brothers have had a long established reputation for maintaining strict discipline in their schools. Former pupils often recall the frequent use of the leather strap to enforce a rigid code of classroom behaviour and to punish both recalcitrance and poor scholarship" (Angus, 1988, p.89). Many a Brother earned the sobriquet, "Brother Basher" (Lunn, 1991), for "his perceived readiness to employ physical punishment on the grounds that he must protect standards of discipline" (Angus, p.90). This reputation for the excessive use of corporal punishment became a hallmark of Brothers' schools and its notoriety is ubiquitously documented: "Every novel, memoir, autobiography or oral reflection which makes reference to the Brothers refers to their fearsome reputation in the classroom" (Coldrey, 1996, p.217). The practices which led to this reputation occurred in spite of "more than half a century of ceaseless exhortation from Chapters, Superiors-General and appropriate sections of the *Rules and Constitutions* for corporal punishment to be minimised" (Coldrey, 1996, p.230).

Unhappily, nothing substantial seems to have occurred to address this deviancy because one delegate to the 1947 General Chapter spoke about the Brothers' "most unenviable reputation" for the overuse of corporal punishment and pleaded for reformation (Coldrey, 1996, p.217). This attitude to discipline runs counter to Rice's preferred style prescribed in the Christian Brothers *1832 Rules*:

> The Brothers shall ever be watchful that they rarely correct the Scholars by corporal punishments they inflict, that they never be prompted by any emotion of passion or impatience; so that the Scholars may always see that the punishment is given because they deserve it; because it is

necessary for their amendment, and to deter others from following their example.

In fact the early Christian Brothers were praised for their stand against severe corporal punishment and developed a reputation which ran counter to the traditional punishment that was meted out to young people in this period in history. Edmund Rice communicated his views about corporal punishment in 1810. Moreover, the first *History of the Institute* records the following minutes from the first General Chapter of the Christian Brothers held in 1822:

> The attention of the Brothers was also directed to the manner of treating the children, and particularly to the mode of correcting them. They were enjoined to be watchful over themselves in the presence of their young charge, that in their own persons they may edify them and be a bright example of virtue to them. Also to have an affection for them and be considerate for their faults and weaknesses.

The educational environment of Rice's schools contrasted noticeably with the home environments of his young charges. For young people, especially boys, corporal punishment was a fact of life and severe corporal punishment in the school and in the workplace was common. The treatment of working class children was severe and rarely questioned.

> In the workplace, where child labour was common, work targets were maintained with severe corporal punishment. Discipline of children was similar throughout the British Isles among the major religious affiliations. Severity towards children was non-sectarian; nor did attitudes differ between social classes (Coldrey, 1996, p.220).

As early as 1822, Rice stated that the relationship between the Brothers and their students should be characterised by "a tender affection for all the children, especially the poorest, as most resembling Our Lord Jesus Christ" and "They (the Brothers) are always to act towards them with kindness and gentleness and to be considerate to their faults and weaknesses" (McCarthy, 1926, p.163).

Memories from Rice contemporaries (Normoyle, 1979) consistently document Rice as a man known for his compassion and kindness who believed that the key to managing student behaviour was to be found in the development of caring and supportive relationships and not through the use of corporal punishment. Just prior to World War 1, John Flynn, a former pupil in Rice's school, as an old man recalled:

> Brother Rice not only educated the poor but he clothed and otherwise gave them the support they wanted. He was very affectionate and kind to children. Rich and poor were equally dear to him. When leaving school the boys shook hands with him. The next morning, if they had been beaten by their parents, they would show him the place to make it well (Normoyle, 1979, p.110).

The departure from the Ricean approach can be traced to the period just after Rice's death in 1844. The 1851 Chapter legislated that "no child shall be punished therewith on any part of the body save on the palm of the hand"; however the appearance of two categories in the regulations for corporal punishment, *severely punished* and *very severely punished* suggests that there had been "a shift in the Brothers' attitudes to corporal punishment, both in theory and to an extent in practice since Rice's death" (Coldrey, 1996, p. 220).

The extent to which these regulations were adhered to is open to speculation. In 1855 during a "quite unexpected visit" by the Commissioner of Education, Brother Patrick Ellis reported the following to his Superiors:

> He (the Commissioner) inquired as to punishments. I said corporal punishments were generally disapproved among us – but necessity required some and these were usually slaps on the hand with a strip of leather. He asked whether ever on the shoulders. I replied our rules disapproved of such but that I could not account for individuals and much depended on occasion and discretion.

It is possible to speculate that such a visit was motivated by some reported abuse. Moreover, one year later in 1856 the Superior General, Brother Riordan was compelled to write a circular letter to all Brothers concerning abuses in the administration of Corporal Punishment:

> It is with regret that I mention some painful occurrences which have taken place in the Institute, with regard to the far too severe punishment of the children. Such cruel treatment was against rule as well as humanity. The cases were such that, if publicly known and prosecution instituted, they would bring odium to the Brothers and on the Institute (Christian Brothers' Archives 006/0044).

The clear conclusion to be drawn is that over time deviations from the Edmund Rice educational charism occurred in the use and abuse of corporal punishment. These departures resulted in the Brothers acquiring a reputation for strict discipline and excessive corporal punishment which was in direct contrast with the schools during Rice's lifetime, thus calling into question the authenticity of successive Christian Brothers' schools to the Edmund Rice charism. This highlights the importance of the research problem. The status quo as it exists in schools is not a guarantee of authenticity to the educational charism of Edmund Rice. Consequently, it is important to explore what principals perceive are the core values of Edmund Rice education to determine the degree to which these perceptions concur with the original Ricean charism. The next section examines another deviation from the original charism when Brothers' schools became isolated from the education community.

2.2.2 Isolation from the wider education community

One of the features of the Edmund Rice charism was its inclusivity. Edmund Rice was known for having the ability and willingness to work with all religious affiliations and government agencies in order to achieve his educational mission. His schools were open to all denominations. His belief was in the egalitarianism

of all as children of God. "He believed that all of humanity were images of their loving creator and the aim of his education was to help his 'dear little ones' discover that image and liberate it" (McLaughlin, 2007, p.150). Rice's schools were Catholic schools but he welcomed all and did not discriminate. In an advertisement in *The Waterford Mirror* of 1816 Rice stated publicly that his brotherhood was charged with the mission "to extend, as widely as possible the benefits of Education among the poor of the city without parochial or religious distinction" (29 June, 1816). In essence:

> Ricean education offered a sense of the sacred which while unashamedly Catholic was respectful of the freedom and dignity of the children he taught, as one of the first students of the Brothers recalled: 'The spirit of morality and religion permeated all the school work but was not forced upon you as a task but came as a pleasure' (McLaughlin, 2007, p.153).

A further example of these inclusive practices was evident when the Brothers commenced teaching in England in 1836 where one third of students were Catholics, "and all the others Protestants or what you like to call them" (Normoyle, 1979, p.28). As Brother Stephen Carroll stated when interviewed in 1888:

> They all, Protestants as they were, said the same prayers; all said Catechism, all received religious instruction after the same manner…We told the parents we could not teach them Protestant prayers. 'No matter', Protestant parents would say, 'teach them what you please; I know you will teach them nothing but what is good' (Normoyle, 1979, p.28).

This non discriminatory education was not to continue after the first generation of Brothers and the "open, tolerant, welcoming Catholic Christianity that resonated with and was supported by so many liberal Protestants" faded (McLaughlin, 2007, p.154). After Rice's death, Brothers schools began to focus on the Catholic children in the community and became exclusively Catholic institutions: "the

Institute of the Christian Brothers was established solely for the education of Catholic youth" (*Inquiry into Primary Education, Ireland,* 1870, p.154).

Possibly, the most observable event that demonstrated the Brothers' isolation from the education community was the Brothers' withdrawal from the National Board of Education. The stated purpose of the National Board was to "unite the children of the poor in Ireland for combined moral and literary instruction with separate doctrinal instruction" (Coolahan, 1983, p.38). Moreover, it aimed to banish "even the suspicion of proselytism" in schools conducted by the Board and was considered to be an archetypal Irish solution to a distinctively Irish issue (Hislop, 1993).

Rice was one of the first applicants in all of Ireland to apply to be a participant of Board education. By 1832, seven of his twelve schools joined the Board. Membership of the Board offered a modest salary for teachers in Board schools, and so offered the Christian Brothers some relief from the constant begging for funds they were obliged to undertake in the afternoons after school and on Saturdays. In the words of Brother Austin Dunphy in 1841:

> How galling it is when, after spending five days in weighty schools [1,000 pupils] we must sally out on the sixth day to beg from house to house for pennies or half-pennies to support for the ensuing week. With all our dunning and exertions we find the collections diminishing fast (Normoyle, 1976, p.333).

Rice was prepared to work with any legitimate agency to educate his 'dear little ones' and to ensure the long-term viability of his schools, and for this reason was a supporter of the Irish National Schools Board. In the context of Irish nationalism, many Brothers saw this initiative as collaboration with the enemy - the English Protestant Government - and under the leadership of Brother Paul Riordan,' the anti-Protestant, anti-English persona of Christian Brother education became pronounced (McLaughlin, 2007, p.289).

A special General Chapter was convened in 1836 which passed a vote of "no confidence" in Rice's handling of the matter and recommended that the schools be withdrawn from the Board (Gillespie, 1975, p.16). This was a direct result of "a forceful and articulate anti-National Board lobby among Edmund's confreres in the Christian Brothers" (Feheney, 1996, p. 67). The chapter asserted that linkage with the government hindered the schools' authentic Catholic atmosphere, a view clearly contrary at odds with Rice's position. As a letter from Father Kenny, a friend of Rice, to Archbishop Murray explains:

> Thus in good Mr Rice's time despite all his wishes, they gave up their connection with the Education Board on the principle of being more free to attend the religious education of the poor and in confidence of being supported by the people if they took no money from the Board (Christian Brothers Education Record, 1973, p.22).

Ironically, the Brothers' reservations were not shared by Paul Cullen the future Archbishop of Dublin, and he stated in 1840 that he did not believe the National System would be "the rampant agent for unbridled proselytism" (McLaughlin, p.282). Quite the reverse in fact; as Paul Cullen, later Archbishop and Cardinal of Dublin wrote:

> In the dioceses of Dublin and Kildare, I have seen a good number of [National] schools and I have noticed they could not be more Catholic than they are…I do not think that they are any danger to the faith (MacSuibhne, 1961, pp.226-227).

Moreover other religious orders of Sisters and Brothers could maintain their connection with the Board and still maintain the integrity of their Catholicism and not be false to their principles (Coldrey, 1998, p.27; Walsh 1983, p.216).The division about the National Board was less a stand on principle than an attack on Rice and his followers. From this point on the Brothers became more individualist and diverged from the practices of Edmund Rice who had a "long standing and

consistent policy of cooperation and collaboration with and consideration for other stakeholders in the mission of educating the poor" (McLaughlin, 2007, p.296).

This clash of paradigms within the Brotherhood reached its climax in 1838 when Rice tendered his resignation as Superior General. He was replaced by Brother Paul Riordan from Cork, Rice's "staunchest critic" (Keogh, 1996, p.91). Indeed there was much tension between the Brothers who followed Edmund Rice and the new Superior General. The fundamental reason for this was that Riordan never believed Rice to be the founder of the Christian Brothers, for he considered Rice's Brothers to be Irish De La Salle Brothers. Indeed, when Riordan was Superior of the Cork Community, he instigated the following to be published in the 1833 *Cork Directory*: "The individuals who conduct these schools belong to a society which, before the French Revolution in 1792 [sic] possessed numerous houses in the Continent of Europe" (Hennessey, 1916, p.28).

The De La Salle Brothers had a tradition of working independently from both the State and other Religious schools as their esteemed historian observes, "One must admit a strong spirit of isolationism in the educational work of De La Salle" (Moran, 1966, p.83). It is hardly surprising then that under the leadership of Riordan this isolationism became a characteristic of the Christian Brothers and was clearly evident in their stance on the National Board (Kent, 1988, p.229).

Clearly Riordan's leadership was very different from that of Edmund Rice. As Rice's influence waned, the Christian Brothers under the leadership of Paul Riordan shifted their perspective:

> With Edmund the focus of all he did was Christ appealing to him in the poor….He believed in schools, and established many of them, but saw them as a means to an end, not an end in themselves. With Paul, the focus shifted perhaps without any awareness at the time it had shifted…..Gradually the criterion came to be accepted that the Church

was being served and people were being helped if the school had reached such a degree of efficiency that it could compare favourably with other schools……Gradually the emphasis shifted from the person of the poor in the school to the school that was organised to help them (Hickey, 1991, p.111).

This change in direction is important as it indicates that even those with whom Rice worked at best ignored and, possibly deliberately, altered his inclusive educational vision to move to a more exclusive model. These deviations call into question the authenticity of these schools. Exclusive education is not a characteristic of the Edmund Rice educational charism and so it is important to explore what principals perceive are the essential values of an Edmund Rice school. Hence the importance of this research problem; it invites principals who, as leaders, are expected to ensure the continuation of the Edmund Rice educational charism, to articulate their views as to what this unique charism is and the values or ethos that underpin Edmund Rice schools. In doing this it will be possible to explore whether schools are authentic to the original vision or have deviated from this vision.

The next section will examine another deviation from the original charism, the maintenance of moribund teaching methods.

2.2.3 Maintenance of moribund teaching methods

One of the features of Rice's schools was an eclectic approach to teaching and learning. Rice's educational system was one that drew upon other school systems and adapted these according to the needs of his students. Within Rice's schools, modifications of educational practices such as Lancaster's monitorial system enabled large numbers of students to be educated. Lancaster's monitorial system in essence used "monitors or older students to teach the younger students" (McLaughlin, 2007, p.317). Rice adapted this monitorial

system using a variety of teaching methods including individual instruction as well as class teaching by one of the Brothers, often with a novice or trainee Brother.

Rice's education was widely praised and was claimed to be superior to Lancaster's and Bell's; and a description from Protestant observers in 1841 explains how Rice's system operated:

> There are at present upwards of 600 boys in attendance, the average number through the year is 550. The system of Education pursued combines what is most excellent in Lancaster's and Bell's, with what is most practical and useful in recent improvements…The conductors of these schools endeavour to ascertain the taste, talent and intended trade or business of each boy in order to give a proper direction to his situation. But their great concern is the training of the affections, the manners and the habits of their useful charge (Hall, 1841, pp 306-307).

The results of this eclectic approach were positive as the following evidence from the *Minutes Book of the Cork Charitable Society* suggests:

> The Gentlemen of the Monastery, admitted into that Institute solely from their capacity and zeal, have improved on the plan of Lancaster, and the vast progress made by the children since these gentlemen have taken charge of the school, is the best evidence of the benefits that have arisen from the change (*Positio, 1988* p. 114).

Rice's schools were successful places where teaching and learning took place in a unique environment based on genuine caring relationships, routines, structure and order (Pollock, 1983, p. 194-202). Rice ignored the minutiae of the monitorial system and flexibly adapted it to student learning by minimising rote, incorporating variations in the school day and placing an emphasis in a caring punishment-free environment (Normoyle, 1977 p.4-5).

One possible reason for the success of Rice and the early Brothers could reside in the men themselves:

> Rice's first followers were substantially educated, some conversant in the classics, while all had been engaged successfully in the workplace. They not only brought with them an appreciation of what boys needed to gain meaningful employment, but also sound business sense, organisational acumen and a practical and relevant orientation in the conduct of their schools. The early Brothers were religiously motivated and committed school masters, enthusiastically focussed on the children's development and their achievement (McLaughlin, 2007, p. 145).

Under the leadership of Edmund Rice, the early Brothers provided a successful education that was adaptive and responsive to the development of their young pupils.

Unfortunately, once Rice's leadership diminished and under the leadership of Brother Paul Riordan and his successor Brother Aloysius Hoare, the Brothers failed to adapt to changing educational imperatives and further distortions became apparent. Brothers' schools did not enjoy the same reputation as 'Rice's schools' for their teaching methods. Rather than being taught by men of maturity and experience, in later Brothers' schools "the greater part of the teaching ….is done by unpaid monitors, in many cases but a little older than their pupils" while the Brothers maintained control of "the 100 boys under his charge" rather than being engaged in actual teaching (*Report of the Commissioners: Endowments, funds and actual condition,* 1881, p. 263).

In spite of this, Brothers' schools in the 1860's and 1870's continued to persevere with outdated teaching methods and under Riordan and subsequent leadership failed to adapt their school practices to reflect the educational developments of the time. This was in spite of a number of inspections from within and outside the Brothers' organisation which articulated causes for concern. One visitation report

from Brother Joseph Hearn in 1845 reveals concerns about a young Brother and the use of monitors:

> Visited his school - young children doing very little – very many have no books – idle while at seats – about 50 boys at the Alphabet in three classes – learning from cards. Some desks thin – others too many- last desk empty- 1st desk Monitors – scarcely any others able to teach – these Monitors …are too much employed in teaching (Christian Brothers Roman Archives, 199/2196).

Numerous inspectors' reports mirror concerns at the state of affairs in Brothers' schools and while the Brothers themselves were praised for their dedication and zeal in their work, the system they used was criticised as being outdated and in want of improvement. Ironically, it was the rejection of National Board funding that caused this problem and as one inspector remarks, "I believe that the efficiency of the schools would be increased by the employment of regular paid monitors. In most cases the want of funds renders this impossible (*Report of the Commissioners: Endowments, funds and actual condition,* 1881, p. 263).

Rather than develop and adapt pedagogy appropriate to changing educational ideas, the Brothers "were one of those groups who continued to work the monitorial system long after it had been rejected by progressive educationalists" (Gillespie, 1975, p.175). The Brothers continued with this failing scheme until the General Chapter of 1880 authorised the employment of pupil teachers as one of a number of responses "for the more efficient working of our schools and to keep pace with the requirements of the time" *(The Early General Chapters: 1832-1880,* p.268). Ironically, the initiative to employ pupil teachers came at "the very time that when the pupil teacher model was being criticised" (McLaughlin, 2007, p.322). A further irony was observed by one of the Brothers themselves:

> We may be convinced as were our confreres of the last century that they had evolved the ideal system of all time, when all they had done was to perfect a monitorial system which, while it won universal admiration in the

first half of the nineteenth century, was outmoded by the new system of teacher training with the CBs (sic) far from being pioneers became merely belated imitators (Taylor, 1989, p.819).

It is this inflexible approach to education that is evidence of further deviation from the original Edmund Rice educational charism. The conclusion to be drawn is that the inflexibility, for which Brothers' schools under the leadership of Riordan and others became known, was evident to all except for the Brothers themselves. This inward looking focus by the Brothers did not offer the necessary perspective to identify the negative impact of this incestuous system. Indeed the status quo had been given canonical status as evidence of authenticity when it was however merely a structure that developed in support of a mission. Claims to authenticity invite scrutiny of both purpose and methodology. This issue is relevant to the research problem underpinning this study in that it asks principals to comment upon what they believe is the purpose underpinning their work and how this is being achieved.

The next section will examine another deviation from the original Edmund Rice charism, neglecting the education of the poor.

2.2.4 Neglecting the education of the poor

'Rice's schools' had a reputation for providing an education for the most marginalised in society. Ireland at this period in history was ruled directly from Westminster. Ironically, within the Irish population, social stratification was marked; those at the bottom of the social scale were the urban and rural poor, many of whom were Catholics. Unemployment was high and very few school age children attended schools. As late as 1824 it is estimated that approximately 60 per cent of school age children were not attending school, due to a combination of poverty and lack of schools (Daly, 1979, pp.150-163). Those who attended schools were from the middle class but 'for the vast majority of poor children

there were few educational facilities" (McLaughlin, 2007, p.133). These were the children for whom Rice began his schools, boys who lived in squalid conditions made more difficult by fevers that raged through this period:

> Typhus was the most common complaint, but cholera, relapsing fever, dysentery, scurvy and smallpox were also experienced. Fever was endemic in Ireland and not a year went by without an epidemic occurring in some part of the country (O'Neill, 1973, p.1).

The situation was exacerbated in the cities:

> Where the poor barely existed in squalid, cramped conditions made worse by a war-tax on widows, colloquially labelled the 'typhus tax', forcing the poor to block up their only means of fresh air (O'Tuathaigh, 1972, p.148).

Education of the poor was not a priority for either Church or State and any education was done with a view to maintaining the status quo and keeping the poor in their place. In contrast Rice viewed education as:

> A means for the poor to have the possibility of reaching the potential for a fuller humanity. He believed that children who had been schooled would become more effective adults, while the lot of the uneducated would be further marginalisation (McLaughlin, 2007, p.134).

In Rice's own words, it was "not money or property or any such temporal trinkets could make a people free – nothing but education could do that" (O'Caithnia, 1996, p.15). It was the idea of raising up the poor which was at the core of the Edmund Rice charism, "to respond to the voice of the unheard as they cry out to be liberated from enslavement" (McCaughey, 1993, p.95-6). Evidence suggests that he was successful in his endeavours. In a Waterford newspaper editorial of 1816 it was stated that:

> To the schools, society has already been largely indebted. They have withdrawn multitudes from the dangers of idleness and vice and have reared them in the pursuit of useful knowledge, and in the habits of

virtuous and honest industry….A general confidence is placed in the character of those who have been educated in these schools, and merchants and traders are anxious to have them in their employment (*The Waterford Chronicle,* 29 June 1816).

Ironically, it was an educational innovation, the National Board's Model schools that became the means for further deviation from Rice's vision. These schools were attached to teacher training colleges and from their inception in 1845 had as their objectives, "to promote united education, to exhibit to the surrounding schools the most improved methods of literary and scientific instruction and to educate young persons for the office of teacher" (Ellis, 1887, p.194). These schools enjoyed a very positive reputation and were different from other schools under the auspices of the National Board. Model schools were known for: the quality of their primary education; providing the basics of secondary schooling to older classes; their attraction to poor and middle class Catholic students and the professional development of their teachers and trainees (McLaughlin, 2007, p.332).

Model schools were violently opposed by the Catholic hierarchy. In December in 1851, Catholic bishops of Waterford met to oppose model schools as agencies of a government "whose anti-Catholic prejudices it is unnecessary to record" (*Meeting of the Catholic Clergy of Waterford, on the subject of the District Model school to be established in the area,* Waterford, 1851, p.1). One objection from the Catholic hierarchy to Model schools was their administration. Unlike the National Board schools, Model schools were directly administered by the government, beyond the control or influence of the Catholic hierarchy; particularly as the teachers in schools were Protestant. It was the fear of the hierarchy that the Catholic middle class would be seduced by their superior education (McLaughlin, 2007, p.322).

Under the leadership of Cardinal Paul Cullen, the Catholic Church embarked on a concerted campaign to defeat the Model schools. Cullen made his perspective clear when he threatened excommunication for parents who sent their children to these schools:

> I am now so convinced of the evils of the Model school system, that I give notice to any Catholic parent who will obstinately persevere in keeping their children in the lion's den, in the midst of danger, that I will feel bound to deprive them of the advantages of the Sacraments of the Church until they make up their minds to act as parents anxious for the eternal salvation of their children ought to act (Moran, 1882, p.259).

When Cullen was appointed in 1850, only six years after Rice's death, he found ready support for his anti-English, anti-Protestant stance from the Christian Brothers. Cullen's perspective was eagerly accepted by the second Superior General, Brother Riordan, who was known for his antipathy to Edmund Rice. In his letter of February 28, 1850 on the occasion of Cullen's appointment as Apostolic Delegate, he wrote: "I congratulate you and our poor country and the Church in general at the selection His Holiness has made…At any time the appointment would give satisfaction, but particularly now under existing circumstances". Riordan became an avid advocate for Cullen's particular emphasis on education, a political emphasis which "had its roots not only on the fear of proselytism but in an urgent desire to increase the middle class Catholic base" to forestall government control (Murphy, 2003, p. 70).

By becoming part of Cullen's campaign, the Brothers, under Riordan, further deviated from the Ricean vision and by doing this moved away from the original purpose of Rice's schools, the education of the poor. The Brothers were forced to concentrate on the education of the middle class to counter the Model schools and in so doing moved further away from the education of poor boys. This change is in direct contrast with Rice's approach which focussed on the dignity of

the child, caring for their physical as well as academic needs. As Bernard Martin, when interviewed in 1912 recalled:

> I recollect Brother Rice was a fine, tall stout man. He educated the poor boys of Waterford. And those who wanted clothes had their wants supplied. In fact he fed the hungry (Normoyle, 1979, p. 191).

Making distinctions along socio-economic or religious backgrounds was not a feature of Edmund Rice education. Unfortunately Rice's holistic approach was not to continue and the narrow education that the Brothers promoted after his death showed a departure from Rice's educational charism.

Middle class Catholics continued to seek the excellent education for which Model schools became known and it became clear that an alternative Catholic education was needed. "In order to provide a credible alternative to the Model schools, the Brothers were therefore obliged to teach pupils at a similar socio-economic level as was educated in the Model schools" (Coldrey, 1988, p.37). They did this by establishing Brothers' schools in direct competition to Model schools in order to attract middle-class Catholics from the Model schools and in the same locations:

> In Conmel, in Kilkenny, in Waterford, in Athy, in Enniscorthy, wherever the Model schools were erected, the Christian Brothers were at their post, as true soldiers of the Cross (Shelley, 1863, p.8).

This competitive focus resulted in a system of Brothers' schools in which preference was given to middle class students over the poor. By 1870, less than thirty years after Rice's death, the following, less than complimentary evidence was given regarding the Brothers in Ulster:

> It is the special aim of the Christian Brothers in Belfast to receive those boys who would otherwise attend the Model school; these are usually of a higher social grade than the pupils in an ordinary national school. In no school that I visited was there less appearance of poverty among the boys than in the two Christian Brothers' schools in Belfast in this same street

and within a few steps only from the doors of these schools, stand the Barrack Street Ragged schools [having] a considerable minority of Catholics of the poorest class….These and not the Model school boys should have the first claim on the Brothers (*Royal Commission of Inquiry into Primary Education (Ireland)* 1870, p. 98).

Evidence showed how far the Brothers had moved from the original Ricean vision. Commissioner Richmond added to his comments a further damning suggestion that the Brothers "reject all the incorrigibles; what they retain is the *crème de la crème"*. This is further confirmation of the distance from the original Ricean vision that Brothers' schools had moved. They were no longer places where the poor were welcomed, becoming instead "Christian Brothers' school from which the poor were barred" (Armagh Diocesan Archives, Logue Correspondence, 1898). Thus, the deviation from the educational charism continued under the Brothers following Rice's death. Unfortunately the education of the poor was neglected as Brothers focussed their direction on the development of the Catholic middle class as a political imperative.

Consequently, the conclusion to be drawn is that the deviations from the Edmund Rice educational charism by the Christian Brothers after Rice's death resulted in the neglect of the poor. Ministry to the poor is characteristic of Edmund Rice's educational charism and it was for this reason that he began his first schools. It is acknowledged that in the two centuries since Rice's schools began, the definition of "the poor" may be markedly different from the political and social context in which Rice worked. However, it is essential that principals recognise who are the poor from both in and outside their community and support these people; to ignore this is to surrender authenticity. This highlights the importance of the research problem; because neglect of the poor is not a characteristic of an authentic Edmund Rice education, it is important to explore what current principals perceive about this important characteristic of an Edmund Rice education.

2.2.5 Conclusion

This chapter has outlined the deviations from the original educational charism of Edmund Rice that occurred during the latter part of his life and the period following his death. It is evident that authenticity to Rice's educational charism was problematic even during his lifetime, and evidence suggests that it deviated markedly following his death and under the leadership of subsequent Superior Generals who failed to continue the vision and moved the Brothers' schools in different directions. Indeed for the second Superior General, Paul Riordan, Edmund Rice was not the Founder of the Christian Brothers, so it is not surprising that the culture of the schools changed to mirror this perspective. In the change to a different set of values, the culture of the schools was altered indicating that authenticity was compromised in the pursuit of different imperatives.

Authenticity to the vision becomes even more problematic a century or more after Rice's death when schools have developed in differing directions and social contexts have changed. Schools in this study purport to be Catholic schools in the Edmund Rice Tradition and as such claim to be authentic to the Founder's educational charism; however there has been no empirical research into whether this is mere rhetoric. The current problem is compounded in that principals are expected to understand and develop this educational vision authentically in a climate where even the elements of this charism are still debated. Therefore, the purpose of this study is to explore how principals in Queensland Catholic schools in the Edmund Rice tradition, perceive the essential features of the organisational ethos to be and the means by which this ethos is realised in the schools they lead within the framework of these articulated directions. This research will assist in understanding the degree to which these particular schools are authentic to the Founder's vision or whether the deviations from the original vision are still occurring and, if so, if authenticity is being compromised.

The next chapter of this thesis offers an analysis and synthesis of the literature relevant to the research purpose. Literature was explored in three areas; ethos, culture and leadership. These themes serve as the foundation for the conceptual framework which was generated to examine principals' perceptions of the Edmund Rice ethos and the aspects of leadership they privilege to ensure authenticity of culture.

CHAPTER 3: REVIEW OF THE LITERATURE

3.1 Introduction

For the purposes of this review three areas will be considered in the literature: ethos, culture and leadership. Because the purpose of this research is to explore how principals understand and implement the Edmund Rice ethos in their schools, this range of subjects seems appropriate to the research problem: the search for what constitutes an authentic Edmund Rice school in 21st century Australia.

3.1.1 Purpose of the Research

The purpose of this research is to understand how principals perceive ethos, develop ethos into culture and the leadership options they take to develop an ethos authentic to their particular organisation. In this case the emphasis will be on schools.

Ethos in an organisation is understood as the dominant spirit or character of a place or organization (Williams, 1997). Indeed it is supposedly the deeply embedded matrix of values, philosophy and ideology that are manifest in the culture of a school (Beare, Caldwell & Milliken, 1991). It is probably best described as, "the fundamental spiritual characteristics of our culture – the external recognition of our beliefs" (Duncan, 1998 p.57). For these schools, the ethos that inspires them has its origins in the life and work of Blessed Edmund Rice, the Founder of the Christian Brothers as well as the traditions of the Christian Brothers.

Idealistically then, the culture of a school should be the authentic expression of the founders' ethos. Culture is the lived beliefs, the values of an organisation as expressed in policies, practices, ritual and ceremony (Treston, 1992) described as the way we do things around here (Deal & Peterson, 1990).

The major catalyst, though not an exclusive one, to ensure that there is congruency between ethos and culture in schools is the influence of educational leadership (Schein, 1985). Leadership provides a direction (Sergiovanni, 2001) and nurtures a culture that often reflects the core values of the schools' dominant leaders (Schein, 1985). Exploring the leadership bases of school principals provides key insights into the reality and rhetoric of a school culture.

3.1.2 Conceptual Framework

The issues identified in the literature are clustered into three concepts. They are:

- Ethos
- Culture, and
- Leadership.

Within these major headings, subsets particular to the research problem became evident. Consequently, it seems appropriate to review the literature adopting these concepts as a framework to more adequately amplify the purpose of this research. The following diagram illustrates the conceptual framework orchestrating the literature review. It is from these three concepts and the underlying subsets that the research questions emerged.

Leadership
- *School leadership*
- *Leadership and Catholic School culture*
- *Leadership in Edmund Rice schools*

Culture
- *School culture*
- *Catholic school culture*
- *Edmund Rice school culture*

A case study in the perceptions of principals in Queensland Catholic schools In the Edmund Rice Tradition

Ethos
- *Catholic school ethos*
- *Edmund Rice ethos*
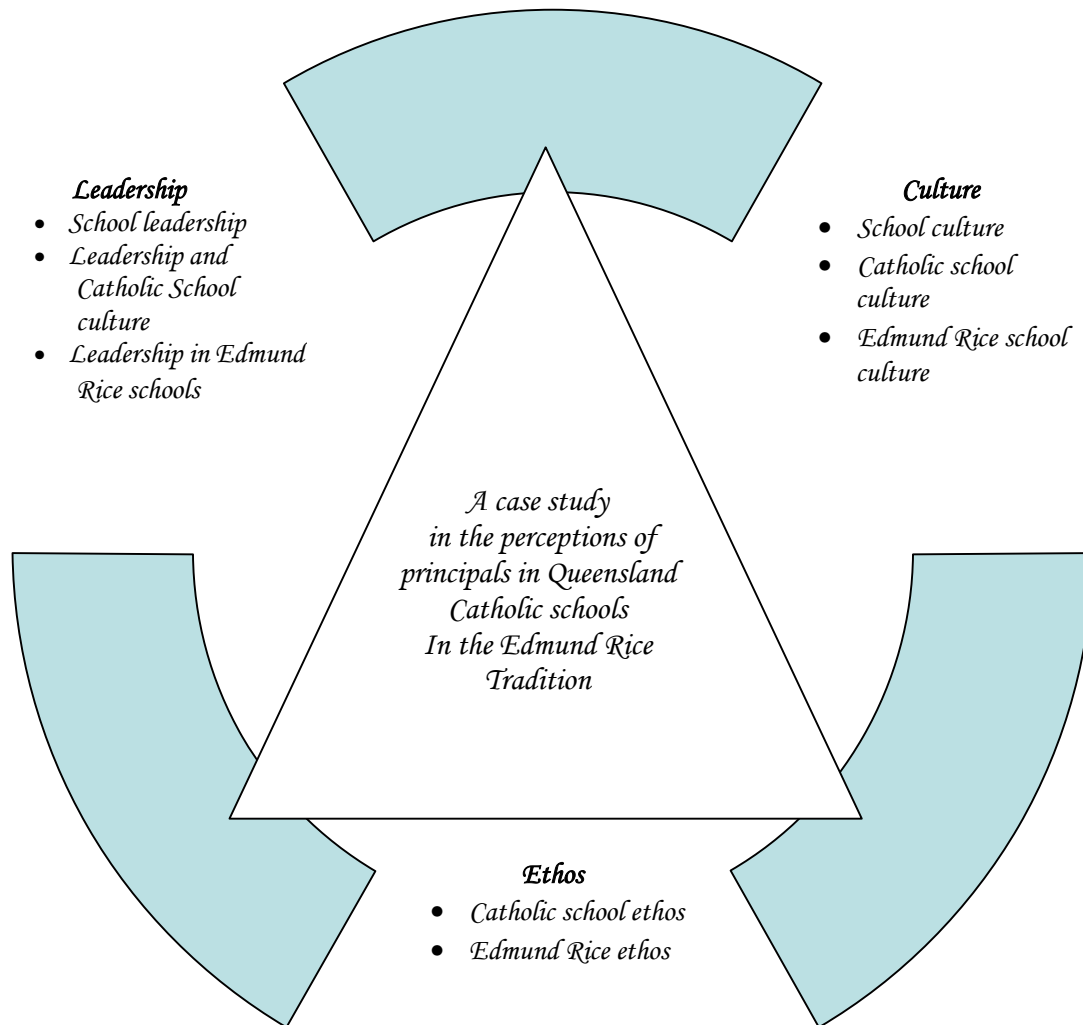
Figure 3.1 – Conceptual Framework of the Literature Review

3.2 Ethos

Research into ethos of educational organisations indicates that it is a concept that exists in relationship to culture, so "ethos as a word on its own is meaningless. It must be clarified in some way" (Barr, 2000, p.131). One helpful

way of delineating the two concepts in a school context is to understand culture as the environment in which young minds grow, while ethos is the underlying values that animate the culture (Eisner, 1994). Both concepts work concurrently, however, ethos is said to be the source or inspirational ideology giving Catholic schools their distinctive character or culture (Bryk, 1996). Both are central to the school as an educational organisation:

> The ethos and culture of a school are the motor, the driving force of what happens in the school. The quality of life of the whole school community is intimately affected by the nature of the ethos and culture which prevails (Coolahan, 2000, p.113).

So, a useful definition of ethos can be found in a sharing of attitudes, values and beliefs and it is in the sharing of these that a community is formed. "Ethos is what people in a community share that makes them a community rather than a group of disparate individuals. It is the configuration of attitudes, values and beliefs that people share" (Grant, 1988. p.133). .Another way of explaining the concept of ethos in its relation to culture is to see them as being tangible (culture) and intangible (ethos) (Beare, Caldwell, & Milliken, 1991):

> Intangible features such as values, philosophy and ideology originate from the inner space of people's lives that is within human nature, experience and emotion. Tangible features such as verbalised, behavioural and visual expressions are categorised as arising from the outer space of human experience (Cited in O'Donnell, p.37).

Having said this, it is not a simple matter to understand the ethos of a particular school. Each organisation will need to decide what elements of ethos it promotes otherwise there could be unwarranted assumptions made:

> There must be a clarification of the particular kind of ethos a school believes to be worthy of promotion and development. Otherwise we might find ourselves making the assumption that we share a common understanding while in truth having different intentions and understandings (Barr, 2000, p.131).

To be authentic, the values that underpin ethos must be acknowledged and named. What this means for schools varies; however given the relational nature of schools and the purpose for which they are intended, it is reasonable to suggest that for ethos to be authentic it needs to be based on "caring and accomplishment and in a management style that is truly participatory" (Barr, 2000, p.130), while at the same time being grounded in the educational purpose of the particular school or school system (Barr, 2000, p.130). It is these shared understandings that provide the touchstone against which to measure culture. "Values are guidelines for behaviour. They are the criteria against which we evaluate (and reflect upon) our actions, either proposed or taken, and on the attitudes and behaviours of others" (Beare, Caldwell & Milliken, 1991, p.180).

There has been some research into school ethos. One study into the character and culture of two New Zealand Catholic schools from different traditions concluded that the identity of a school is bound up with its founding ethos or character: "In other words, what is believed (ethos) should find its fullest expression in how it is lived (culture)" (O'Donnell, 2001, p.19). This study of the amalgamation of a Mercy and a Marist college concluded that the ethos of a Catholic school is a complex mix of tradition and context:

> That all schools transmit and live a set of implicit core values, but those at the heart of Catholic education are distinctive insofar as they are explicit and predetermined by the religious tradition of the Catholic Church (O'Donnell, 2001, p.24).

This mix results in a culture with multiple and interrelated dimensions and is one that is influenced by ethos, "the specific set of values embedded in the spirit of its founding community" (O'Donnell, 2001, p.25).

Another study from Ireland (Furlong & Monahan, 2000) was the result of a project which examined both School Culture and Ethos. A definition from the White

Paper on Education, *Charting Our Educational Future (*Government of Ireland, 1995) refers to school ethos as:

> Every school has a tangible quality defined by its physical and organisational structures. However, it also has the critical, intangible character called "ethos" which encompasses collective attitudes, beliefs, values, traditions, aspirations and goals. It is important to emphasise that the ethos of a school is an organic element, arising, first and foremost, from the actual practices which are carried on in that school on a daily, weekly and yearly basis.

Having recognised that ethos is generally accepted to be a complex concept, it seems that its definition exists only in relationship to its realisation in the school's life. Paradoxically, the articulation of ethos in documents such as mission statements has been found to have little influence on school ethos. What makes ethos relevant is when the school community is aware of ethos, understands ethos, is sensitive to ethos and eventually accepts ethos. "A school can only justifiably claim to have a true ethos when any such aspiration is achieved in such a way that the resulting *modus vivendi* becomes totally unremarkable, natural and integral" (Monahan, 2000, p.16). This has implications for school leaders who may see themselves as the dominant influence in the development of a school's ethos, whereas research suggests that it is:

> The result of the continuing interaction between a shared dialogue on the core values of the school, embracing the patron, trustees, board, principal, staff, parents and students, and the daily practice which endeavours to embody those values (Coolahan, 1994, p.28).

It seems that all in the school community have a role to play in the development of a school's ethos (Mulchay, 1998, 2000). There are however other factors such as high levels of academic achievement, good attendance records, appropriate behaviour in school and low rates of delinquency that have been related to a positive school ethos (Charles & McHugh, 2000, p.181). So the concept is

essentially only defined in relation to the total school experience and among all stakeholders.

What constitutes the meaning of ethos is debatable even among key stakeholders. Parents and pupils view ethos from a different perspective from teachers. While teachers described ethos as the expression of the school's core values, parents and students believed ethos was a matter for those in authority to decide, "Ethos is what the trustees determine to be the aims, values and conduct of the school" (Boldt, 2000, p.42). This seeming paradox is understandable however, as all stakeholders interpret ethos from different perspectives. Consequently, the implication for leaders in schools is that part of their role will be listening to all stakeholders while planning in an organised way some process of formation in ethos. This planned process must be based on caring and accomplishment and in a managerial style that is truly participatory (Barr, 2000). It is also important to note that no organisation, particularly a school, exists in a vacuum. There is interaction between the school and the "outside" world. Indeed, "This external environment may be regarded as the source of many of the values and beliefs that coalesce to form the culture of the school or college" (Bush, 1995, p.135).

In spite of the difficulty in understanding what ethos means, it is possible to appreciate ethos through experiences both planned and ad hoc. During a school year there are opportunities for significant symbolic activities such as assemblies and prize giving as well as more mundane school activities such as the daily timetable and behaviour management programmes. All these activities are ways of experiencing and understanding ethos (O'Donnell, 2001). For principals, the challenge is to reflect on the whole range of activities that promote ethos and ensure that they are congruent with the ethos of a Catholic school.

It is not just the activities that promote ethos in schools. The language used to describe an organisation's ethos is a powerful means of understanding an

organisation (Beck, 1999). By attending to the dominant metaphors used in an organisation, it is possible to comprehend the ethos of the organisation and to discern what values are given precedence. This will happen by developing "an awareness of the metaphors we live by and an awareness of where these metaphors enter into our everyday life and where they do not" (Lakoff & Johnson, 1980, p.233). Two commonly used metaphors, family and community, describe the relational nature of schools. There is a notion that:

> Our language about community in educational settings suggests that there is interpenetration among the various dimensions- that structural or behavioural features may reflect or create a psychological sense of community, that values may drive activities or emerge from them, and that conflict or caring necessarily co-exist within such settings (Beck, 1999).

Both these metaphors suggest that connectedness and relationship are key factors in ethos development (O'Donnell, 2001). Further research supports the assertion that the common lesson for schools is that ethos exists in the relationships of people within the organisation (Martin, 2003). Consequently, it may be helpful to identify the dominant metaphors that principals use in order to understand what values are dominant. This has implications for the authenticity of ethos. If the dominant metaphors are at odds with the stated ethos then one could argue that that school and its leaders may lack authenticity (Beck, 1999).

3.2.1 Catholic school ethos

Catholic schools are purported to have an ethos that is different from non-Catholic schools. Vatican documents over several decades have outlined the purpose of the Catholic school and the responsibilities of those involved in Catholic education (Congregation for Catholic Education, 1977; 1982; 1988; 1998). These documents envisage schools as places where education is Christ centred and the mission of education is both a work of love and a service to society (Congregation for Catholic Education, 1998). The purported difference

between Catholic schools and non-Catholic schools extends further. Not only are schools places of teaching and learning but places where other basic elements of the Church's identity - service, community and worship are realised (Treston, 1997). Indeed, if a school is to be authentically Catholic then it will support a positive anthropology essential for its authenticity. This holistic focus will encompass community, traditions, redemption, dialogue with other faiths, and a passion for social justice (Groome, 1998).

The characteristics of Catholic schools have been widely researched (Prendegast, 2003; Younis, Convey & McLellan, 2000; Younis & Convey, 2000) and the following criteria seem to indicate the core characteristics of a Catholic school. A Catholic school is: a sign of faith; a good school academically; its goals and purposes are linked *explicitly* to Jesus; it bases its values on Christian community; its culture will reflect a commitment to justice and peace and to the poor and underprivileged; it is clearly connected to the living traditions of the Catholic Church; and its commitment to religious education will be the integrating principle of the school (Flynn & Mok, 2000).

Catholic schools are complex organisations. As well as being good schools in the academic sense, they are called upon to demonstrate the Catholic Church's ethos (Congregation for Catholic Education, 1982; 1988; 1998). This complexity is compounded by changes in the Church post-Vatican II, particularly the rapid laicisation of Catholic school staff. The key to success as a Catholic school seems to be in achieving the balance between histories, tradition and changing circumstances while keeping these significant values constantly in mind and in particular, the development of community and a sense of working towards the "common good" (Bryk, 1996).

The issue of the "common good" is a stated aim of Catholic education and a clear direction of Catholic Social Teaching and there is an expectation that schools will actively pursue these directions. When Catholic schools were developed; their

work was with those who were at the margins of society however over time many Catholic schools have moved away from this original mission. The imperative is for Catholic schools to be agents of change:

> First and foremost the Church offers its educational service to the poor, or those who are deprived of family help and affection, or those who are far from the faith. Since education is an important means of improving the social and economic condition of individuals and peoples, if the Catholic school was to turn attention exclusively or predominantly to those from the wealthier social classes it could be contributing towards maintaining their privileged position and there continue to favour a society which is unjust (Congregation for Catholic Education, 1977, pp.44-45).

Catholic schools that are directly connected with religious orders are purported to have an ethos nuanced from other Catholic schools. The difference created is suggested to originate from the founder's ethos and the traditions, history and stories this ethos generates (Congregation for Catholic Education, 1977). Research into schools connected to a religious order (see Fisher, 2003; Green, 1998 Mueller, 2000) found that the educational experience offered to students and the ministry of the teachers in these schools had an added dimension arising from the histories and traditions of the schools (Fisher, 2003). This added dimension reveals itself in the development of a distinctive culture (Green, 1998). For schools not directly connected to a religious order, one means of sustaining the ethos, traditions and spirituality of the order is through sponsorship. In this way ethos can be passed on to succeeding generations of students who do not have the benefit of extended contact with religious as a means of transmitting the ethos of the order's founder (Mueller, 2000). This point is confirmed by research into servant leadership which suggests that an organisation, whether religious or secular, develops its ethos when the organisation's underlying values become embedded in the organisation through the actions of the founding leaders (Rasmussen, 1995).

What is clear is that the transmission of ethos in schools must take place in a planned as well as an unconscious way. For ethos to be understood, school leaders must ensure that opportunities for formal and informal formation take place. A study of a project that aimed to promote the charism of the Sisters of Mercy concluded that once staff come to an understanding of the Mercy charism through planned formation, then they are better able to promote the Mercy ethos of mercy and justice in the philosophy and curricula of their schools (McDonnell, 2002). Opportunities for formation take place in both formal and informal processes in a school (Hinton, 1998). Consequently, if educators are to ensure that ethos is understood and subscribed to, a process of formation which encompasses both informal and formal processes will need to take place.

One feature of Catholic school ethos that invites inspection is the notion of Inclusivity. This is a vexed question which has invited discussion as to its meaning and the ramifications for schools. Historically, Catholic schools were to be the means of the development and maintenance of the Catholic Church:

> From their inception, Catholic schools set out to assist in the formation of each successive generation of the Catholic community. An alliance was formed between the parish, the school and the home. This alliance assisted the Church in its mission of "preserving the faithful" from a secular and frequently hostile society (O'Keefe, 1997, p.216).

There seemed that there was no imperative and "little public discourse about the need or desire to share Catholic identity and Christian values with non-Catholics through Catholic schooling" (Harkness, 2003, p.8). Indeed the educational context is so different in the last decades of the 20th century and into the 21st century because of:

> Bi-partisan support for the funding of non government schools, increased enrolments in low fee non government schools (many of non Christian faiths), large increases in migrants from Asia, the rise of a bi-partisan multicultural policy, as well as various ecumenical initiative in schools

have significantly altered the religious and social context in which Catholic schools operate (Harkness, 2003, p.8)

In fact, Catholic schools at a systemic level have written policies and developed practices that call for the institutionalisation of inclusive practices within the framework of and inclusive curriculum. "Individuality and diversity are acknowledged and valued within an inclusive curriculum, and adjustments are made to ensure all learners access appropriate experiences to demonstrate the outcomes of their learning" (Catholic Education, Brisbane, 2006).

This issue is problematic when the topic of cost of accessing this education is discussed. If the Catholic school ethos is one of Inclusivity what are the means for addressing the inclusion of the entire Catholic population especially the poor? This matter is developed in the section on the culture of Catholic schools. However; Huber (2004) makes the point that in the United States of America:

> Current trends display a dichotomy between the historical mission of Catholic education, and the current achievements of Catholic education, increasingly seen as major motivations for choosing a Catholic high school: academic achievement, preparation for universities of excellent academic reputations, safety structure and discipline. Today many praise Catholic high schools less for their Catholic character and values within the mission of the Church and more for these other non religious variables (p.17).

This matter is one that invites further inspection and discussion.

3.2.2 Edmund Rice ethos

One of the problems surrounding this research is to determine just what features constitute an authentic Edmund Rice ethos. One means of understanding this is to explore the motivations of Edmund Rice in developing this system of schools. This is not easily achieved given the paucity of information (especially the written

word) on this subject from Edmund Rice or his contemporaries. The question has also been clouded by non empirical writings especially biographies and the folk lore that has resulted from these. Fortunately, since the Beatification of Edmund Rice in 1996, empirical research has resulted in a more plausible and well argued understanding of what an authentic ethos might mean. It has also resulted in a better understanding of the context in which this educational mission began and so it is possible to argue what features constitute an authentic ethos.

Like other Religious Orders, the Congregation of Christian Brothers was founded to address a problem in a particular historical context. For Edmund Rice, the perceived problem was to educate young Irish Catholic boys deprived of educational opportunities. It is from this goal that the ethos of Edmund Rice schools originated.

Literature about the life and work of Edmund Rice and the Christian Brothers ranges from practical works such as the Rules and Constitutions of the Society of Religious Brothers (1832), Manual of School Government (1845), to biographical works (Normoyle, 1976, 1978, 1979) through to historical works that give insight into the period when Brothers founded schools in Ireland and Australia (Blake, 1977; Greening, 1988, Keogh, 1996 O'Toole, 1975; 1984). Empirical research is sparse, especially in its relation to ethos and its significance for schools (Angus, 1988; Furlong & Monahan, 2000). Recent research on Edmund Rice (McLaughlin 2007) and his motivations for beginning his schools has been useful in developing the concept of an authentic Edmund Rice ethos.

Even the history of the man himself is unclear and in order to understand his motivations and the origins of these perspectives, the historical context invites inspection. We do know that Edmund Rice was born in Callan in 1762 into an Ireland that was emerging from a time of repression from the English government (McLaughlin, 2007, p.1). It was not to be the first time that the Irish people were to experience repression at the hands of the British but contrary to folk lore

Edmund Rice was not one of the severely oppressed Irish that many of Irish Catholic descent have as their heritage. Instead, he was born into what might be termed an upwardly mobile, supportive Catholic family at a time of relative peace in Ireland. His family was known for its business acumen though according to McLaughlin, it is reasonable to suggest that Rice exceeded his family's expectations through his, "Sharp business acumen and focussed and persevering energy" (p.11). The period in history that marked Edmund Rice's early years is described as, "The real hidden Ireland. Not the romantic image of the "big house" surrounded by a mass of undifferentiated poverty, not the "penal era" of unrelenting persecution but the age of endurance and emergence" (Keogh 1996, p.26).

It seems clear that education played a large part in Rice's emergence as a man of influence. He was educated first at home and then in a variety of places including "an advanced academy at Kilkenny, 16 kilometres north of Westcourt" (McLaughlin, 2007, p.14) unlike any of his brothers, and is indicative of "the promise Edmund must have exhibited", especially as fees for subjects at the academy were twenty pounds (p.16). Following his education he moved to Waterford, where Rice began his business career. Waterford was a prosperous place and there he took the opportunity to become involved in a variety of businesses and under his mentor and uncle, Michael Rice, achieved success. His uncle Michael Rice had a variety of businesses and, "appears to have specialised in livestock, slaughtering, packing and exporting meat to Bristol. In addition he had lucrative contracts with the army, Admiralty and shipping companies" (Keogh, 1996, p.28).

In this context and under these auspicious conditions Edmund Rice made business and social connections, "a bustling social circle" (Keogh, p.29) in fact, and established himself as a man of influence. This was not however achieved without much effort on his part and McLaughlin suggests that, "Rice's occupation was far from glamorous. He was constantly travelling from fairs and markets

negotiating the sale of pigs and cattle from farmers to fulfil his contractual obligations for the British military" (2007, p.20).

While Edmund Rice prospered financially, there is evidence to suggest that in spite of his success, the social structures and mores that were a feature of all societies at the time meant that Rice was excluded from the so called Establishment. According to McLaughlin (2007, p.45), this class prejudice was to have implications for Rice's motivation for his system of schools and the underlying ethos of these organizations. As he suggests:

> Economic comfortability did not automatically bestow upon the family the acceptance or status it might in other societies. It seemed to be the focus of the few remaining members of the ancient Irish Catholic aristocracy and the wealthy Catholic families to confine the influence of the recently socially mobile and to maintain them in their place (p.23).

It was this systemic injustice that provides an insight into the possible motivations for Edmund Rice to develop his unique school system and provides the background to the ethos underlying this system of schools.

There has been much speculation about Rice's marriage, his wife's subsequent death and the birth of their daughter which has added to the ambiguity surrounding this topic. Folk lore tells of a marriage between two prosperous people, Edmund Rice and Mary Elliott, whose life together was tragically cut short when Mary died in a riding accident having given birth to a handicapped daughter. There is no plausible evidence for this tale and indeed there is little evidence to suggest his wife's identity. Even her death notice gives no indication of her name or origin, though Keogh does suggest that this might be due to "Edmund's own reticence" (p.29) a personal characteristic of the man which many note, "The absence of a diary, memoirs or a contemporary biographer restrict our image of the man's personality to mere glimpses" (p.101). What is certain is that Ireland during this period was an unhealthy place where fevers of all sort were common. In 1789 "fever" was responsible for the deaths of millions

across Europe and it has been argued that this was likely to have been the cause of her death. There is evidence to suggest that the fever "did strike many in Waterford in 1789 and a number of reliable witnesses testified under oath verify the sources of their recollection, which assert Mrs Rice died of fever" (McLaughlin, 2007, p.32). Indeed it is likely that Mrs Rice "was very likely to have been a little known teenage girl, a solitary name in one of long sad, daily and frightening obituaries" (Herbert, 1929, p.74).

There is much to fascinate the researcher in this facet of Rice's life and issues of where the family lived prior to Mrs Rice's death add to this intrigue. It seems that it was only after the death of his wife that Rice moved his now smaller family into Waterford itself; prior to this the family lived in Ballybricken where at the age of twenty-three, "he was able; to quit his uncle's lodgings at Arundel Lane and acquire a residence at Ballybricken, outside the walls of old Waterford, near the site of a pig market" (McLaughlin, 2007, p.26).

Following the death of his wife, Edmund Rice took on the responsibility for the care and upbringing of his daughter. It seems that he, according to the latest research, continued to provide for her throughout his life. Following his death the Brothers continued this assistance though evidence suggests that this might have been somewhat reluctant. Keogh (1996) cites a comment from one of the Brothers in 1849. "If it were that weak-headed creature the D……r, I would feel bound to support her" (p.30). The relationship that Rice had with his daughter, Mary, seems to have been a loving one and one that extended throughout his life. Evidence of his financial support (Normoyle, 1976, p.28) clearly shows that Mary continued to be part of his life even once he had begun his educational mission. It is this part of Rice's life that has largely been ignored and it is possible that these seminal experiences were life changing in so many ways:

> These are significant life defining experiences for most men. They have the potential to change and deepen men's personality and perspective in ever so many ways. These cannot be ignored as influential on the second

half of Rice's life. They offer some understanding of the decisions he made and the structures he initiated for the different education system he was to pioneer (McLaughlin, 2007, p.63).

In order to understand the educational context in which Edmund Rice began his work it is useful to examine how schools operated in Ireland during this period especially as far as the Catholic population was concerned. The economic situation as a result of the Industrial Revolution and the substantial agricultural boom had resulted in the shift to the cities by young people looking for work. As well, families in search of higher wages than were offered to rural workers were part of the shifting population. There is no doubt that for many the hardships and sufferings were part of the every day life. However, 'apparent destitution was more complex and less depressing than an initial scrutiny of the evidence suggests" (McLaughlin, 2007, p.110). There was a demand for workers to serve the needs of the growing economy. The suggestion that "there was a growing need in an increasingly commercialised society for literate individuals" (Cullen, 1981, p.236) is worth examining. The source of literate workers would, one could assume, come from some training or educational institution.

The educational or training situation for the bulk of the population could be categorised as follows. There were schools and apprenticeships. From the school aspect there were free schools and those that charged fees, "the common name for a Pay school in Ireland in the 18th and 19th century was a Hedge School" (McLaughlin, 2007, p.112). These schools ranged from ditches in the side of the road to cabins. They were the result of the laws of the 18th century which "rendered it an offence for the Irish to teach or be schooled" (p.113). As was the case in Ireland during this time there was no sense that the letter of the law prevailed; Hedge schools were accessed by those who could afford to pay, and so provided education "for students intended for the priesthood, for service in the foreign armies, for trading on the continent or for employment at home" (McManus, 2004, p.13).

The amount that parents were asked to pay varied. Research gives details of the number of Waterford pay schools which advertised their services, twelve in number, though it is likely to be significantly higher than this. McLaughlin quotes two sources of data, a book of the period, Ryland's "*Waterford*", and a survey conducted by the British government. In 1824 there were 80 pay schools, 38 of which were Catholic, educating 1,550 pupils. Protestant schools were 42 in number. One interesting feature of these Hedge schools is that, "in 1824 in Waterford they had a mixed attendance of both Catholics and Protestants" (Quane, 1971, p.142). What was clear was that:

> It was generally felt that the acceptance of free education involved a stigma of poverty and most parents even those about, on, or just above the poverty line sent their children to the pay schools"(Quane, 1971, p.141-142).

For those who could not afford to pay the situation was dire. The social mores of the period indicated that those in positions of power systematically disempowered their inferiors. Nowhere was this clearer than in the development of "Charter schools", establishments whose purpose was a "weapon for the religious conversion of pauper Catholic children rather than a means of furthering their material welfare and must be judged as a political rather than a philanthropic system" (Robbins, 1980, p.99). Furthermore the schools themselves had a poor reputation; a fact that was revealed in a report in 1825 which documented extensive and substantial abuses by the Administrators of the Charter Schools (Milne, 1997, p.12). Poor Protestant children were educated at a variety of schools including the Bishop Foy *Blue Coat School* which was located in Arundell Lane. McLaughlin (2007) asserts that:

> Though nothing is mentioned of this school in the records concerning Edmund Rice it is likely that such a solid structure, providing relevant quality education to the "very lowest of the Protestant community of Waterford" and leading that class of child to upward mobility through

apprenticeships had a significant influence on Edmund Rice, since he lived next to it for 13 years (p.84).

Employment was always the major focus of Rice's schools and he saw that it was the integration of religious and secular learning that would lead to success. His schools would be known as places where boys would be educated in "a graded system that would lead to employment or employment" (Cronin & Hardiman, 1995. p.17). This approach was different from Hedge schools which had a somewhat haphazard approach depending on the master of the school and his idiosyncrasies (Akenson, 1970, p.53). These schools included Latin and Greek as part of the studies programme in an effort to fulfil societal expectations as to what schooling was. In contrast Rice deliberately developed his schooling system to offer a "quality, relevant and critical education, clearly seen by many as inferior to that offered in classical schools" but one based on the relationship between teacher and student (Kelleher, 1988, p.39). In doing this he drew upon his experience of the relationships of boy and master in which "Personal relationships, between master and boy were one of the most important features of apprenticeship" (Dunlop, 1912, p.55). These relationships were to be one of the hallmarks of Rice's work with all his students but especially those in need:

> When Edmund Rice began his first school it was the "abject poor" who were his focus. Waterford in 1802 had a number of poor Catholic children being educated in free schools though "it was not these few children that ignited Rice's passion but the forgotten, destitute children of the abject poor" (McLaughlin, 2007, p.124).

In time his schools educated boys from all social classes but it was education for the poor that was his primary objective.

The ethos that underpinned Ricean education came from Edmund Rice's life experience and his belief in the worth of each human being as a child of God. This perspective was in direct contrast with the prevailing views of all sections in society. The Catholic clergy saw education of the poor as "primarily an

expression of the corporal works of mercy that both clergy and laity thought was particularly appropriate for the laity" (McLaughlin, 2007, p.133). Protestants saw the education of poor Irish children as achieving their salvation from the "errors of popery, but also in enhancing the stability of the nation by achieving a protestant and loyal Ireland" (McLaughlin, 2007, p.131). While liberal and conservative thinkers, if they saw this mass of children at all, it was as potential challenges to the status quo and this was to be avoided at all costs. Edmund Rice challenged all these beliefs, rejected them and developed his unique philosophy. In essence:

> Education for Edmund Rice was a means for the poor to have the possibility of reaching the potential for fuller humanity. It provided a strategy in the formation of youth and the reformation of society. He believed that children who had been schooled would become more effective adults, while the lot of the uneducated would be further marginalisation (McLaughlin, 2007, p.134).

The establishment of his schools and the subsequent gathering of men, first the Presentation Brothers and then the Christian Brothers to support the work of the schools were not without problems. The location of Rice's first school in New Street was in a prosperous area. By today's standards, a school above a stable might not be considered altogether salubrious, however, "the stables at New Street were not slums for this is where the gentry stabled their horses and coaches, their most expensive commodities second only to their homes. Such a setting was:

> A deliberate choice, reflecting Rice's respect for the dignity of poor children. He was not going to educate them in 'miserable garrets' or 'miserable hovels'….He was welcoming these urchins, God's gentry into this salubrious, residential area as having a right to be there (McLaughlin, 2007, pp. 137-138).

This site was not without attendant difficulties especially given the prestigious location for a school of urchins. When challenged and requested to return to his senses Rice is reported to have replied:

That indeed of himself he could not hope to effect great changes in the boys but he felt confident with the blessings of God on himself and his helpers to be able to uplift those poor boys and raise them to the status of men (Normoyle, 1979, p.310).

One feature of all of the schools that Rice established after New Street was the planning and organisation that went into each project. Locations were strategic and it seems that Rice continued to acquire land for these schools in the business like manner that attended most of his financial dealings. According to the Registry of Deeds, Dublin, Rice began purchasing land in 1795 and continued until 1838, six years before his death. The schools he built were, "equal to if not better than Waterford's other schools be they charity or pay schools" (McLaughlin, 2007, p.141) and were deliberately designed to provide "more than education; He was honouring their human dignity by offering the poor a sense of self worth" (McLaughlin, 2007, p.142).

Once schools were established it was not just the souls and minds of the boys that Rice cared for. His was a holistic approach and so he took upon himself the responsibility to ensure that the children were clothed, fed and shod. As one past pupil, James O'Rourke, explained:

> Not only did Brother Rice educate the poor but he fed them too. As I visited Mount Sion, I noticed the old bake-house where the bread was baked a*nd delivered to the poor and hungry pupils (Normoyle, 1979, p.231).

Another anecdote tells of the meeting of Edmund Rice and a member of the public:

> A gentleman met Brother Rice one day in one of the streets of Waterford, as he was taking four boys to Mount Sion. Brother Rice had one of the boys in his arms. The gentleman said to him, "Where are you taking those boys, Mr Rice?"

"I'm taking them;" observed the latter, "to Mount Sion to have them go to school and give them bread" (Normoyle, 1979, p.72).

His was an eclectic approach taking the best of all he observed from other schools and other ways of education. To this he added his own experiences and perspectives to create his unique system of schools.

Rice's schools experienced success and he received support from all sections of the community, both Protestant and Catholic, for his work. His success it seems was based on the ethos he subscribed to. These values have not been written down, but an analysis of the dominant features of the schools gives an indication of what he was attempting to do. McLaughlin has outlined this ethos as having three characteristics. These are supported by evidence in his work and others. They are: a respectful sense of the sacred; an education for liberation; and a fatherly care for the students (McLaughlin, 2007, p.150). These characteristics are the essential features of the educational ethos that Edmund Rice espoused in the schools he began. Schools which were distinctive though not exclusive; Catholic schools whose purpose was to cater for all classes who wished to avail themselves of this type of education (Kent, 1988) but with a special emphasis on the poor.

During the years prior to the beatification of Edmund Rice in 1996 and coinciding with the bicentenary of the first school in Ireland in 1802, attempts have been made in the United States of America, England, Ireland, India and Australia to articulate the characteristics of the authentic Edmund Rice or Christian Brothers' school. As well, recent research into aspects of current expressions of Edmund Rice education in the United States by Vercruysse (2004) has resulted in five themes. This information is helpful in exploring the ethos of Edmund Rice schools in a general sense; however as the information gathered is generally from those who are responsible for the same schools, doubts about the validity of the data can be raised. The matrix on the following page illustrates the results of these attempts.

Irish Provinces 1999 "The Identity Project"	Australian Charter 2004	Brother Rice Province USA 2000 "Essential Elements of a Christian Brother Education"	English Provinces 2000 "A Way Forward "Eight Essentials""	Francis Xavier Province Queensland 1996 "Document on Edmund Rice Education"	India 2002	Brother Raymond Vercruysse 2004
• 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	• 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	• Pursues excellence in all its endeavours • 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.	• 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	• 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	• The school as good news • Building a school family • Compassion for the week • Concern for the whole person • Teaching as a call and a gift from God • Striving for excellence • Evangelisation of the modern world • Justice	• Rice's humanity (compassion) • Practical approach to the poor • Presence to the poor • Vision of Catholic education • Apostolic spirituality

Table 3.1: A comparison of the documents that outline the essential features of Edmund Rice Education

There are three research projects that attempt to identify the defining features of Edmund Rice Education, two in Ireland and the other in Australia. The first of these was a research project undertaken by the Marino Institute of Education in 1999 to explore the distinctive values that underpin policy and practice in Christian Brother schools. The result of this project, entitled "Towards an Identity and a Constitution", identified eight core characteristics of Christian Brothers' education (O'Brien & Coyle, 1999); the project identified four sections which had eight characteristics in all. These are included in the matrix on the previous page.

The second of these research projects, also conducted by the Marino Institute of Education in 2003 and 2004, was commissioned by the Presentation Brothers. Extensive research, both quantitative and qualitative, was conducted in their system of school, concluding that there were six key strands of Presentation Brothers' education. These are included in the matrix above.

The third research project, conducted by Australian Provincial Leadership teams, is now being implemented in schools Australia-wide. This research was conducted in a small sample of Australian Christian Brothers' schools. Through consultation with stakeholders in schools, its aim was to develop a Charter for Edmund Rice schools in Australia. This Charter is now finalised and its final version appears in the matrix above (Congregation of Christian Brothers, 2004). This Charter for Catholic schools in the Edmund Rice tradition, as they are now known, has been an integral component of the amalgamation of the Australian Provinces into a governing body, Edmund Rice Education Australia (EREA) which will be responsible for all these schools across Australia.

Within the Charter, Section V deals with the Cultural Characteristics at the heart of a Catholic School in the Edmund Rice tradition. These schools offer a "distinctive Catholic educational philosophy" and the Charter for these schools "seeks to articulate the cultural characteristics for the Edmund Rice educational tradition for Australia in the 21st century" (p.6). While the Charter is still in its embryonic stages and there are concerns regarding the process of developing the Charter, especially in the data gathering process and the size of the sample of schools involved in the process, there are indications that it will be used in schools as a means of ensuring that they are faithful to its cultural characteristics. The description of the cultural characteristics as "authentic

expression of the charism of Blessed Edmund Rice, expressed in dynamic and adaptive learning communities" has implications for this and further research.

Summary

Ethos is a complex yet important concept in the understanding of this research. All Catholic schools assert that it is their ethos drawn from the person of Christ, and the history and tradition of the Catholic Church, that determines the way their mission is realised. For the schools in this research, the tradition and history of Edmund Rice is the pivotal point around which they have developed. However, in the light of recent research (McLaughlin, 2007), and organisational developments across Australian schools, it is obvious an understanding of the characteristics of Edmund Rice schools is a task which invites exploration - hence this thesis. It seems that for schools to be authentic to the ethos there must be some understanding of what this means. It is evident that it is an obvious prerequisite if schools which follow the Edmund Rice tradition can be seen as being congruent with the "fundamental spiritual characteristics" of Edmund Rice and his system of education. Therefore it seems that an exploration of the unique ethos is warranted, hence the first research question:

"What do principals consider are the essential features of the Edmund Rice ethos?"

3.3 Culture

Like ethos, culture is a concept open to interpretation with a long history of discussion as to its meaning. "From the humanities to the hard sciences, the meaning of the term has inspired conversations and stirred controversy" (Stolph & Smith, 1995, p.12). Having said this, researchers have attempted to define the concept as it exists (Smircich, 1983). What seems clear is that culture flourishes when it exists in relation to ethos and that culture is supported and promoted by leaders in organisations. On the converse side ethos and culture can become separated and an organisation takes on a life of its own. As Sergoivanni (1999) reminds us, "Initially, organisations are creatures of people; they tend over time to become separated from people and to function independently in pursuit of their own goals and purposes" (p.117).

Research flags the view that culture is essentially a group creation, it is the "deep patterns of values, beliefs and traditions that have been formed over the course of

history" (Deal & Peterson, 1990). It is created when people in an organisation share the fundamental values or ethos of the organisation. This ethos is then realised in shared values, attitudes and symbols which form the organisation's culture. Culture is a learned concept within a social environment a "historically transmitted pattern of meaning embodied in symbols" (Geertz 1973), that encompasses all human symbolic behaviour (Stolph & Smith, 1995).

Even while culture is in the process of being learned and understood by those from within the particular culture, it is also evolving. Culture is much more than the structure of an organisation and, it is suggested, impossible to change the culture by merely changing the structure. What needs to happen for an authentic culture to develop is the opposite of this:

> Structure should not be used to change organisational performance and effectiveness. It should be vice versa – focus on the culture of excellence and the structures will evolve to support that culture (Cunningham and Gresso, 1993. in Stolph and Smith, 1995, p.14).

This evolution has been described as being transmitted through ideas, knowledge, practices and beliefs as if "by direct infection from one person to another" (Ridley, 1996, p.179), and will only work if those in the organisation cooperate. "Cooperative groups thrive and selfish ones do not, so cooperative societies survive at the expense of others" (Ridley 1996, p.175).

What is clear is that culture encompasses a wide construct that includes norms, values, beliefs, traditions, rituals, ceremonies and myths fundamental to the shared values and beliefs of organisational members and promoted by leaders who can adapt to change and understand the needs of their organisation (Deal & Peterson 1990; Heckman, 1993, Maxwell & Ross Thomas, 1991; Sergiovanni 1984, 1999;).

The totality of the elements that constitute culture may not always be obvious even to those who work in the particular organisation; indeed it is possible to argue that once in a culture one may be unable to "see the forest for the trees." Assumptions that form part of a culture can be taken for granted and eventually drop out of awareness. In one sense, "Much the same way that we are unaware of gravity until we fall, some parts of culture are hidden until they are made explicit" (Stolph & Smith, 1995, p.39). These assumptions do, however, continue to exert an influence on the organisation and

continue to shape how people in the culture derive their sense of identity. In a practical sense it seems that culture is the driving force behind the success or failure of an organisation.

While culture is a group creation, those who lead in an organisation exert a profound influence on its culture. Culture is one significant avenue through which leaders can articulate and develop an organisation's vision arising from the interaction of people within a specific context on an ongoing basis (Bates, 1987; Duignan, 1994; Starratt, 1986). This places the onus on leaders to critique their organisational culture to ensure that it is congruent with the organisational vision. If culture is at variance with vision then leaders will need to work towards change for the culture to become authentic.

Measuring culture is problematic, even in the language used. Empirical researchers use the term school climate while interpretive researchers prefer the terms culture, atmosphere or tone (Prosser, 1999). Knowing what to measure is equally problematic. Because culture is about patterns of meaning, it is a subjective concept and determining what activities constitute culture can cause problems for the researcher (Schein, 1984; Stolph & Smith, 1995). One possible solution for the researchers to overcome this difficulty is to explore the systematic patterns and relations shared throughout the organisation (Senge, 1990). By endeavouring to understand and explore patterns and relationships, an analysis of culture can occur. In effect, this is the aim of this research project. By providing principals with an opportunity to articulate and identify elements of culture in their schools, it might be possible to better understand how culture is both perceived and developed by principals in this group of schools.

3.3.1 School Culture

Schools as organisations have a distinct culture centring on their core business - the education of the young. However, this does not mean that all schools are the same as any new student or teacher arriving at a school will soon become aware. Each school has a culture that is idiosyncratic, rising from its context and history, leading to a unique organisation (Furlong, 2000). To become aware of the culture, one needs to look closely at the distinctive patterns and relationships unique to each school, the way that "we do things around here" (Deal and Kennedy, 1984). Having said that, even observation may not be enough to clearly understand culture; often the elements that dominate culture

become clear only when the unspoken rules (the way we do things around here) are broken (Morgan, 1997, in Furlong, 2000). These unspoken rules are often taken for granted and eventually drop out of consciousness while continuing to exert an influence on the school's culture (Schein, 1984). It is somewhat ironic that often the only way to understand the culture of a school is by inference (Stenhouse, 1983; Woods, 1983).

Culture is then both implicit as well as explicit. It pervades and affects all aspects of school life, with no area of school life immune from its influence or effects (Schein, 1985). Culture has been found to affect student achievement more than family background (Brookover, 1979). Culture also affects student behaviours. Students who attended some schools were found to be more likely to show positive behaviours when they attended those particular schools than when they attended others (Rutter, 1979). The cultural elements, beliefs and behaviours, have been shown to make a difference to students' outcomes (Phillips, 1982), while student motivation and achievement is also influenced by school culture (Fyans & Maeher, 1990). Culture is such a pervading factor in schools and a key factor contributing to the effectiveness of schools in achieving their aims that it becomes imperative for schools to carefully evaluate the culture of their schools if they are to be effective for all students (Marks & McMillan, 2003).

The culture of a school enables it to establish its identity. One of the outstanding features of highly effective schools is their outstanding culture, which gives them special character or spirit (Flynn, 2002). Culture includes language, rites and ceremonies, school organisational structures - basically any part of school life that is clearly identified with that particular school. It is the responsibility of school leaders to establish school identity through the development of a positive culture (Deal & Peterson, 1999).

The dilemma for school leaders is how to plan for an authentic school culture. Transmission of a culture must be a planned process if it is to be faithful to its underlying ethos. Without a planned process the unique features that build a strong and effective culture are in danger of being lost (O'Donnell, 2001). Because culture is constantly changing and the process of developing culture is dynamic, one needs to pay more than lip service to the mixed interaction of personalities, changing social and environmental conditions and moods (Scott, 1998). Leaders in schools will need to be aware of the intricacies of their school's culture and to plan accordingly to ensure that the culture continues to be faithful to the school's ethos.

Developing an authentic school culture will not only be planned, it will need to be balanced. The terms *Lifeworld and Systemsworld,* used by Habermas (1987)*,* describe "Two mutually exclusive yet ideally interdependent domains of all society's enterprises from the family to the complex formal organisation" (Sergiovanni, 2001, p.5). Both worlds have a place in school culture:

> Lifeworld is the foundation for the development of social, intellectual and other forms of human capital that contribute in turn to the development of cultural capital, which then further enriches the Lifeworld itself. This is a cycle of "cultural reproduction (Sergiovanni, 2001, p.5).

On the other hand:

> The Systemsworld is a world of instrumentalities, of efficient means to achieve ends. The Systemsworld provides the foundation for the development of management and of organisational and financial capital that in turn, contributes to the development of material capital, which further enriches the Systemsworld. This is a cycle of "material reproduction" (Sergiovanni, 2001, p.5).

One could argue that it is the ethos of the school that will determine which "world" dominates. If the management systems are given priority over the values of the school community then the Systemsworld will prevail; if the reverse occurs and the needs of the school community are given precedence then the Lifeworld will be dominant. Habermas refers to this problem as "Colonisation of the Lifeworld by the Systemsworld" and it is suggested that "this is a major problem facing schools across the globe" (Sergiovanni, 2001, p.7). Whether Lifeworld or Systemsworld is the overriding influence, it is clear that culture affects all areas of school life. Culture is as idiosyncratic as the school from which it derives. For leaders in schools the challenge is to understand, support, transmit and critique their school culture if it is to be authentic to the ethos of the particular institution.

There are a number of ways that the culture of the school can be understood. It has been suggested that the age of the organisation can influence the culture of the school. One proposition from Schein (1985) identifies three significant development periods in the life of a culture: Birth and early growth, midlife, maturity (and/or stagnation and decline). Using this model the way a school's culture develops will be determined by its age. For example, a new school has "a clear understanding of why it was set up and the

values that it stands for" (Furlong, 2000.p.64). Once a school is well established, "the organisational culture has become increasingly implicit with many of the important aspects of culture being taken for granted" (p.65). Finally using Schein's paradigm, maturity and/or stagnation and decline occurs when "a school is in a fixed position failing to respond to both students in its care and the changes in the surrounding environment" (p.65). At this point culture becomes dysfunctional and "any attempts to change old assumptions, beliefs and values are strongly resisted" (p.65).

Other typologies of school culture include Hargreaves' typology (Furlong, p.67) which describes four typical cultures. They are either a formal school culture where the school; "is often perceived to be a traditional school espousing traditional values"; a welfarist school culture where "work pressure is low and academic goals become displaced by goals of social cohesion"; a hothouse school culture where the model is based on "join in, enjoy yourself and be a success" and a survivalist school culture where "social relations are poor with teachers striving to maintain control and allowing students to avoid academic work in exchange for not engaging in deviant behaviour." The contention with this typology is "it allows in its four extreme cultural positions a variety of ways to be an effective school and many ways of being ineffective" (p.67).

One of the first models of school culture was developed by Handy and Aitken (1986) who described four typical school cultures: the club culture; the role culture; the task culture and the person culture. The club culture is represented by a spider's web; the role culture by the pyramid; the task culture by a grid and the person culture by a cluster. Each model's analogy describes the distinctive features of the culture. For example the club culture can be seen as, "an informal club created by a group of like minded people. The principal is at the heart of the culture and it is his/her mission which those in the club are trying to achieve" (Furlong, p.65).

A different model used to examine school culture is Stoll and Finks' Effectiveness and Improving Typology of Schools. This model is useful in that it distinguishes schools as either effective or ineffective and improving or declining. Within this paradigm schools are characterised as: moving, cruising, strolling, struggling or sinking. At one extreme, a moving school is described as "a school where people have a clear understanding of where they are going and are actively working to respond to their changing context with continuous development" (p.68), to sinking schools described as environments where

"staff through their lack of energy, skill support or apathy are not prepared or able to change" at the other extreme (p.68).

3.3.2 Catholic School Culture

While Catholic school culture will of necessity develop an appropriate model that conforms to one or other of the typologies discussed, it does have other dimensions, both practical and spiritual, that set these schools apart (Treston, 2002). There is clear direction through Vatican documents as to the nature and purpose of Catholic schools and the culture these schools should ideally nurture. One useful model of this distinctive culture involves the interaction between four components: core beliefs and values; expressive symbols; myths; traditions and rituals that communicate the way of life of the culture (Flynn & Mok, 2000).

Before Vatican II, Catholic cultural identity was clearly defined, easily recognised, and widely accepted. All members of the church, lay and religious were expected to work together for the core values of the institutional Church. This culture is under challenge from theologians (O'Murchu, 1997) and from Catholics themselves who are somewhat ambivalent as to the influence of the Church in their daily lives (McLaughlin 2001, 2002; Beare, 1995; Rymarz & Graham, 2006). For Australian Catholics, the recognition of Aboriginal Spirituality as an authentic spirituality poses challenges to the pre Vatican II paradigm (Goosen, 2000). As a result, the Catholic school is more likely to be the venue for the formation of spiritual and religious values and the development of contemporary attitudes rather than the traditional parish (McLaughlin, 2002). As well, Catholic schools have shifted from the perspective of congregational founders such as Edmund Rice and others, who saw the purpose of schools to ensure Christian education of pupils within a context of social injustice, to institutions with a wider but not so clear purpose in the 21st century (Coldrey, 2001). These developments are not surprising considering societal changes but can be problematic for those attempting to maintain or develop an authentic ethos in a world where the culture might be seen as less than supportive.

This shifting context finds support in research that indicates a dramatic change in Catholic schools over the last three decades (Flynn 1993, Flynn & Mok, 2000). Much of this change centred on the transition from religious leaders in schools to lay leadership. This is obvious when one examines the statistics. In 1965, 72.3% of teachers in

Catholic schools were members of religious orders while in 2000 only 1.6% was from religious orders (Flynn & Mok, 2000). This dramatic change in a short time frame has implications for the formation of a Catholic school culture with the responsibility for ensuring the "Catholicity" of the school now predominantly with lay leaders.

It is not just the staff in Catholic schools that are problematic in terms of Catholicity; enrolment patterns reveal that no longer is the Catholic school the school of choice for all Catholic families. Statistics quoted indicate that in New South Wales schools the following patterns have emerged:

> The Catholic population of New South Wales as a whole and the Catholic school aged population in particular have grown considerably over the past two decades; so have the number of students in Catholic schools. Yet there has been a decrease in Catholic students enrolling in New South Wales Catholic schools. Half the students of Catholic families are enrolled in State schools and a growing proportion go to non-Catholic private schools (Fisher, 2006, p.3).

When one analyses the data further, statistics show some interesting if not alarming patterns:

> If the option for the poor is a crucial purpose of the Catholic school – it certainly was in the mind of most of the founder religious, priests and parishioners who built our schools then our under representation of the poor is a real problem. Poorer Catholic children are increasingly attending state schools; wealthier Catholic children are increasingly attending non-Catholic private schools: and middle income non–Catholic children are increasingly attending Catholic schools (Fisher, 2006, p.4).

The situation exists in other states as well:

> The Brisbane Archdiocese, which accounts for over 60% of total Catholic school enrolments in Queensland, close to 20% of primary students and 23% of secondary enrolments describe themselves as non-Catholic (Harkness, 2003 p.10).

These statistics along with other literature indicate that the concept of a Catholic school culture is no longer clear so it is now no longer possible to be unambiguous as to what the culture might be.

This ambiguity places additional responsibilities on principals of Catholic schools. Not only do they have educational leadership responsibilities, but as leaders of Catholic

schools of whatever tradition or governance structure, the dimension of spiritual leader adds a complexity to an already multifaceted role. Because leaders in Catholic schools are now unlikely to be members of religious orders they most probably will not have had access to spiritual formation as religious leaders had formerly, though it should be recognised that many who hold leadership positions in Catholic are former religious and so would have had access to spiritual development.

Some Catholic systems of education have countered this issue of formation by developing criteria for gaining employment. One such example, from the Queensland Catholic Education Commission (2000) lists, among other criteria, post graduate qualifications in "Theology, Scripture, Christian Leadership, Religious Education, Liturgy or Spirituality" as criteria for leadership positions. That such formation is necessary is acknowledged in research into lay leaders in Catholic schools that concluded that the ongoing development of principals as spiritual leaders needs to be undertaken in a planned way. This plan would cover the understanding of Church Documents, the characteristics of effective schools in the mission of the Church, spiritual leadership grounded in an active faith life and collaboration between agencies of the Church, if principals are to be able to perform the full range of leadership required as spiritual leaders in schools (Carr, 2000).

The popularity of Catholic schools for both Catholic and non-Catholic children is yet another tension for principals. Research suggests that it is values and quality education that leads parents to choose Catholic schools, not for their Catholicity (Griffith, 1999). This is not a new phenomenon but one that invites inspection. Cultural change is a fact of life in an increasingly polarised world where those who have more are flourishing at the expense of those who have less. This may add to a principal's already significant workload and the term "tension accommodation" is apt in describing the dilemma that principals confront when they need to "mediate on policy through their own value systems (Gold et al, 2003, p.131). This problem may arise when the nurturing of a Catholic culture may be at odds with parental, student, societal expectations and even the Catholic Church itself.

For the Catholic Church as an organisation, the role of the school is problematic especially as statistics indicate that the Catholic school is populated by, "a diminishing proportion of practising Catholics, and an ever growing proportion of nominal Catholics,

Catholics with no previous Catholic education, and non-Catholics with or without Christian or other religious faith" (Fisher, 2006, p.2).

It seems that there are at least two possible responses; both require critical evaluation of the role of the school. Is the Catholic school merely a "cheap private school" or is it a centre of "the new evangelisation" or something else entirely? The critical questions that are being asked include, "Are we an alternative educational provider but offer little or no real alternative when it comes to the education offered – only a different packaging as it were?" (p.7).If this is our paradigm then Catholic schools risk being, "Too expensive for the children of the poor, not posh enough for the children of the rich, but just right for those who want a cheap private school education.(p. 7)The other alternative is to have Catholic schools with the culture that offers, "An excellent all round education as in the past, (but) where those who are faithful Catholics continue to be given appropriate catechesis, but where the school is now "re-visioned" as one of the organs of the "new evangelisation (p.9)

It seems that the Catholic school as a part of the mission of the Church is wrestling with its role. For many, the school is their only avenue for their spiritual development and for many it is their community. For others it provides a cheap private education and enables families to have a choice. The literature is clear about what the Catholic school should be; however, the question needs to be asked whether rhetoric and reality collide or totally miss each other.

3.3.3 Edmund Rice School Culture

Similar issues that arose when investigating the literature on Catholic school culture arise when one reviews the literature around Edmund Rice school culture. Conflicting views arise on what the culture of the schools has been; at times the issues around abuse have dominated the discussion and have resulted in the polarisation of many in the community. The dilemma for this researcher is how to critique such a culture when there are such divergent views on the topic. One way forward is to look at the Founder himself; this has been attempted in the section on ethos and this section of the literature will review how this particular culture is perceived in the writing on the topic. The difficulty is that the literature on the topic has frequently been from within the culture, mainly Christian Brothers, and their conclusions might be said to lack objectivity.

Fortunately, empirical research into one Christian Brothers' college gives us an insight into what the culture of a school was and the dilemmas that arise when a culture is in the process of transformation.

The study of "Christian Brothers College, Newburyport" in the 1980's reveals a culture on the cusp of important change. This research named as elements of culture: the need for social and economic mobility; transmission of the faith; strict disciplinary regime and a competitive ethos in sport and study. These characteristics existed "along with most Christian Brothers schools" whose aim was transforming students' "cultural identity in order to establish and maintain a Catholic middle class" (Angus, 1988, pp.2-3).

At this stage in the history of these schools, Christian Brothers were still a presence in schools, mostly in the role of Principal or Head of the school and the presence of Brothers exerted a dominant role in the development of the culture of these schools irrespective of their particular location. This is no longer the case with the vast majority of principals lay men and a small number of women.

In the study referred to, CBC (Christian Brothers' College) Newburyport had a working class location, "But rather than reproduce the working class culture of its pupils, the aim has historically been to transform their cultural identity in order to maintain a Catholic middle class" (Angus, 1988, p.3).

It was this transformation of the young men at the college that was the college's mission. As one Brother recalls in reference to the nature of Brothers' schools in the 1930's:

> The objective of the school was to hand on the Faith intact and ready to fight; to raise the working class boy to a position of prestige in Public Service or Profession, and to attain high levels of examination success in open competition (Manion, 1977, vii).

It was not just the academic and social perspective that was promoted, "Also another objective, only slightly lower in estimation than the first, was the ability to challenge the domination of better endowed schools in any field, scholastic or sporting" (pp vii-x).

The domination of the Christian Brothers in Catholic secondary education in Australia is a widely recognised phenomenon and the school in this study was,

One of the network of Christian Brothers schools which have dominated the secondary education of Catholic boys in Australia during the past century. No other religious order conducting schools for boys ever approached the size and influence of the Congregation of Christian Brothers (Angus, 1988 p.10).

The culture of the school in the mid 1980's was posing challenges for the Christian Brothers who at that stage numbered 20% of the teaching staff. When the school began, Australian Catholics saw themselves as "Needy – victims of their class location and of perceived widespread discrimination" (p.11). This discrimination was the catalyst for the development of an education which would enable Catholics to move out of the "ghetto" and rise to the middle class. As one Christian Brother who was interviewed in the 1980's study stated:

We did have this move up in socio-economic level of the Catholic, mainly Irish. The problem was getting jobs during the Depression – not only that but there was a lot of sectarianism. There were a number of firms that wouldn't employ Catholics and who would blatantly admit it (Angus, 1988, p.11).

One of the aims of Christian Brothers' schools was to ensure that Catholics, through good results in examinations, were able to achieve social advancement through either the public service or to university. This was the educational mission of Brothers' schools "a mission of justice and a defence of the human dignity of Catholics" (Angus, 1988, p.11).

This mission was realised in a commitment to the needy, though it seems that in this study, not many such families would be represented in this school. The fees are, "modest by private school standards," but high enough to exclude needy families. There were some concessions given and that was seen to be part of a binding tradition. In a scenario which referred to the possibility of excluding poor students, the principal responded:

Personally, I would have regarded him as having acted contrary to the traditions of our order going right back to the founder himself, who not only educated numerous children for nothing but fed them and clothed them as well. So I would regard that as a definite binding tradition (Angus, 1988, p.14).

There is evidence to suggest that in practice this is not a frequent scenario and that at least according to the researcher:

One could argue that many working class parents would be reluctant to humiliate themselves by asking for fees to be waived, and others would be unaware that such concessions are available. Thus some needy boys amongst those most affected by poverty fail to gain access to CBC (Angus, 1988, p.13).

The other qualifications for entry to CBC were an entrance exam, that "ensures that only student whose ability is measured as average or above are admitted" and admission is for practicing Catholics, "who have demonstrated their support for Catholic education by sending their children to Catholic parish schools for their junior primary years" (Angus, 1988, p.14). This research made the point that, "The service to the needy provided by CBC would appear to be somewhat problematic as long as some children characterised by economic, intellectual and spiritual poverty are excluded" (Angus, 1988, p.14).

The influence of the Brothers themselves was crucial at this point in time and shaped the image of the school. This study reported that the perception of this school:

> Is reinforced by the disproportionate influence of the minority of Brothers on the staff and by the religious symbols of the school, derives from the days when the Brothers were teaching in schools that could literally be called "Brothers' schools (p.16).

It is this concept of presence which "refers to the Brothers' indirect effect upon the nature of the school imbued with Brothers' traditions" (p.16) that was a hallmark of the school culture. These traditions were grounded in the need to provide a Catholic culture, "a totally Catholic atmosphere so that Catholicism could be more readily inculcated into the hearts and minds of the pupils" (p.17). Many of the Brothers in this research expressed regret that there were fewer Brothers in teaching positions in the school. They believed that the difference between themselves and lay staff was seen in the special relationship that they had with their pupils. One Brother was quoted as saying tha:t,

> How Brothers are different from lay teacher is not what they do but what they have. They are consecrated to God, their vows, and they have been especially chosen, and they have a special relationship with the class so that they are not there primarily as teachers…It is not what we do, it is what we are (Angus, 1988, p.20).

However, the cultural influence of the Brothers was only part of the equation. Lay staff members, many of whom had been educated in Christian Brothers' secondary schools, were ambivalent towards the Brothers. The research found that:,

> Part of the personal mission of most of these teachers is to ensure that CBC provides a better education than which they, themselves, received. Memories of their own school experiences are often clouded by recollections of punitive strappings and a restrictive, authoritarian atmosphere (Angus, 1988, p.18)

On a positive note, this school had become more diverse in staffing in terms of gender and religious affiliation, reflecting the changes that were taking place in all Catholic schools at the time.

Another of the features of a Christian Brother's schools that has invited much comment is the issue of discipline. Discipline in Christian Brothers has been described as repressive and brutal, "inspiring works of fiction and some serious criticism" (Angus, 1988, p.21). When this study was undertaken, physical punishment had almost become a thing of the past though some Brothers still used physical punishment as a means of control. This control was seen in the context of developing self-discipline and the need to ensure that this "upward social mobility" was maintained. Discipline was also seen as part of the developing relationship between Brothers and pupils. As one Brother described it:

> Those kids were [a Brother's] family, and they are his job, they are his recreation, they are everything. And that is why, whether they like it or not, they are going to get taught! (Angus, 1988, p.22).

The discipline needed to maintain control over the student was considered a positive aspect of ethos by many:

> Catholic people would send their boys to CBC because they are hoping for a good Catholic education. That's one thing. Then the second part that they attracts people to CBC is, "I will send them to the Brothers and they will straighten them out" (Angus, 1988, p.22).

While Angus's study examined only one school, it is feasible to discern that schools led by Christian Brothers had a culture designed to reflect their purpose - that of ensuring that Catholic boys were given opportunities for advancement. It was the presence of the Christian Brothers and the attitudes and values they espoused that led to what was a unique culture. While the culture was changing there was still a sense that the Brothers

were in charge and generally had a clear direction and sense of purpose. Twenty years later Catholic Schools in the Edmund Rice tradition are wrestling with their direction. Documents such as the Charter for Catholic Schools in the Edmund Rice tradition have given some guidelines. However, how this might translate into an authentic culture is still undetermined. This is a challenge for principals who need "discernment and professional judgement" if they are to ensure an authentic culture in line with the ethos (Grace, 2002, p.22).

Summary

From the literature, it seems that culture is not a static concept and the development of any culture will occur in response to changing times and circumstances. The model one uses to critique and understand a culture may vary. For a school a number of factors will impinge on the culture. The age of the school, the nature of the student population, socio economic status, even the location of the school itself, all have an impact on how a school culture develops. What seems clear from the literature is that a particular school's culture must be understood by the school principal if that culture is to grow and develop.

Christian Brothers' schools have changed since leadership is now open to lay men and women. Currently as Catholic Schools in the Edmund Rice Tradition schools are asking what constitutes an authentic culture given the changing nature of these schools. The question remains what will be the essential elements of an authentically Edmund Rice school culture and how are these elements developed by principals.

All schools, not just Catholic schools, have experienced cultural shifts in an ever-changing society. Because of their unique ethos, Catholic schools are called upon to critique their cultural development into the future. Issues have arisen such as enrolment of non-Catholic students, the faith patterns of Catholic families and the need for outreach to poor families. These and other issues have invited much discussion without reaching a conclusion as to what a Catholic school is in practice in the 21st century. Therefore it seems that research into this topic is warranted, hence the second research question:

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

3.4 Leadership

The issue that will be developed in this section of the literature review centres on the role of the principal in the transmission of culture. Leadership is a vexed question and the notion of leaders developing an ethos into an authentic culture presupposes an understanding of both ethos and culture along with a personal philosophy of leadership that supports these concepts. Within the complexity of schools, an understanding of the roles and relationships is needed and an ability to adapt to changing circumstances. As Fullan proposes "The more complex a society gets, the more sophisticated leadership must become", and suggests that, "Leadership required in a culture of change is not straightforward. We are living in chaotic conditions, thus leaders must be able to operate under complex, uncertain conditions" (Fullan, 2001, pp., xiii).

The imperative for leaders is to develop a model of leadership that is both sophisticated and simple that supports all eventualities within the organisation. An effective leader will have the capacity to adapt their leadership to an ever changing organisational culture. This is not to suggest a reactive leadership model; rather the converse. Leaders with vision ought to actively transform and monitor culture to ensure congruency with the original purpose or ethos of the organisation (Duignan, 1994, 1998, Palestini, 2001, Senge, 1990).

Leaders are purported to transform and monitor their organisation's culture through the lens created by their values, subsequently put into practice. For sound leadership practices to exist in organisations, leaders must first examine their own belief systems in order to ensure that their practices are congruent with their organisation's values (Russell, 2001). It is then that an organisation can be a "learning organisation" led by leaders who adapt authentically to an ever changing culture (Bass, 2000; Senge, 1990; Lambert, 2003).

3.4.1 School Leadership

The complexities of organisational leadership extend in a particular way to the role of principal as leader of the school community. Sergiovanni (2000) develops three reasons why school leadership is special. The first refers to the nature of the school as places with unique political realities; the second refers to the Lifeworld intensity of schools,

where values play "a particularly important role"; and the third to the nature of school professionals who:

> Don't react warmly to the kind of hierarchical based command leadership or hero leadership that characterises so many other kinds of organisations. Nor do these professionals have a high tolerance for bureaucratic rituals. Though school leaders may be in charge, the best of them are aware that often the teachers they supervise know more about what needs to be done and how to do it than they do (p.166).

Whether principals are expert or inept, their influence in the area of culture and relationships (with all stakeholders in the community) is crucial to the success of a school. It is in effect the "bottom line" (Sergiovanni, 2001, 2000). These connections enable leadership to be effective. Sergiovanni's four pillars of leadership: leaders, followers, ideas and action are the ingredients needed for leadership to be effective.

> Leadership that does not result in action is like a work only half completed, no matter how eloquent its ideas or passionate its followers. Action is more likely to result when leaders and followers are connected to each other by a commitment to common ideas (2000, p.168).

Principals are more likely to develop a positive school culture if they understand that leadership does not reside solely in their hands. While it is clear that the principal will influence school culture and this should not be discounted, the complexity of schools suggests that it is not possible for all leadership to reside in the principal. Their values, beliefs and practices expressed through their leadership style or philosophy do exert an important influence on school culture (Martin, 2000; Shaskin & Shaskin, 1990) but leadership is more complex than this. For an authentic school culture to be developed the principal will have the understanding that, "Leadership like energy is not finite, not restricted by formal authority and power; it permeates a healthy school culture and is undertaken by whoever sees a need or opportunity" (Lambert, 1995, p.33).Such a view presupposes that the principal will support this "constructivist leadership model" which is designed to involve all in the decision making process of the school.

At the heart of this model of leadership is the development of relationships. This is not a new concept (Fullan, 2001; Kouzes and Posner, 1998; Lewin and Regine, 2000), and is a concept widely recognised in the literature. Relationships are the key to productive

activity and will be based around the concept of authenticity and care. For Lewin and Regine the concept is centred in business but has application for schools:

> It's a new style in that it encourages the emergence of a culture that is more open and caring. It's a new style in that it does not readily extend itself to being turned into fix it packages that are the stuff of much management consultancy, because it requires a genuine connection with co workers; you can't fake it and expect to get results (p.57).

Kouzes and Posner see leaders as having the responsibility to create relationships. Their seven essentials to developing relationships are: setting clear standards, expecting the best, paying attention, personalising recognition, telling the story, celebrating together and setting the example (p.18). What sets effective leaders apart from ineffective leaders is, "how much they really care about the people they lead" (p.149). Support for this view comes from research which indicated the leadership in schools is mainly characterised by relationships with individuals, and it is through these relationships that a leader is able to apply his/her leadership and encouraged teachers to apply their expertise, abilities and efforts towards shared purposes (Barnett & McCormick, 2002).

Because principals exert an influence on all aspects of school life, the impact of this influence invites examination. Principals who sought to influence teacher motivation and commitment did so through their ability to create vision and to build consensus around goals (Leithwood, Jantzi & Fernandez, 1994) while exhibiting personal concern for teachers at an individual level (Barnett & McCormick, 2002). Quality leadership is crucial for schools to reach their potential or "capacity" (Newmann, King & Youngs, 2000). In a study into what makes schools especially effective, the role of the principal as quality leader was stressed as the key to school capacity. It is asserted that "school capacity is seriously undermined if it does not have quality leadership" (Fullan, 2001, p.65). Put simply:

> The job of administrative leaders is primarily about enhancing the skills and knowledge of people in the organisation, creating a common culture of expectations around the use of those skills and knowledge, holding the various pieces of the organisation together in a productive relationship with each other, and holding those individuals accountable for their contributions to the collective result (Elmore, 2000, p.15).

What constitutes quality leadership is open to debate. However one study which involved successful principals concluded that were at least eight strategies that principals could use to influence school development in both the short and long term (National College for School Leadership, 2002).

So it seems that, if principals are to influence school life at both macro and micro levels they will need to articulate a shared vision and ensure that this vision is implicit in school culture, while paying close attention to the individual needs of teachers and providing quality leadership, "Principals must recognise that this task demands less command and control and more learning and leading, less dictating and more orchestrating" (DuFour and Eaker, 1998, p.184).

As well as being responsible for the overall school vision, principals influence the tone of the school through the school structures they cultivate. If the stress is on developing an open community, principals will support and influence, rather than direct, in order to achieve this outcome (Hawkins, 2002). Should principals seek to set the tone by empowering teachers through collaborative leadership, then bureaucratic structures designed to enable teachers to show leadership rather than being hindered by bureaucratic school structures will be institutionalised (Hoy & Sweetland, 2001). In schools that were characterised as high achieving, leaders were more involved in the thinking, planning and action within the instructional programme (Bell, 2003). One study designed to explore the relationship between school performance rewards and principal's leadership found that there was a relationship between the principal's unique leadership skills and any effective outcomes (Strouse, 2004). Other Canadian research supports the view that it is the principal's leadership style that impacts on student outcome taking into account other factors of school size and socioeconomic background (Hernandez, 2004). While Crippen (2005) points to the relationship between servant leadership and the development of inclusive education in the Canadian education system.

In the role of "value carrier" of school culture, principals have a duty to critique their own values to ensure they are congruent with ethos and culture. In effect, those values that a principal considers important will be given precedence and be institutionalised as part of culture (Begley, 1996; Greenfield, 1986). Research indicated that principals who valued an active learning community while sharing or distributing leadership were

considered successful by their colleagues (National College for School Leadership, 2001). Likewise, principals, who used the values of courage, hard work, trust and discipline as foundations for action, were considered successful leaders. These principals, who set high expectations, communicated concise expectations and instructions, created climates conducive to learning, inspired people to a vision, solved problems immediately, were perceived to be more effective by people from within their school community (Gibson, 2002). Within a culture of accountability to a system, principals who were recognised as having achieved sustained student achievement communicated their goal and directly tied these goals for the system outcome (Grove, 2004).

This raises questions of how principals decide what values are given precedence over others. If principals see the learning environment as taking precedence over other aspects of school life then this emphasis will be reflected in the school culture through the development of a constructive relationship between leadership and the learning environment (Krug, 1992). Indeed research indicates that principals who wish to increase and consequently maintain high levels of student academic achievement will focus their day to day actions on modelling and emphasising transformational leadership behaviours in the academic sphere if students are to experience academic success (Truitt, 2002). If positive relationships are the goal rather than academic success per se, principals will be role models of positive relationships with the whole school community. This will have an impact on teacher outcomes and school learning culture (Barnett, 2002); it seems clear that principals are pivotal in determining the values that prevail and the resultant tone of school life.

The plethora of skills needed by "successful" principals seems to increase exponentially, daily. While exhibiting and expounding clear values, principals need to be adaptable to the diverse and complex aspects of the position. Such adaptability includes well developed self reflection skills and discernment skills, an understanding of school culture and an honest professional approach to be considered a successful leader, especially if aiming to execute long term cultural change (Rose, 2002). In addition, leaders need to demonstrate stable but adaptable leadership coupled with strong cultural leadership skills to affect long term changes.

Principals who were identified as excellent by their colleagues and supervisors showed characteristics in each of the critical dimensions of leadership. These characteristics were shown to exist in spite of differences in personality and leadership style (Thompson, 2002). Consequently, it seems that principals must not only understand school culture but must also demonstrate insight into their own modus operandi if they are to successfully influence school culture in the long term.

A specific challenge for principals is deciding which aspect of school culture will be given precedence. The dilemma of determining if change is necessary and what changes are appropriate to both endorse and promote, calls for a maturity of approach coupled with a clear understanding, not just of the particular school culture, but of one's own strengths and challenges, both personally and professionally. One's sense of self is "inescapably involved in interpretation" (Starratt, 2003). As Starrat concludes, "Every reality is multidimensional, but we usually perceive it only under one dimension. Administrators need to understand that in every person's apprehension of reality, there is always distortion" (p.249).

Tension accommodation names the quandary faced by school leaders in deciding which aspect of school culture will take precedence, in effect what aspects invite challenge and what aspects are core to the school's authenticity (Gold et al, 2003). Research by Goleman (1995, 1998, 2000, and 2002) terms this tension accommodation as emotional intelligence. Emotional intelligence is needed by leaders if they are to be effective in influencing culture, "Underpinning the authoritative, affiliative, democratic and coaching styles is high emotional intelligence. Low emotional intelligence is the hallmark of coercive and pacesetting leaders" (Fullan, 2001, p.72).

This then leads to a further dilemma: which leadership approach would serve both situation and decision needing to be made? This is one of the stressors that principals experience and which have been identified as part of the reason for people's unwillingness to apply for positions of school principal in Australia (d'Arbon, T, Duignan, P, & Duncan, D, 2002). This situation is similar in other Western countries including England where, "Currently there is a serious shortfall of leaders within the school system in England, particularly those leaders willing to take on the challenge of a school in some difficulty" (*Times Educational Supplement,* 2006). One might conclude that the

reluctance to apply for principals' positions is not surprising considering the time needed to be effective and the wide range of responsibilities forming the principal's portfolio.

The aptitude to make appropriate leadership decisions based on a school's ethos is predicated not only on a principal's understanding of a school's culture but also on a realisation of the dynamic nature of school culture. This change imperative is a daily issue for schools whether it emanates from forces internal or external to the school. For reform to be effective a principal must work to develop a culture supportive of change or risk backlash from the school community (Cunningham & Gresso, 1993).

Purpose and meaning are essential in helping a school become a community because people want schools to reflect the values that are central and meaningful in their lives (Greenfield, 1973). Moreover, an understanding of the specific culture of a school by the principal assists in the reform process (Deal & Peterson, 1990). In this research into American schools the principal, by working to understand school culture, developed authentic relationships which resulted in an authentic culture.

For authentic relationships to develop, Starratt (1991, 2004) explores the idea of ethical leadership which is a combination of the ethic of critique, the ethic of justice and the ethic of caring. For leaders in schools this will mean that, "Educational administrators have a moral responsibility to be proactive about creating an ethical environment for the conduct of education" (Starratt. 1991, p.187). In an analysis of these three ethical dimensions, Starratt proposes that for authenticity to be realised a leader needs to have the virtues of responsibility, authenticity and presence. These he sees as foundational for the total school environment:

> The human dimension, the academic dimension and the civic dimension. Thus an ethical educational leader has to be responsible to and for all three dimensions, has to be present to all three dimensions and to be authentic to all three dimensions (p.111).

The notion of ethical leadership raises some important issues for all school and educational systems especially when decisions which principals are required to make run counter to the prevailing culture, either at school level or systems level. For principals in Queensland Education Department schools, research highlighted those trends towards the development of public schools into what is termed New Public

Management. This study highlighted ethical concerns for principals when the imperative of finance ran counter to the role of the school as a learning community, "The common theme in the interviews was that values of economic rationalism were inconsistent with many of the professional and personal values held by principals" (Dempster, 2001, p.9). This issue clearly raised the dilemma of ethical leadership in a culture of economic rationalism.

Widespread distrust of leaders in the public arena suggests that leaders will need to actively work to overcome this perception if they are to be seen as authentic. As Duignan (1998) states:

> In order to become an authentic leader, we must first know where we stand on important moral and professional issues. How can we presume to lead others forward toward the vision if we are unsure of where we stand on important societal and moral issues ourselves? (p.11)

The challenge for principals is to develop themselves first before attempting to develop their school's culture.

What is clear is that since culture is integral to all aspects of school life, for principals to be effective a clear understanding of the strengths and weaknesses of school culture and an understanding of their place in the organisation is part of the "kit bag" necessary for success (Stolph & Smith, 1995). Principals will also need to understand their own individual model of leadership and the personal and professional values that underpin this if they are to be leaders who promote an authentic culture. Without this understanding and subsequent ability to critique culture from the perspective gained by this knowledge, authentic change would not be feasible; nor would the culture be authentic to the organisational ethos.

3.4.2 Leadership and Catholic School culture

A difference between Catholic school principals and principals from other systems lies in the arena of values though it is clear that all schools transmit and live a certain set of values. Evidence cited in the previous section lends credence to this perspective. The complexities of any principal's role are widely documented indicating that the role of the Catholic school principal adds an additional dimension to leadership. Indeed the very mission of the Catholic school to educate the "whole" person places an additional level

of responsibility on the principal as cultural leader, while the religious and spiritual dimension can be problematic especially for lay leadership.

For principals in Catholic schools the need to be authentic to the vision and mission of the Church can be both problematic and challenging. Catholic education along with service, community and worship form the basic elements of the Church's identity (Treston, 1992). While this may be true, the issue of how best to deliver a Catholic education in the current social, economic and religious climate remains. For a Catholic school the imperative is to move, "beyond the ideology of efficiency to create a cultural environment where human concerns and expressions are primary, based on human values, rather than on instrumental, manipulative and control values" (Starratt, 1995, p.84).

Differing views as to the role of the Catholic school exist within the Church itself. The stated belief that "the task of imparting education belongs primarily to the family" (Congregation for Catholic Education, 1965, Para, 3), is at odds with another Vatican document which views the Catholic school as being confronted by students from families who are apathetic where ethical and religious formation are concerned, and use the Catholic school as a "certificate of studies or, at the most, quality instruction and training for employment" (Congregation for Catholic Education, 1998, p.38). The dilemma for the Catholic Church arises from the decreasing numbers of active Catholics in the churches on Sunday and in Catholic schools for the rest of the week. This issue has been addressed in the section on culture.

Finding the most appropriate way to lead a school in a Catholic environment where a caring climate should exist is also challenging. One suggested means of achieving this outcome is through the principal's commitment to a whole school caring philosophy which when coupled with an orientation toward servant leadership and an aptitude to bring into practice the ethos of a Catholic school, ensured that excellence in all areas of human growth is treasured (Slattery, 1999).

As part of this move for excellence, the significance of the principal as a collaborative leader is stressed, especially in supporting the ethos of the college and the values permeating the school's philosophy (Laffan, 1998). By challenging and modifying school practices, the principal in this study transformed ethos through transformational

leadership. This presupposes that Catholic principals both know and understand the role they play in the mission of Catholic education as integral to the Church as a whole.

Professional judgement is a characteristic which is necessary in deciding how to promote ethos into an authentic Catholic culture. Indeed it is one of the many "capabilities" for leadership that have been identified. The distinction between a competent leader and a capable leader is:

> Competency is about delivering the present based on past performance; capability is about imaging the future and bringing it about. Competency is about control; capability is about learning and development. Competency is about fitness for (usually other people's) purpose; capability is about judging fitness of the purpose itself (Stephenson, 2000, p.4).

Judgement can become a means of tension for principals especially when making what might be termed wise decisions. The integrity involved in such decision making calls for a maturity of approach and a wisdom in decision making.

> Wisdom is the realization of knowledge in life giving ways for self, others and the world. Becoming wise is eminently reasonable but goes beyond reason to engage the whole person; head heart and hands as all the capacities thereof, in activities of cognition, affection and volition (Groome, 1998, p.288).

For principals, one tension that is common is the competing interest between leadership and financial management. This issue is one that has caused much discussion has been seen as a leadership stressor:

> Many educational leaders may experience confusion, even frustration, in their attempts to respond productively to these pressures, the current emphasis in many educational systems on corporate management values, strategies and practices has contributed to a persistent feeling among many educators of being used and devalued as people (Duignan & Marks, 2003, p.2).

While it is clear that principals have a responsibility to ensure sound financial management, the dilemma is how can a school provide an inclusive Catholic education, in line with Catholic social teaching, for those marginalised by poverty and other factors, and write a balanced budget which meets students' needs and does not impose unnecessary burdens on teachers?

While the principal has some influence over these decisions, other factors such as Government funding and organisational imperatives impact on principals and the decisions that they are able to enact. Statistics from US indicate that in the 1990's Catholic schools unable to balance their budget were closed, often in areas populated by minority groups. The notion of "no margin, no mission" (O'Keefe, 1996) is a concern for principals attempting to provide a Catholic education to students and families. The experience articulated in these statistics is not so alarming in Australia, however it is a concern if Catholic schools generally and Edmund Rice schools in particular are unable to educate some students for financial reasons. It would then be possible to assert that these schools were not authentic to their founder's ethos.

This predicament has not been researched for principals in Edmund Rice schools. However, in schools sponsored by Brothers of the Holy Cross, the emphasis that principals placed in carrying out their role was shown to be influenced by the personal characteristics of the principal concerned, including lifestyle, experience and educational background. Interestingly, the principals in this study considered managerial roles more important than the spiritual and educational characteristics of a headmaster, reflecting the dominance that issues of management often have in schools (Marinelli, 2002). This poses questions of what features constitute authentic Catholic schools especially what leadership roles should take precedence. It is possible to speculate that pressures described might influence principals in their decision making. This may be problematic for principals who see their role in the mission of the Catholic Church compromised by managerial imperatives which could be perceived to be incompatible with the articulated ethos and mission of a Catholic school.

The role of the lay principal in a Catholic school as spiritual leader is one that invites closer inspection and sets the principal of a Catholic school apart. While this issue of difference between Catholic principals and principals in different contexts has already been explored, the unique context of the Catholic school in the transmission of a Catholic spirituality invites inspection. As the spiritual leader of the school, the principal is in a unique position. In research into the role of the principal in developing a culture supportive of spiritual, moral development and transmission of faith tradition it was found that:

> In these six schools spiritual, moral, social and cultural development were seen and expressed in Catholic terms and these developments were seen as

applicable to the adults as well as to the children. The head teachers were clear about their leadership role in promoting these developments in one way or another and saw them as indispensable elements of Catholic education (Johnson & Castelli, 2000, p.88).

Developing such a culture will require of the principal a personal commitment to the Catholic Church in both their professional and personal life; indeed such commitment is part of the selection criteria for Catholic principals in diocesan and religious order schools. It also predisposes a fidelity to developing within the school community an understanding of the foundation of the Church – Christ and the myths that are centred on this, while being cognisant of the idea that, "The myth explains to people the origins of natural and social realities and the interrelationships that exist between people and their deities and between people and their universe" (Hayward, 1987, p.32).

Such a responsibility is massive and presupposes that principals have integrity as an integral component of their leadership "kit bag". It is equally possible to argue that unless integrity is present, practices could possibly develop that run counter to developing ethos into an authentic culture.

3.4.3 Leadership in Catholic schools in the Edmund Rice Tradition

Leaders in Catholic schools in the Edmund Rice tradition face challenges in developing a leadership style that supports a school culture in keeping with the Edmund Rice ethos. There is little literature around this specific topic as it relates to the contemporary context, however research into the identity and culture of other religious traditions in the contemporary context to be discussed in this section can offer suggestions into how leadership supports or militates against the continuation of the particular traditions. Research already cited also gives new insight into what areas of leadership that Edmund Rice promoted suggesting that for him the notion was that "actions speak louder than words" or as Duignan verbalizes "Leadership is as leadership does". Hence it might be profitable to explore what it was that Edmund Rice considered important and draw conclusions from this.

Looking initially at other religious traditions, research into two New Zealand Catholic secondary schools (one from the Marist tradition and one from the Mercy tradition)

indicates that Catholic schools founded by a religious order have a dimension which is associated with their Catholic heritage and their founder's charism (O' Donnell, 2001). In the two schools that were studied, the founder's charism still exerted an influence even in the absence of members of the order at the schools. This was seen to occur when the members of the school community had leaders who understood and were committed to developing their culture with the founder's charism in mind. This transmission of culture by leaders was found to be a difficult task:

> The responsibility of cultural transmission is an onerous one; not only must such people be professionally competent, but they must also portray and embody in their lives all that the founding tradition represents. To be effective transmitters of special character culture, they must be charismatic leaders, gifted with a strong sense of the founding vision and commitment to it (p.198).

Other research into one Northern Irish Catholic school revealed that the attachment to the ethos of the founder had not diminished in the absence of religious. In that particular organisation there was no sense that the outward attachment of religious spirituality and authority had diminished in recent years. This was in spite of having few religious on the staff. This research seems to indicate, that in this school, staff had long associations with school and that this might have an influence on the continuation of the particular ethos:

> The head and a majority of school governors had received their formative education both at St Elizabeth's and the adjoining secondary school, which was affiliated to the same order of nuns. At the time of investigation the principals has spent her entire teaching career (a period spanning 36 years) in St Elizabeth's (Donnelly, 1999, p.6).

What was clear from this study was that the school leadership's publicly stated ethos, as described in the documentation, "was supported by both the physical environment of the school and the behaviours of individuals" (p.6). Further examination of the findings in this study revealed that support for the ethos was not universal. For some this was problematic, "The overt commitment to the Catholic Church's teaching is balanced by a latent and tacit acceptance on the part of some teachers that these values are outdated and bear little resemblance to how they live their lives" (p.7).

For lay principals in Edmund Rice schools much of their understanding of the ethos and culture of these schools comes from documents such as the Charter for Catholic

Schools in the Edmund Rice Tradition and other Province generated papers as well as from their personal and professional backgrounds. This differs markedly from the time when all schools were led by Christian Brothers. Brothers were actively trained for their vocation as members of the Order. In Queensland, this training was multi faceted and Brothers underwent their teacher training at Xavier Teacher's College from the early 1970's after having formed as young men in the Juvenate and subsequently in the Novitiate (Hickey, 2007). Their formation as principals was a planned process designed to inculcate these young men with the ethos of the Order. This formation process for Brothers who would eventually lead in schools, contrasts markedly with the professional development of lay principals, who have been, to a large extent, responsible for their own formation and professional development.

The first lay principal in Queensland was appointed in 1993. "It was a significant day in 1993 when Dr Brendan McManus was appointed as the first lay Principal at St Joseph's College, Gregory Terrace and the first lay Principal in the schools of the Province" (Hickey, 2007, p. 31). As numbers of Brothers declined in Queensland and "Education became more complex, strategies were initiated which eventually led to the creation of an excellent educational directorate, servicing and sustaining all the Edmund Rice schools in Queensland "(Hickey, 2007, p.83). This process in the period from 1980 to the present took place in a number of stages with Primary and Secondary Resource Teams and consultants, initially members of the Order and then later lay personnel developing into an organisation known as Edmund Rice Education. One important change of direction in the move to Edmund Rice Education was that schools were no longer operating as independent entities instead, "The schools would be considered as belonging to one group, working together, assisting one another and following common policies" (Hickey, 2007, p. 83), with the goal of "opening them (staff in schools) up to the vision of Edmund Rice and leading them to see the practical consequences of this vision at the present time" (Hickey, 2007, p. 84).

As was previously explained Edmund Rice did not leave a written vision or mission statement to guide principals, though thorough research indicates that he had a clear view of what he intended to accomplish. The lack of clarity around Rice's vision has been attributed to a number of factors. The first of these, the lack of explicit vision statements from Edmund Rice himself, have been attributed to his personal reticence and humility. This has already been discussed and these along with historical causes

might have contributed to this lacuna. Historical factors in the development of the Christian Brothers' direction are also considered to be a factor in the distortion of the original vision especially when seen in the light of the burgeoning move towards Irish independence and the change in leadership of the Christian Brothers (McLaughlin, 2007).

McLaughlin identifies three "foundational shared beliefs" which he contends are reflected in Rice's actions and which were integral to his educational vision. Because of his business background Rice was very much a man of action and his actions reflected his priorities. These foundational beliefs are presence; compassion and liberation (McLaughlin, 2007, p.251)

Presence is the aspect of Edmund Rice's leadership that is found in relationships; relationships that were based on love of God and love of all humanity especially those in need because of his relationship with God. When one examines his life this becomes obvious. His relationship with his own family was close. The fact that his sister saw fit to share with Edmund the raising of his daughter, his business relations with his kin and the myriad of people who attested to this element of his educational vision during his life and following his death are testament to the relational nature of his leadership. His willingness to be present to poor boys, aged people and criminals is found in the literature already cited. These facts support the view that one of his leadership models can be found in service of and relationship to others, "For Rice, life was about apprehending or being present to an already existing relationship with God, and then responding to this relationship by being present to and loving that which God loves" (McLaughlin, 2007, p.251).

Compassion was a hallmark of Rice the man, long before he began his educational mission. However it is possible to suggest that the death of his wife and the compassionate care he received from his community prompted him to extend this further. For Rice's schools, "Compassion is the atmosphere that vitalises and revitalises Edmund Rice Education. The cultivation of an ethic of compassion is at the core of an Edmund Rice Education" (McLaughlin, 2007, p.251). It was for this compassion that he is best remembered:

The amount of good he did with the little means at his disposal was what people most wondered at, this seemed never absent for the minds of the people, particularly Br. Rice's goodness to the poor (Normoyle, 1979, p.249).

Rice's schools were places where compassionate care of all, especially those in need was a distinctive feature. The model for this leadership came from the person of Edmund Rice.

For a practical person like Rice the need to act to change unjust structures and liberate people from these was a priority for his leadership. While others sought to help the poor through charity, Rice, through his challenging style of leadership, sought to transform people's lives permanently:

While Rice was providing a relevant quality education, he was questioning the social norms that accepted and legitimised the indifference towards poverty and existing social divisions. His education rebutted the injustices of being poor (McLaughlin, 2007, p.248).

It was this critical education deliberately designed to provoke "consciousness -raising in learning about the way systems control and limit authentic growth" (McLaughlin, 2007, p.251) that was a seminal feature of these early schools.

Bible quotations found in Rice's personal Bible, most of these written prior to his educational mission; reveal that he used biblical passages to provide insights into how he should act. There are twelve quotations in all. The first eleven refer to his business relationships and the ethics of doing business in his particular context. These were written in 1791. McLaughlin has proposed that this might have been an attempt on his part to commence, "A more serious pursuit of the spiritual, (so) this focus on the authenticity of his business life would have been the obvious place to start" (McLaughlin, 2007, p.216). One text written after the others and dated 1823, 2 Edras 5, 11, when Rice was already an educator of twenty years standing, gives a different perspective to his thinking. It was at this time that Rice was looking at financial issues impinging on the continuing operation of his schools and had written for permission to Pope Pius VII to open pay schools. His rationale was grounded in the belief that:

Those with more should also have an education but should share their "more" with those who had less. Ideally all children would be educated together on the same premises, irrespective of class, defying the social bigotry of the time. Such a strategy, not only provided education for more but it attacked "systemic

injustice". This is a unique Ricean initiative and has its justification in the Second Edras verse (McLaughlin, 2007, p.222)

Leadership for Edmund Rice was about responding to the needs that he perceived - needs such as education for the poor and later the needs of those who were spiritually poor. It was, however, an adaptive leadership, that he modelled but one with firm foundations in his belief in the innate goodness of the person made in the image and likeness of God. When faced with a decision, Edmund Rice always returned to his core values, the need to be present, the need to be compassionate and the imperative to liberate.

Summary

School leadership is a complex task and those who lead in schools face many challenges. Challenges such as responding to community expectations and values; being ethical and committed to one's beliefs while being expected to manage a school in financially responsible way can combine to create tension in the lives of school leaders.

Principals of Catholic schools are expected to subscribe to a leadership model that adds another dimension. They are presumed to subscribe to the values of the Catholic Church; however each school by virtue of history, tradition and current circumstance is an idiosyncratic organisation with its own unique culture. For principals in Religious Order schools the founding charism provides a unique lens and a distinctive tradition for principals to support. Principals in Catholic schools in the Edmund Rice tradition are expected to ensure that the schools they lead are authentic to the ethos of Edmund Rice. From the time of initial interview through appointment and subsequent appraisals during the period as principal, the expectation is that a principal subscribes to this ethos and uses appropriate leadership to develop an authentic Edmund Rice school culture. The rhetoric around ethos is articulated and there have been developments such as the Charter for Catholic schools in the Edmund Rice tradition and organisational changes such as Edmund Rice Education which attempts to narrow the gap between rhetoric and reality. What is not clear is what ethos currently means in the cultural context of Edmund Rice schools in the 21st century and what means principals use to develop an authentic ethos. Therefore it seems appropriate to ask the following question:

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

The next chapter will outline the design of the research and outline methods used to explore the three research questions.

CHAPTER 4: DESIGN OF THE RESEARCH

4.1 Introduction

The purpose of this chapter is to justify the research design used to examine principals' perceptions in Christian Brothers' schools in Queensland regarding the Edmund Rice ethos and its purpose in school culture.

The Congregation of the Christian Brothers has undergone significant changes in the time since Vatican 11; most notable has been the reduction of Brothers in leadership positions in schools. At the time this research was undertaken; all Queensland principals were lay people. This contrasts with the previous decade during which there was only one lay principal. This dramatic change has occurred in the environment where Brothers, like other religious orders, have in the main moved out of schools and into other ministries, for the most part because of deficiency in numbers of vocations.

Along with these changes there has been ever-increasing interest from within school communities into the educational vision of the order's founder, Edmund Rice, and the way that schools in the 21st century can continue to promote an ethos authentic to this vision. The interest has been marked since the Beatification of Blessed Edmund Rice and the development of a "Charter for Catholic Schools in the Edmund Rice tradition" which specifies eleven cultural characteristics. The aim of these characteristics is to "express the Edmund Rice tradition as an educational vision for Australian schools owned and operated by the Christian Brothers in the 21st century" (Congregation of Christian Brothers, 2004).

When Brothers were principals, it seemed that the planned process of formation that was part of their induction in the ethos of the Christian Brothers gave them a sense of the parameters of their mission. Because of the contrast between the formation of a Brother and the education of a lay principal, this formation has not been replicated. This is in spite of the expectation that a principal subscribes to this ethos and uses appropriate leadership to develop an authentic Edmund Rice school culture. This then begs the question explored in this research of how lay principals perceive ethos and the ways that they embed this in their individual cultural context.

Given the purpose of this study, the research design must be capable of guiding the researcher to assist the participants in the research process, to reflect on and explain what they perceive the Edmund Rice ethos to mean and to describe the ways that they develop ethos in their unique contexts. It must also attempt to research in such a way as to enable those leaders to explain what their perspective is. Because research indicates that principals through their values, beliefs and practices exert influence on school culture (Martin, 2003; Shaskin & Shaskin, 1990, 2003), so it is appropriate that the research design take notice of this group's perspective. The thinking underlying this research lies in the imperative to understand what principals' perceptions of ethos are and to explore how they develop an appropriate culture in the unique and differing school contexts with a view to developing a culture authentic to the vision of the Founder and in keeping with the mission of a Catholic school in the Edmund Rice tradition.

Consequently the rationale behind the research lent itself to an approach which allowed the researcher to explore what meaning that ethos had for this group of school leaders, subsequently assisting both the researcher and the participants to gain sense of and construct meaning in their experiences as leaders in these schools (Crotty, 1998). In essence the Constructionist epistemology is congruent within an interpretivist approach grounded in Symbolic Interactionism allowing for the opportunity to understand how principals in Queensland schools perceive the Edmund Rice ethos through this research.

4.2 Theoretical Framework

Philosophical assumptions that guide any research are based initially on the researcher's understanding of reality and confirmed or modified through the knowledge constructed from this perspective (Neuman, 2000). In order to understand what Queensland principals believe the ethos of Edmund Rice means in schools, the epistemological framework of Constructionism has been chosen because this framework affords the means by which the perceptions of this group of leaders may be made explicit, consequently enabling the researcher to explore and document the perceptions of ethos and the subsequent development of culture.

Table 4.1 below illustrates diagrammatically the interconnection between the theoretical framework, the methodology and data gathering processes.

Epistemology	• Constructionism
Theoretical perspective	• Interpretivism • Symbolic Interactionism
Methodology	• Case Study
Research methods	• In-depth Interviews • Focus Groups • Document Analysis • Researcher's Journal

Table 4.1 Research Framework

4.2.1 Epistemology

Because the purpose of this research is to explore the perspectives that principals have of ethos, culture and leadership in a particular context, the epistemological position of Constructionism, which allows for the exploration of perspectives, has been chosen as the epistemology of choice for this study (Crotty, 1998).

Constructionism acknowledges that "all knowledge and therefore all meaningful reality as such, is contingent upon human practices, being constructed in and out of interaction between human beings and their world, and developed and transmitted within an essentially social context" (Crotty, 1998, p.42). This approach allowed participants and researcher to explore an understanding of the world of Edmund Rice schools in Queensland, with the realisation that knowledge is dynamic and created and recreated through interaction and consensus of both researcher and participants (Crotty, 1998).

Likewise, Constructionism recognises that reality is a socially negotiated construct arising from social interaction and cultural frameworks; such as shared understandings, practices and language (Denzin & Lincoln, 2000). This implies that point-of-view will be determined according to an individual's circumstances, experience and context. In the process of data gathering, principals were enabled to express their point-of-view in a confidential interview with their anonymity assured. For this reason it is appropriate that

Constructionism has been utilized since this research took place in each school with each principal with a view to understanding each principal's individual construct in a safe and discreet manner.

4.2.2 Theoretical Perspective

A theoretical perspective is the philosophical stance informing methodology, thus providing a context for the process of research and grounding research in logic and criteria (Crotty, 1998).

Interpretive research is a theoretical perspective which seeks to appreciate how individuals understand and construct their particular world - in this case the world of the principals in an Edmund Rice school (Glesne, 1999). An interpretive approach has been adopted as interpretivist research recognises the complexity of principals' perceptions in exploring participants' systems of meaning (Candy, 1989). Moreover, human actions can be interpreted by reference to the actor's motives, intentions or purposes in performing the action because an individual's perspective guides perceptions, making this stance suitable for the research problem (Carr & Kemmis, 1983; 1986).

This perspective is useful because it recognises that no person is able to be totally objective, and perspectives are really "interrelated sets of words used to order," (Charon, 1998, p.4). An interpretive approach allows for the recognition that assumptions, value judgments and ideas are as idiosyncratic as each person, thus making an interpretive perspective an appropriate choice for this research. This perspective adds richness to the research process as the aim of the research is not to prove or disprove a theory but rather to come to an understanding of what ethos means to this group of school leaders.

Within the interpretivist perspective, Symbolic Interactionism was the framework adopted for this study. Symbolic Interactionism is based on three premises: first that human beings act towards things on the basis of the meanings those things have for them, second that such meanings arise out of the interaction of the individual with others and third that an interpretive process is used by the person in each instance to make sense of things in the environment thus giving rise to an individual's perspective (Blumer, 1969). Using these premises allows the participants to be in a position to

articulate their perspective with a view to further developing their own meaning system in the context of their work as principal.

In Symbolic Interactionism, perspectives are defined as dynamic and shifting, a guide to interpretation and then to action, undergoing change during interaction and not necessarily consistent within the actor (Charon, 1998, p.38). This viewpoint furthermore asserts that human beings do not simply respond to their environment, rather they actively shape, define and use their environment in a process that is dynamic and constantly changing. By using this framework, it has been possible to understand how principals understand and thus shape ethos and culture in school environments that, by their very nature are dynamic and in a state of flux.

Symbolic Interactionism, then, provides a base to understand the stories, metaphors and language both personal and professional in individual contexts and from individuals, so is useful in developing an understanding of the ways principals perceive ethos and culture in Edmund Rice schools and to explore the themes and metaphors used during the data gathering process. By using this approach, it has been feasible to explore the shared realities of principals arising from their individual experiences and so come to an understanding of the ways this group of principals interpret the Edmund Rice ethos.

The knowledge thus gained is not permanent however, existing in a state of flux because it is constructed and reconstructed during social interaction and over time, circumstance and individuals involved (Donmoyer, 1996). This may appear problematic initially but because this study is based on the need to understand the shared reality of ethos, this perspective is appropriate because it has recognised that that the nature of perspective is both changing and idiosyncratic to both time and context.

Further, given the social nature of schools and the role of the principal within these organisations, this approach is pertinent since it recognises the idiosyncratic, relational and values base of schools making it appropriate for an interpretive approach by interpretive researchers who study meaningful social action (Heck & Hallinger, 1996, 2005).

Finally, the context of this study and the nature of the participants in this research support the use of this approach. Collectively this group of principals exists within a

unique context, governance structure and tradition; while as individuals, principals bring a distinctive perspective arising from personal and professional experience. These factors impart additional support to the use of this perspective to further illuminate the understanding of the Edmund Rice ethos and the measures principals use to ensure that this ethos exists in school culture.

4.3 Research Methodology - Case study

A research methodology is a strategy or plan of action which provides a rationale for the methodology to be used in this research (Crotty, 1998).

Case study is the approach used to organise data gathering strategies. Case study seemed an appropriate methodology to focus the research design. The term, "case study" has been used to describe exploration of a contemporary phenomenon in a real life context (Yin, 1994), an understanding of patterns within the lived reality of the complexity of perception, interpretations and understandings of participants in a study (Sturmann, 1997), and an integrated system not an isolated unit, including people and programmes in which uniqueness, commonality and understanding of "their stories" arise (Stake, 1995, p.1). The participants in this study have a commonality which arises naturally as the schools they lead are supposed to be an integrated system centred on their ownership and operation by the Christian Brothers in Queensland.

An educational case study is one where researchers are concerned neither with social theory nor with evaluative action, but are concerned to enrich the thinking and discourse of educators either by the development of educational theory or by refinement of prudence through the systematic and reflective documentation of evidence (Stenhouse, 1983). It was clear that the data gathered in the process has assisted in providing that systematic reflection needed to enrich thinking and discourse of educators in an effort to further understand what values underpin the daily work of a principal. It was also important in gaining an understanding of whether there is congruence between the Charter for Catholic schools in the Edmund Rice tradition and the perceptions of the principals who guide the schools.

An educational case study works best when conducted in its natural context – schools ensuring that sufficient data are collected for the researcher to explore significant

features of the case and to put forward interpretations of what is observed. "Case study is study of a singularity conducted in depth in natural settings" (Bassey, 1999, p.47), a bounded system or context (Miles & Huberman, 1994), within which issues are "indicated, discovered or studied so that a tolerably full understanding of the case is possible" (Adelman et al, 1980, p.49). This study was a natural setting; Queensland Catholic schools in the Edmund Rice tradition form a discrete group because of history and governance structure and as such fulfil the criteria necessary to be described as a case study.

While case study is a "singularity", because case study is strong in reality it allows for generalisations either about an instance of, from an instance to a class, while at the same time recognising the complexities of social truth (Bassey, 1999). Case studies may form an archive of descriptive material to allow subjective reinterpretation and can be a step to action especially as the nature of the data collected and resulting description allow for accessibility and ease of following (Adelman et al, 1980). This particular case study could allow for the reinterpretation of ethos and culture in the process of the views of principals on the relevance of the Charter and the educational charism of Edmund Rice.

Though case study has advantages, there were concerns raised about the difficulties some see in the use of case study: concerns regarding uncontrolled intervention in lives, the development of a distorted world view and a tendency to "embalm" practices which are always changing (Walker, 1983 in Bassey, 1999, p. 35). However as the purpose of the case study is "not to represent the world but to represent the case" (Stake, 1995 in Denzin & Lincoln, 1996, p.245), these concerns were allayed through the proper conduct of the study taking care to use the appropriate processes. As the purpose of the study is not to prove or disprove a point rather to enhance understanding, then case study allowed for this particular "slice of life" to be represented in an authentic manner.

Summary

Case study offered this researcher an appropriate means to explore the phenomenon that is Edmund Rice education in Queensland, through the perspectives of those who lead the schools – principals. It was the view of the researcher that it was possible to use case study to enrich knowledge through systematic and reflective documentation

and it might provide evidence to take action, while allowing for the opportunity to research a contemporary phenomenon, namely lay principals in this particular religious tradition.

4.4 Participants

Participants in this study were nine of the ten principals who lead Edmund Rice schools in Queensland currently and one of their numbers recently retired. The selection of Queensland principals was a logical progression determined by historical, contemporary and even geographic factors; it was also of interest to me as the researcher to understand how my Queensland colleagues approached these values in their own context especially as the schools in the study have quite different foci.

The principals in this group of schools have historically followed the lead of Christian Brother principals and have been largely independent operators who are able to set the tone of the school. The main focus identified in research during the 1980's of one of the schools led by Christian Brother principals was described as having as its goal the transformation of students' "cultural identity in order to establish and maintain a Catholic middle class" (Angus, 1988, pp.2-3). Research into this particular group of principals' current foci has been lacking, however research continues to concur that it is the principal who is the lead player in school culture and in this role is exerting significant influence at both macro and micro levels within the school (Begley, 1996; Greenfield, 1986; Sergiovanni, 2001).

It was fortunate for this study that the principals chosen have wide experience in leadership, not just in Catholic schools in the Edmund Rice tradition but also in other Catholic schools both systemic and religious as well as in State government schools. This gave them a broad perspective from which to explore the issues of ethos that formed the parameters of this study. It was equally fortunate that the researcher and the participants had developed a rapport which allowed for full and frank discussion of the research questions.

The Executive Director of Queensland Edmund Rice schools and a member of the Province Leadership Team, a Christian Brother, were willing to be part of this research ensuring that their participation meant "an adequate number of participants "are

available to explore the research problem from a variety of perspectives (Merriam, 1998, p.64). The Executive Director was interviewed in a semi structured dialogue and took part in the focus group exercise while the member of the Province Leadership team took part in the focus group exercise. The Christian Brothers, as an organisation, are committed to ongoing renewal and have been actively involved in exploring matters of Identity, School Governance and Mission in their schools. Their approval for this research to proceed allowed for the participants to freely discuss the research questions and for the researcher to gather appropriate documents to analyse.

4.5 Data Collection

The strategies for collecting data included semi-structured interviews, documentary analysis, focus groups and researcher's reflective journal as the following table indicates. Because this is a qualitative study and such studies have been critiqued as being weak in validity (Merriam, 1998), a variety of data collection strategies were used as the means of mitigating this inferred limitation. Because no single source has a complete advantage over another, a "good case study" will use multiple sources of evidence (Yin, 2003) so it seemed appropriate to use strategies outlined below. The table below outlines the phases of the data collection.

Data Collection Phases
1. Documents selected for analysis. School newsletters, Christian Brothers' documents, the Charter for Catholic schools in the Edmund Rice tradition
2. Interviews undertaken: Principals (primary participants), Executive Director Edmund Rice Education (secondary participant)
3. Focus group with Principals, Executive Director and Christian Brother representative
4. Researcher's observations and reflections

Table 4.2 Data Collection Phases

4.5.1 Semi Structured Interview

Within interpretive research, one of the most important sources of case study information is the interview (Yin, 2003, p. 89). Interviews are defined as guided

conversations rather than structured queries, a fluid rather than a rigid process and were an important method for collecting data in this study (Rubin & Rubin, 1995).

The predominant method for collecting data in this study was the semi-structured interview. This allowed the participants the opportunity to speak freely in an open but focused conversation between themselves and the researcher. In many of the interviews the dialogue was very much a conversation between practitioners who were sharing ideas and discussing issues. It was in essence "a purposeful conversation, usually between two people" aiming "to get information from another" (Bogdan & Biklen, 1992, p.93). The well developed relationship between the researcher and the participants was of assistance in getting to the nub of the questions and so allowed for the conversation to be both purposeful while flowing easily. This observation by the researcher concurs with Merriam who states that, as data is "nothing more than ordinary bits and pieces of information found in the environment" their use dependant solely on the interest and perspective of the investigation (Merriam 1998, p.96), so it could be argued that the data emanating from the dialogue around the research questions gave credence to the use of the interview for this research problem. In summary it can be argued that because a semi structured interview is designed to enable a conversation with a purpose to develop, to obtain direct quotations from principals about their experiences, opinions, feelings and knowledge, it allowed both the researcher and ultimately any readers of the study to enter into the other person's (the principal's) perspective (Patton, 1990).

Prior to the commencement of the data gathering, all participants were issued with a copy of the research proposal, a bibliography and the research questions.

Interviews were tape recorded and transcribed subsequent to the interviews to provide an accurate record of the conversations, then stored in a locked cabinet. Details of the interviews were discussed with the participants and were made available to the participants. Along with data gathered in the interview process, a copy of the other data gathering strategies were made available to participants in order to be true to the research proposal and to assist in the validity of the data gathered.

4.5.2 Focus Groups

Additional data was gathered using a focus group. In contrast with the semi structured interview, a focus group utilises a group to focus on a topic of common interest. Commonly, focus groups consist of 4-12 people who meet with a facilitator, often the researcher to discuss a particular topic, in a non threatening environment, with the goal of exploring participants perceptions, attitudes, feelings and ideas with a view to encourage and utilise group interactions (Wilson, 1997). For this strategy the facilitator was the researcher and the venue chosen was familiar to all participants as the group had already met regularly there. As well the interviews with principals had almost been completed so this was an opportunity to gather new insights into the research problem.

The purpose of this strategy was to use group dynamics to further understand the research questions and to exhaust exploration of the various perspectives held (Anderson, 1990). In theory, as participants answer questions, the responses spark new ideas or connections from other participants so providing mental cues necessary to explore the range of perceptions of the group (Krueger, 1994). The use of the focus group has several advantages, all of which seemed to apply in this instance. There were minimum disruptions to participant's work (the group was already meeting and this was part of the agenda); the opportunity was afforded for a variety of opinion (all participants gave input); meetings are typically enjoyed by the participants (comments by the participants seemed to attest to this), and are a highly efficient data collection strategy (Cohen & Manion, 1994; Patton, 1990).

One of the disadvantages of the use of focus group that became evident in this research was the composition of the group. Principals seemed more restrained in the focus group and this is possibly because members of the group consisted of principals and one Christian Brother and the Executive Director of schools. One possible suggestion for this is found in the organisational relationship that exists between the participants and might have militated against a full and frank discussion as occurred during the semi structured interviews.

4.5.3 Documentary Analysis

Information was gathered using school newsletters. These documents were chosen for two reasons; the first is their accessibility and the second because they were written by

the principal. Documents are described as artefacts, "Symbolic materials such as writings, signs, and non symbolic materials such as tools and furnishing "used in data collecting (Le Compte & Preissle, p.276). These artefacts are useful for their stability and integrity, particularly because "the presence of the investigator does not alter what is being studied" (Merriam, 1998, p.126).

For a qualitative study into ethos and culture in Queensland Christian Brothers schools, documentary data was useful because documents ground an investigation "in the context of the problem being investigated" (Merriam, 1998, p.120) that is within the schools in the study. In addition if one uses the notion that good data collection is guided by "questions, educated hunches and emerging findings," (Merriam, 1998, p.120) then documents such as newsletters are a useful means of searching out such questions and so afford one means of understanding the values that a principal considers important. This supported the other data gathering strategies to further understand the research problem.

Documentary information is likely to be relevant to every case study topic" (Yin, 2003, p.85). Initially, this study intended to consider a variety of documents including the histories of the selected schools, formal policy documents, and documents either written by the principals themselves – speeches, newsletters and academic publications or transcripts; however this was considered to be overly time consuming and so because of my understanding of schools, the newsletters written by the principal in final term of the school year were chosen.

The researcher's role in finding relevant documents hinges on the ability to think creatively and to ask many different questions related to the research problem (Sellitz, Jahoda, Deutsch & Cook, 1959). This coupled with an open mind can it is suggested, "Lead to serendipitous discoveries" (Merriam, 1998, p.121). However, documents used needed to be closely scrutinised to ensure both authenticity and accuracy. Such questions suggested by LeCompte and Priessle (1993) as, "What is the history of its production and use? How is its use allocated? Is its selection biased? How might it be distorted or falsified?" led to the decision to utilise newsletters.

This proved to be a useful and accessible source of data. The schools in these case studies use both hard copy and electronic means to make newsletters available to the

wider community. Newsletters are significant public documents providing more than mere information; they are also one avenue to understanding a principal's view of significant features and events and a principal's priorities, assisting in understanding what principals promote and, from this, conclusions as to the principal's priorities can be reached.

The rationale behind choosing term four newsletters was important. As the researcher is also a principal with the knowledge of the school year that this implies, it seemed sensible to use a time in the life of the schools where many significant events occur. During this time older students graduate and new students are welcomed for the following year. It is a time for farewells, awards evenings, prize giving ceremonies and celebrations of the Christmas season. It is also the point in time when the student leaders for the following year are chosen. The wide variety of activities which take place in this term also allows for an exploration of what values might be given precedence over others, especially in so far as it allows the principal to comment on noteworthy events in the life of a school.

For the purposes of this research project, data were analysed using the following categories: Articulation of values, Affirmation of the community, Formation of the community and Information generation. The transcripts of newsletters were coded according to these categories and then a graph generated to illustrate the percentage of data in each category. These graphs are included at the end of each case study and indicate what each principal considered to be important to privilege as leader of their community.

In an interpretive study such as this, documentary data is particularly important for its ability to ground an investigation in the context of the case. Analysis of this data lends "contextual richness and helps ground an inquiry in the milieu of the writer" (Guba & Lincoln, 1981, p.234). So the collection and analysis of college newsletters ensured that the uniqueness of this group of schools was maintained and grounded in the "real world" (Merriam, 1998, p.127).

4.5.4 Reflective Journal

The final "method" that has been used in the data collection process is the reflective journal or fieldwork journal; an introspective record of the researcher's experience in the field (Merriam, 1998), used later in the various data collection stages to reflect upon and analyse data. The advantage of a journal is that it provided me as the researcher with the opportunity to reflect on data, while examining data for themes or development of issues (Stake, 1995) and as the researcher was the primary instrument for collecting and analysing data, thus becoming a participant in the process (Dey, 1993).

Because this research is sited in the constructionist epistemology, a reflective journal has an advantage for the researcher because it will provide additional data, the "thick description" to enable the reader to generalise about the research question (Stake, 1995). In this particular study where as the researcher I am also a principal in a Christian Brothers' school, the responsibility to continually assess and analyse data for bias is important throughout the whole process of data collection and report writing. This paradox of the interpretive researcher, to be sensitised to the experiences and meaning systems while simultaneously aware of one' biases and preconceptions (Maykut, & Morehouse, 1994), provides a challenge which may be militated against by the use of a reflective journal.

As part of the reflective journal, I write a daily memo to the staff at the college where I am principal. These documents have been collated and were used as part of the reflection process that accompanies research of this type. They were useful in providing me with insights into the context of this particular group of schools. These memos are stored as for all data in this research process.

4.6 Data Analysis

The primary purpose of analysing data is to understand the research problem in order to gain greater insight into the problem being researched (Taylor & Bogdan, 1998), and to make sense of the data that has been collected. Both processes exist in tandem, so analysis occurs simultaneously with data collection and so is "recursive and dynamic." This distinguishes qualitative research from other research (Merriam, 1998, p.155).

Case studies by their nature generate much data so, it is the role of researchers who use case study to: prepare and organise data, explore the data, describe and develop themes, represent and report findings, interpret findings, finally validating the accuracy and veracity of findings all in tandem with data collection (Creswell, 1998). This process of necessity creates much data which needs to be condensed into meaningful information in an organised manner.

Making sense of data requires a systematic process. This has not been a linear process however, because the data collected and the subsequent analysis of data is not always sequential. Figure 4.1 provides the process used illustrating the simultaneous and iterative nature of the analysis process.

INTERACTIVE PROCESS OF DATA ANALYSIS

Data Collection

Data Display

Reflection on Data

ITERATIVE   **SIMULTANEOUS**

Data Coding

Data distillation (reduction)

Generation of Themes

Story Interpretation

Conclusion and Report

Figure 4.1 Analysis of Data
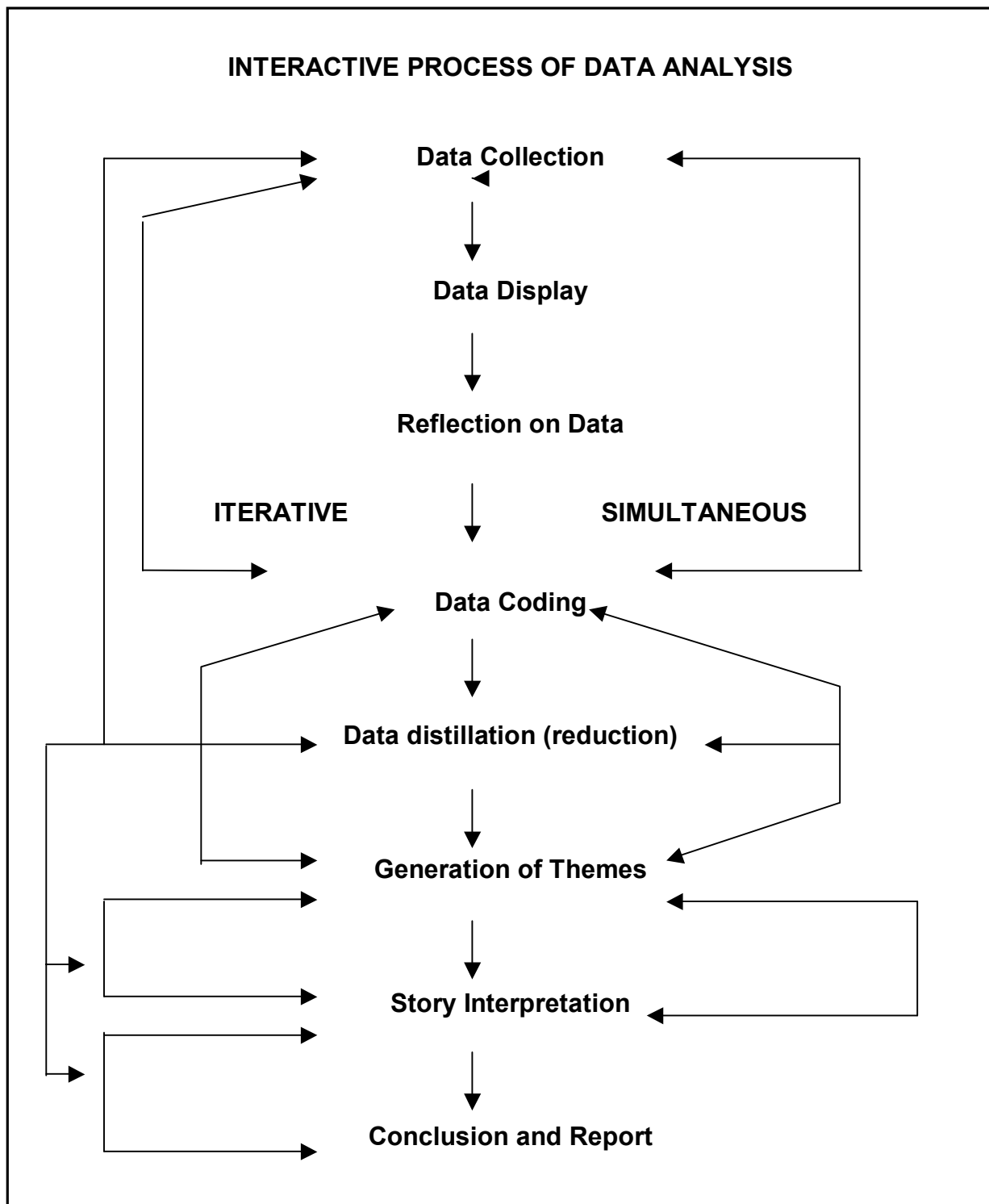
Because case study research produces large amounts of data that require systematic analysis, it is important to analyse the data carefully in order to determine its usefulness for the research problem. In this study the data generated was analysed using within case analysis, where each case is treated individually, and then using cross-case analysis to generate a story across the nine schools in the study. This ensured that a

complete understanding of the research problem was reached (Merriam, 1998). All interviews for the study were taped and I made notes during the interviews. As soon as possible after each interview, the tapes were transcribed and I began to look for significant statements or annotations in order to determine whether patterns were developing (Bassey, 1999, p.70). The following table from Principal AB illustrates the categorisation process.

Principal AB responds to Research Question 1.
When I think of the Edmund Rice ethos, I automatically go back to the Gospel story. Where the heart of it is, and ultimately the heart of the Edmund Rice Story, is the Gospel story. It makes no sense to look at it outside that context. In many ways Edmund was not just a prophet to the world- more importantly he was a prophet to the Church. To remind the Church what was essential to its story and to the Gospel story. A calling back to a sense of liberation, a journey to discovering that God is found in the authentic human being; a sense of wholeness, if you like wholeness in the authentic human being. We live in a world that attempts to put labels on people, to put them in categories; whether this is the leper or the tax collector. This Christ character walks through the world and sees it differently. Just sees the authentic human being and names it and loves it as such. Those who live at the other end of the label, those who benefit from those labels by oppressing people, and see themselves as somehow above that. He takes them on and challenges them and brings them back down to the real stuff. In many ways, Edmund was not just a prophet to the world – more importantly, he was a prophet to the Church. To remind the Church what was essential to its story and to the Gospel story. The message is that what unites us as human beings is far more real and far more important than what divides us.

Table 4.3 Example of Data Categorisation

This excerpt from case study contains a number of themes. I observed that Principal A was suggesting that the ethos is based in the Gospel story; Edmund Rice was a prophet to the Church, Liberation for those marginalised and oppressed; and the commonality of humanity. This raised themes of Liberation, Diversity and Inclusivity for all and Right

relationships. This process ensued for all principals in this study which allowed for the "thick description" (Stake, 1995) and the "contextual richness" (Guba & Lincoln) of each case to be presented and analysed.

Over time as the interviews were replayed and transcripts were reread along with the annotations made throughout the interviews, themes began to emerge. These themes were followed up at appropriate times with each principal and these were cross-referenced with the newsletter analysis, personal reflection and transcripts from the focus group. I also made a point of keeping note of quotations that were atypical. These were then transferred to notes which I arranged and rearranged on a series of boards as the themes emerged. It was by visiting and revisiting the data that the topics emerged, thus distilling the data into themes as the table on the following page illustrates.

Research question 1	Initial themes	Findings
Principal 1 • Educating without the categories • Finding God in the authentic human being • Keeping us on track • Challenge of the ethos is found in the school culture – sense of superiority	• Providing Values based education; Values are Catholic values; Value deprived students need to be taught these values	• Values based education • Liberation • Diversity and Inclusivity • Found in right relationships • Developing community • Excellence in teaching and learning
Principal 2 • Ethos is the key principle of relating to the poor and marginalised in the broadest • Based on right relationship and the importance of maintaining those relationships • Appropriateness of the curriculum which encourages excellence • A clearly Catholic direction	• A call back to the liberation in the Gospel story: God discovered in a sense of liberation from oppression and labels; the poor and marginalised in its fullest sense	
Principal 3 • There are needs in society and the ethos is about looking outward to answer those needs • In this context needs are around value deprived children • Ethos is about sharing with others in financial need • Challenge of the ethos for elite schools is to provide values based education around spiritual values and to provide a spiritual journey.	• Ethos is about diversity and inclusivity; Education without the categories; Ethos is about including all especially indigenous students	
Principal 4 • Three elements, dignity liberation and education for relationships • Christ is in every person • People matter.	• Ethos is in personal spirituality and social justice; ethos is socially just caring relationships; ethos is based in right relationships; dignity, liberation and relationship; ethos is about caring; evangelisation through education and caring	
Principal 5 • Ethos is the vision the dream and the story. • Ethos is inclusive • Ethos should reveal a strong bent for social justice and caring	• Ethos is a well developed sense of belonging and community; ethos is realised in a welcoming community; ethos is in community.	
Principal 6 • Ethos is centred on community a welcoming valued place. • Social Justice is secondary to community • The ethos of social justice is secondary to development of community and the relationships in that community	• Ethos is found in excellence in teaching and learning; meeting society's needs learning and financial.	
Principal 7 • Ethos is about inclusion and acceptance of all • Looking for the poor whatever background • Ethos is in evangelisation and the experience of God • Ethos is about diversity in its totality		
Principal 8 • Essential to ethos is the nurturing of right relationships • Ethos is seen in three stories; the Jesus, the Edmund and our story • Ethos is about developing strong values to counter declining church practice • Ethos is about the capacity to change and grow		
Principal 9 • Ethos is the moral and ethical responsibility to care for those in need. • Ethos was initially found in the person of a Christian Brother • Ethos is not found in power relationships		
Principal 10 • Ethos is a complex concept • Question of whether it has been recently invented • Identity resided in the Brothers now it is the role of the principal to identify the ethos • Ethos is about personal spirituality and social justice • Core value is a passion for the school and the sense of belonging and community • Single sex emphasis on mateship and loyalty • This ethos can be seen in a negative light, may be unhealthy and counterproductive		

Table 4.4 Distillation of themes

In preparing data for analysis a coding system based on the research questions has been used to enable data to be categorised. By looking for patterns in the data, categories came to be established to direct interpretation of data and develop generalisations (Creswell, 1998). Full transcripts of interviews and other documents were analysed then coded accordingly, subsequently stored and archived in a safe location.

4.7 Consistency and Trustworthiness

Researchers have concerns in ensuring their research is valid, ethical and reliable (Stake 1995). The key to ensuring that research is authentic lies in the organisation of the study, the way data is collected, analysed, interpreted and findings presented. It is integral to the process that occurs throughout the data collection, analysis and report writing of a study, and then later to the standards as criteria imposed by researcher and others after a study is completed (Creswell, 1998, p.194).

To guarantee accuracy, a variety of research methods provided converging lines of inquiry to support the validity of the research, assisting in ensuring that the conclusions were convincing and accurate (Yin, 2003, p.98). This study utilised interviews, focus groups, document analysis, and research journal to develop converging lines of enquiry or triangulation. Triangulation addressed the potential problem of construct validity because "multiple sources of evidence essentially provide multiple measures of the same phenomenon," (Yin, 2003, p.98) so allowing for multiple perspectives on the phenomenon, the Edmund Rice ethos in Queensland schools, to be explored in this case study.

One of the issues for the researcher in any case study is the problem of bias. This is a concern for this study because the researcher is also a principal. To militate against this difficulty, "Peer Debriefing" (Guba and Lincoln, 1985) was used. This concept of using a colleague to critique both the data and analysis of data is to assist in ensuring that any bias that might occur because of the professional and personal relationship with the participants is held in check. As well by using member checks (Stake, 1995) in which the participants in the study examine rough drafts of their interviews, the researcher used a process of verification and confirmation of the data thus minimising any bias.

However, because the research is designed to develop understanding of the problem and to neither prove nor disprove an argument, then this bias is not an issue.

Finally the use of an appropriate audit trail (Guba & Lincoln, 1985) contributed to the validity of this particular case study. Resulting in a well ordered case record, this trail guaranteed that the documentation resulting from the data along with the process of data analysis was collected and analysed systematically. This documentation allowed the reader to understand the process of the research and "judge the trustworthiness" of the outcomes (Guba & Lincoln, 1985 in Maykut & Morehouse, 1994).

4.8 Ethical Considerations

This research was conducted in accordance with the policies of the Australian Catholic University Research Projects Ethics Committee. Both research sites and research participants operate under the auspices of the Queensland Province of the Christian Brothers so approval from the Executive Director of Edmund Rice Education the Provincial Leadership Team of the Christian Brothers was both sought and given.

Participants in the case study were assured that their participation was on a voluntary basis and that they were able withdraw at any time. Confidentiality was assured and protocols were put in place to ensure that both individuals and school contexts will remain anonymous. Informed consent was requested by letter. The dilemma for both researcher and participant lies in weighing the risks involved; however, as Patton (1990) points out, the researcher's task predetermines the stance which is "first and foremost to gather data, not change people" (p.354).

4.9 Summary of the Research Design

Given the purpose of this study, the research design must be capable of guiding the researcher to assist the participants in the research process to reflect on and explain what they perceive the Edmund Rice ethos to mean, and to describe the ways that they develop ethos in their particular cultural contexts. It must also attempt to research in such a way as to enable those leaders to explain what their perspective is. Because literature indicates that principals through their values, beliefs and practices exert influence on school culture (Shaskin & Shaskin, 1990, 2003; Martin, 2003), so it was appropriate that the research design took notice of this group's perspective. The

thinking underlying this research finds its rationale in the imperative to understand what principals' perceptions of ethos are and to explore how they develop an appropriate culture in their unique and differing school contexts, with a view to exploring whether their schools' cultures were authentic to the vision of the Founder, Edmund Rice.

Consequently, the rationale behind the research lent itself to an approach which allowed the researcher to explore what meaning that ethos had for this group of school leaders, subsequently assisting both the researcher and the participants to gain sense of and construct meaning in their experiences as leaders in these schools (Crotty, 1998). In essence the Constructionist epistemology is congruent within an interpretivist approach grounded in Symbolic Interactionism allowing for the opportunity to understand how principals in Queensland schools perceive the Edmund Rice ethos through this research process.

4.10 Overview of the Research Design and its Relationship to the Research Questions

The following table gives an overview of the research design and the research questions.

Research Question	Phase of Research Plan	Data gathering strategy	Source of Data
Q1: "What do principals consider are the essential features of the Edmund Rice ethos"?	Phase 1-4	- Focus Group - Documentary analysis - Semi structured interviews - Reflective journal	- Primary and Secondary Participants - School newsletters - Christian Brothers documents - Researcher's notes
Q2: "How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"	Phase 1-4	- Focus Group - Documentary analysis - Semi structured interviews - Reflective journal	- Primary Participants - School newsletters - Researcher's notes
Q3: "What aspects of leadership do principals consider important in ensuring that the ethos of Edmund Rice is developed into an authentic culture?"	Phase 1-4	- Focus Group - Documentary analysis - Semi structured interviews - Reflective journal	- Primary and Secondary Participants - School newsletters - Christian Brothers documents - Researcher's notes

Table 4.5 Overview of the Research Design

The next chapter will present the findings that became evident in the data gathering process.

CHAPTER 5: FINDINGS

The purpose of this chapter is to present the findings that emerged from the exploration of how Queensland principals understood the Edmund Rice ethos and the ways that they ensure that this ethos is developed into an authentic school culture. These findings are presented in the form of a series of case studies designed to allow each participant's unique perspective to be presented in an attempt to shed light on the research problem.

5.1 Introduction

Data were gathered using semi structured interviews, documentary analysis and a focus group session. In the data gathering process nine present and one past principal in Queensland Christian Brothers' schools were interviewed along with the organisational leader of Edmund Rice Education Queensland. As well, a focus group consisting of principals, a member of the Christian Brothers and the Executive Director of Edmund Rice Education was conducted.

The research questions that focussed this study are:

1. What do principals consider are the essential features of the Edmund Rice ethos?
2. How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?
3. What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic school culture?

The data gathered is presented in the following series of case studies using the participants' oral and written perspectives particularly from interviews but also from the focus group session as well as the data gleaned from newsletters. From the case studies, it is evident what principals' perspectives were, thus providing a basis for the discussion of findings in Chapter 6.

5.2 Case studies

5.2.1 Case Study A

"If the Edmund Rice ethos is about love, when do we say we've done enough?"

5.2.1.1. Contextual Aspects

The Principal for this case study is the principal of a regional boys' boarding school located in a rapidly expanding coastal region. When this research was undertaken, Alan Bartholomew (AB) was in his second year as principal having previous experience in leadership at other Queensland Edmund Rice schools.

The school has been operating since the Second World War. Its original intention was to provide quality education for boys from country towns, farms, and grazing properties who might otherwise be unable to access education. In the last decade or so, in response to changing economic conditions, the student base has expanded to include students from cities and Indigenous students.

5.2.1.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

In response to this question, Alan Bartholomew stated that he sees the ethos of Edmund Rice as a reminder of the Gospel story; a call back to a sense of liberation, which has, at its core, the person of Jesus who leads us to become authentic human beings. In his words, "When I think of the Edmund Rice ethos, I automatically go back to the Gospel story. Where the heart of it is, and ultimately the heart of the Edmund Rice Story, is the Gospel story. It makes no sense to look at it outside that context" Bartholomew goes on to further articulate the centrality of the Gospel story in his perspective of ethos. "In many ways Edmund was not just a prophet to the world - more importantly he was a prophet to the Church. To remind the Church what was essential to its story and to the Gospel story." Bartholomew defines the Gospel story as," A calling back to a sense of liberation, a journey to discovering that God is found in the authentic human being; a sense of wholeness, if you like wholeness in the authentic human being."

An integral part of this liberation journey, Bartholomew contends, is achieved when we admit that we live in a world that:

> Attempts to put labels on people, to put them in categories; whether this is the
> leper or the tax collector. This Christ character walks through the world and sees

it differently. Just sees the authentic human being and names it and loves it as such.

In such a world, Bartholomew goes on to explain, Christ seeks to liberate those who suffer under these labels while:

> Those who live at the other end of the label, those who benefit from those labels by oppressing people, and see themselves as somehow above that. He takes them on and challenges them and brings them back down to the real stuff. In many ways, Edmund was not just a prophet to the world – more importantly, he was a prophet to the Church. To remind the Church what was essential to its story and to the Gospel story. The message is that what unites us as human beings is far more real and far more important than what divides us.

Edmund Rice, Bartholomew suggests, attempted to make sense of his own world when he was confronted by the human condition following the death of his wife. According to Bartholomew this story has contemporary resonance:

> Translates into Edmund's time that here's a guy who, maybe through life experiences; through being confronted by the realities of the human condition, the passing of his wife. He is living in this world where he has benefited from these false distinctions of class and mixing with and realising that these people are authentic. The death of his wife confronts this reality that this is human condition. There is liberation for Edmund which he then shares, against the trends of the time, where he looks at people around him.

For Bartholomew, the fundamental element of Edmund Rice's early schools was their ethos of inclusivity:

> Stories of his schools were not just about the poor, it was about the middle class, the rich. It was for everyone. What he was opening it up to, were those who were prepared to be educated without the categories.

Bartholomew sees the transcendence of boundaries and labels as the core element of ethos:

> When I talk about the ethos, that's where it stands, at the Gospel story. And Edmund Rice is an example of the story and there are the trimmings and trappings that we sometimes distract ourselves with, let's get back to what's core.

We then moved to a discussion around the paradox that Bartholomew sees as inherent in our schools' cultures. He holds the view that all schools, by their very nature, "Live in two worlds." There is a sense of contrast because Edmund Rice schools are seen as better – "our school is better" than other schools:

> If you look at our schools you see the trimmings and trappings of a world that likes to divide itself up. Sometimes likes to say, we're somehow better than the person next door. But the journey of our faith tradition is what's core to it and what the culture of it is. Sometimes the culture is the thing that gets sidetracked.

Bartholomew is optimistic that ethos is still at the core of what an Edmund Rice school can aspire to become, "Our schools in their better moments remember the core message and this somehow breaks through boundaries and gets back to that core message of the Gospel. As well as being optimistic, he is also a realist:

> I can describe it as, you've got to be realistic, there's going to be a lot of sin, a lot of badness in our culture, but somehow if you look at the history of it, there is if you like this sacred thread of that ethos, that is somehow hard to name but you know when it's hit you, has kept it on track.

For Principal AB, the essential features of the Edmund Rice ethos are found, firstly in the person of Jesus and his Gospel teachings, then in the person of Edmund Rice. From Bartholomew's perspective, Edmund Rice and his particular story serve as a reminder a core belief, that God is found in the authentic human being. With this perspective in mind, AB sees the ethos of Edmund Rice realised when liberation of the individual occurs. This liberation occurs by being inclusive and by ensuring that no one person benefits at the expense of another. AB recognises that keeping this ethos at the forefront of his thinking is a means of remaining authentic to the original Gospel message. This, he recognises, is somewhat problematic when some "successful" Catholic schools develop a sense of superiority to those that are considered less successful from a broader societal perspective.

5.2.1.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

At his particular school, Bartholomew sees the ethos as being realised in an authentic culture in a variety of ways, describing "practical examples of where the ethos drives the work". One "critical and practical example of what we're trying to achieve" is in Indigenous Education. As principal, Bartholomew has actively encouraged the enrolment of a large number of Indigenous students. He has been working towards the development of a culture prepared to accept Indigenous students into what was traditionally a predominantly Anglo-centric culture.

Bartholomew admits that this has not been an especially easy task especially given the traditional population of the school and so it has required a planned approach. He contends that it's:

> Not just about getting the structures in place to enable Indigenous students to feel at home in the place. It's also about educating the community to a sense that it is our inclusiveness that is our core feature of the community and that is something to celebrate.

Another way that ethos becomes a reality in a school's culture is by judicious care of budgetary and financial facets of the college. He sees himself as a good financial steward though he understands that this is not always easy. It is a strategic approach which takes into account the school culture as a whole:

> It is done through the language we use. It is done through the way we celebrate the story. It's done through the hard stuff making sure that we are sensible stewards. We hold ourselves up to review and test ourselves hard against that ethos; it's sometimes hard. There is that mongrel element of leadership that can be difficult to manage.

Bartholomew recognises that his role as strategic leader will require renewal of the school community and with renewal comes discomfort as the community changes. "At our place we're in a process of renewal. We are asking the hard questions about culture and I think it's been liberating for the community." Bartholomew admits that while, "Initially it was a shock. People are now understanding that there is an authenticity that is actually making us a better school."

For Bartholomew, ethos is not ephemeral, but instead is a concrete or core element linked back to everything that takes place within the school culture in its broadest sense.

He is, however, aware of the tension that exists in a "culture of inclusion" and is pragmatic enough to recognize that "resistance is real":

> One of the tension points is that sometimes, when we want to be authentic to a culture of inclusion, it means that you take risks that might alienate some sections of the population who don't want so much inclusion and the change. If the vision is worthwhile and you convey it very well then people are captured by it and get excited by it. They know that it involves risks but they will talk the language with you and well you know they have caught onto it.

In contrast, he identifies that:

> For others it's hard work. There's a fear that somehow by doing this stuff that we will bring down the school and it will lose its good name because we're really meant to have this reputation.

For Principal AB, the way he ensures that ethos is integral to culture is by recognizing the inextricable link between core values and school culture and then acting to make this link a reality. He does this in a strategic manner and in a holistic way. His contention that ethos is realized in an inclusive environment has meant that he is committed to actively changing his school until it becomes authentically inclusive. He has done this by the active enrolment of Indigenous students because of his conviction that all young people are entitled to an education, especially those marginalized by race. Inclusion is core to being an authentic Edmund Rice school in the 21st century and while AB recognized that he was risking community concerns still undertook a planned process of cultural change. He is aware that tension and fear of change need to be managed through a clear articulation of the vision and conveying the vision to the community.

5.2.1.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

As principal, Alan Bartholomew sees his role as one of change agent. It is crucial he believes that for a culture to be "authentic in the Catholic school sense" then the school will need to meet the needs of parents, but also to change them "in line with the ethos". "It goes back to a great line by Robert Fitzgerald. He said that an authentic Catholic school exists not only to meet the expectations but to change those expectations." This

however is not an easy task and he speaks realistically when he likens the role of the principal as "the tightrope that you walk, you know where you've got to go", the challenge or "rope" is to be an inclusive school while pursuing quality education that both meets and challenges community expectations. An authentic education can only be achieved, he contends, through a cycle of reviewing "teaching and learning, using our resources as best we can to liberate students to meet their needs". In a statement which seems to summarise this perspective he asserts that:

> Part of the review process is looking at the way we are doing the teaching and learning stuff as best we can. It's not about making ourselves feel good, at the end of the day it's about providing the best quality we can with the resources we have to if you like liberate every student in the school.

This is because this principal's reflections on the quality that marks an Edmund Rice school is the care of students and for this principal here is a real commitment to this:

> If you are an Edmund Rice school, you start student centred. You start with well what have we got and how do we work with them to give them the best opportunities in life. It's not this is what we are and this is how we operate and if you don't match up kid - move out. We work from the other end. We say, "You're here. You're part of the family. These are your needs. How can we best make that happen for you?"

The liberation of students is only part of the role of the school. As AB observes, schools exist to develop a sense of community and it is an essential part of leadership to develop this. One significant tool which can be used is the school newsletter and in his view is a powerful tool, "Anytime you have a chance to communicate with parents is a chance to link back to the vision and get them to see it. Every newsletter is a form of evangelisation with parents. Every opportunity is a chance to do it."

This vehicle for evangelisation of the whole community was evident, AB relates, in his own family's crisis period when a close family member was ill. When AB reflected on the event in his newsletter, he described the help he and his family received as a response to their needs as "magic and people came forward like steam rollers" to give assistance to him and his family – a true Gospel experience. "In the newsletter I linked it back to what does define a Catholic School, maybe it's undeniable but somehow in that notion of what does it mean to be the Body of Christ." He reflected that this experience

showed that community in this context is "not top down but spread throughout the whole community". This is essential he reflects if people are going "to catch the vision" and authentic leadership is both "critical and crucial to this".

For authentic leadership to be created, there must AB asserts be an invitation for all to be involved in the process. This is because in his view, leadership can be created as a culture and at best is "a dynamic spirit that floats around the organization". The role of the principal in this process is then:

> What it means is, if I'm doing my job then I'm a steward of the community but at the same time I'm inviting and empowering my team to share their wisdom as part of the decision making process.

But this role is not just limited to the principal. It is essential that all are involved in the whole process. It is important to have parents as part of this process, "When you invite parents in to be part of the decision making process then this is a critical element if it's going to be sustainable."

When reflecting on the basis of leadership AB stated that in his view the starting point is a belief in authentic human beings. "It's pastoral. If your starting point is a belief in authentic human beings then you start with the presumption of the goodness of people and the worthwhileness." He gave the example of the development of the school in the area of Indigenous education and explained his leadership as encouraging teachers to be part of this process:

> If they see their role as, I'm not the jug pouring into this mug, but I am a leader of a team in my classroom. Then it's a partnership with the students. That culture of leadership, it's authentic, it's critical and it's prepared to ask tough questions.

Once the issue was named, a consultative process involving teachers and the rest of the community worked towards acquiring the funding to support Indigenous students.

In measuring whether this programme or others like it succeed, AB looks at two indicators, the language the community uses when talking about the students and whether students are encouraged to remain as part of the college in spite of difficulties. All indicators at this stage, while anecdotal in nature, show that the process is working and the "gift of ethos" will be articulated and people will see strategically "how it all fits together":

The gift that I bring is to be able to think in the broadest sense in terms of the big picture, and to both articulate the ethos in terms of a strategic level, how it links together, so that people can see the jigsaw and see how our pastoral care aspect, to our formation aspect to our spiritual aspect, to our celebration aspect to our curriculum aspect.

When reflecting on leadership in developing ethos and culture in this broad sense, AB sees the role of the principal as being a prophetic leader by naming "our ordinary experience" and placing it in the big picture context. He finds that when he does this the day to day work becomes even more powerful:

Element of leadership that is prophetic in its most constructive sense (is) an ability to name our ordinary experience that we battle with every day and place it into a big picture and that suddenly makes the day to day work powerful.

The complexities of leadership are highlighted by Principal AB. He sees leadership as holistic, encompassing both spiritual and prophetic elements in the first instance but moving across all areas of school life by being student centred. AB believes that the communication of his vision is crucial along with consultation with all stake holders. Authenticity will occur when the community understands the vision, is part of the process of cultural change and is then able to understand its application to a particular element of school culture.

5.2.1.5 The Charter for Catholic Schools in the Edmund Rice Tradition

The role of the Charter and its impact on schools was explored and from his perspective, AB considers that the Charter, "is not kicking off a new movement. It's trying to put into words what people have been doing and grappling with." He went on to say that:

I was fascinated when I read the 11 Cultural characteristics. All of which I could agree with. For most Catholic schools and Catholic Schools in the Edmund Rice tradition see the Charter as something to aspire to, its values

AB has a real concern about the way the Charter might be used:

The fear I have is that people might start using the Charter and the 11 Cultural Characteristics in a prescriptive fashion. We can tick the box in the Pharisaic tradition.

The Charter at best he contends is a valiant attempt to put words around a dynamic spirit that is flexible and responsive:

> It's flexible and responsive. Let's face it. I don't go in with a rule or a set of answers to all problems. I go in there with an understanding certainly of our policies and all that but also our values and given that in situations, at times we're working strategically to get ahead of the game. Most of our life is dealing with real life situations as they emerge. You are somehow blending all those experiences to give a fitting response that sits well with the Gospel. You can never be formulaic. It's not to put down the Charter. It's understood in the context of the story, the Gospel, and then it kind of makes sense, knowing that it will always be an imperfect expression.

In a useful metaphor to explain the relationship between the Charter and the reality of the school context Bartholomew used the images of the territory and the map:

> It's a bit like the territory and the map. If the Charter is the map, it's not the terrain. It can only ever be a rough approximation. It will never be perfect. As long as we have an understanding of this, the Charter can be used to guide to reflect to challenge ourselves, to celebrate our achievements.

He believes strongly that as Edmund Rice schools it's essential to be guided by the Charter:

> But not to get so locked into it that we are either limited by it or, I'd hate to get to that point when we are almost Pharisaic, I've been able to tick off the 11 Cultural characteristics, we've done enough.

He discerns that we will never be able to say our job is completed because:

> You can never say you've done enough. The core message is that love is more demanding than the law, so if the Edmund Rice ethos is about love when do we say we've done enough.

Principal AB sees the development of the Charter in somewhat ambivalent terms. While he is supportive of the need for such a document, he would not be limited by it. The metaphor of the terrain and the map gives clear indication of his concerns and offers a very useful means of understanding his perspective. His point of view raises some concerns about how the Charter might be used. His holistic perspective is based very clearly in Gospel values and the ethos of Edmund Rice and these are the touchstones of his leadership.

Newsletters: Case study A

Prior to interviewing AB I undertook an analysis of newsletters for the final term of the school year. The subjects that were evident during our conversations, for example, the Strategic Plan and School Review were mirrored in his newsletters and it was obvious that these documents were an important vehicle for community development. AB's newsletters were lengthy taking two to three A4 pages on average compared with other cases in this study. One explanation for this length was that this paper was sent to country families as well as local students and was an important opportunity to communicate with the total school community.

When he writes, AB uses a conversational style and makes use of personal pronouns "I, we, our, us" to create a sense of belonging. Students are referred to as "our Seniors" and the college as "our College". As well AB makes use of metaphors and analogies to make a point. Sport was used as an analogy to focus on studies, "The main game is in the classroom" while students were encouraged to "keep on track as the year isn't over yet" This analogy was further developed as not only a means of understanding but as a process of formation of the community:

> As an athlete knows so well, success or failure cannot be determined till they cross the finish line. So it is with our students as they strive to attain the academic goals they have set for this year. There can be no winding down or slowing down the pace.

Another use that AB makes of these documents is to celebrate and affirm community and individual successes. Staff members are affirmed for their personal and professional achievements while those in need have prayers offered. Students are named as individuals or as group members and their successes affirmed and celebrated. Whole community activities such as Awards Night were praised as part of the overall success of the year. While on the surface such comments may be seen simplistically as opportunities for celebration, a closer reading reveals that AB utilizes this opportunity to articulate the values that he considers significant:

> We are a rich community from varying backgrounds brought together by a common story, a common faith and a common commitment to make a difference. As a Catholic school in the Edmund Rice tradition, I firmly believe that it is our strong sense of family, our acceptance of difference and celebration of diversity

that are the key features which define us as a gospel community. We can never forget that at the heart of the Edmund Rice ethos is our calling to be inclusive.

AB uses the newsletter to keep the community informed about changes that are mooted. Changes in policy and practice are explained and reasoning which underpins these initiatives is put into the public arena. One example of this is the outline of reviews for the following year and the process that will be used. He recognises the concerns of the community and attempts to allay their fears by articulating his accessibility, his openness to discussion and the values on which his decisions are based:

> Loyalty and community are important to me and are fundamental to the College. Nothing should be allowed to proceed that would threaten our sense of community or disregard the loyalty of staff. However looking at ways to structure our organisation to ensure that we operate effectively, safely and offer staff appropriate training and career options are just as important.

An analysis of newsletters confirms that, for AB, Articulation of values and Formation of the community in these values, underpin his communications. His emphasis confirms that he is a leader who is a committed change agent who sees his role as ensuring that his community is actively informed and involved in the change process. The following graph outlines the analysis of these documents in the areas of Articulation of Values, Formation, Information and Affirmation.
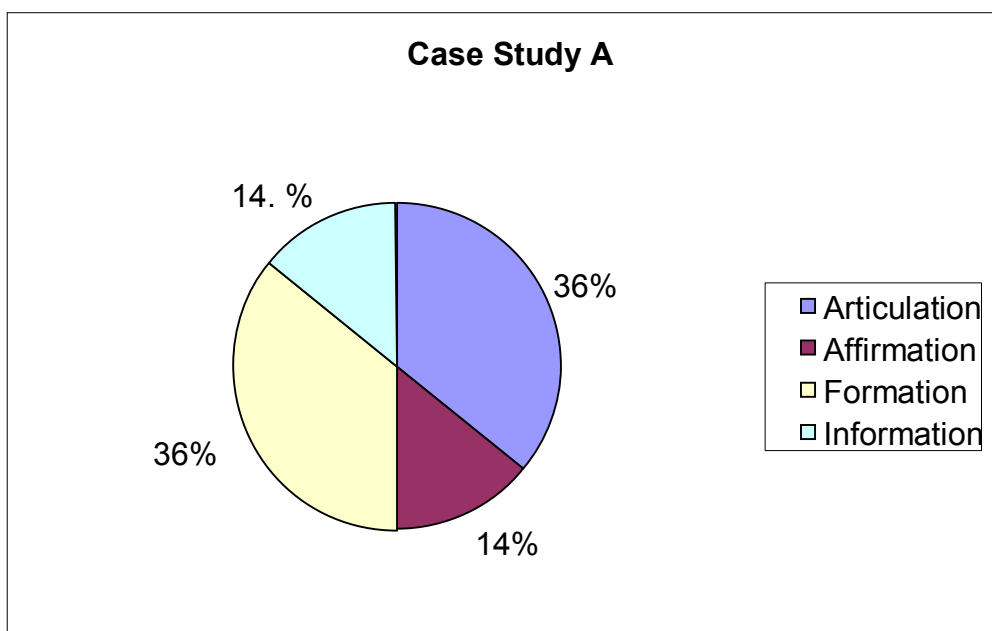
Figure 5.1 Case Study A

5.2.1.6 Conclusion

From interviews and newsletters it is possible to describe how this particular leader perceives ethos, culture and leadership in his unique context. There is a passion for the work that he does in the school and this passion is combined with a clear direction that is informed by the Gospel and the work of Edmund Rice. Some of the changes that he has implemented have been courageous, one such example is the enrolment of Indigenous students, and another is the review of school programmes. There is a sense that while he realises this, he considers it important that this cultural shift takes place. Alan Bartholomew is a realist and he is under no illusion that the work that he is undertaking and his Strategic Vision is a "road well travelled", however this does not impede his direction or his willingness to do the work that is necessary for the achievement of this direction. He does his work as school leader with a clear conviction that his role is that of cultural change agent within a prophetic leadership paradigm.

5.2.2 Case study B

"For me the ethos is a scaffold and a reference point and a bench mark. If you don't have a reference point you can really get lost!"

5.2.2.1 Contextual Aspects

The principal for this case study is the leader of a boys' college is located in the northern suburbs of Brisbane. When this research was undertaken, Charles Dean, (CD) was in his fourth year as principal having had extensive experience in Queensland secondary schools. This is his first position as principal in a Catholic School in the Edmund Rice tradition

The school is one of the oldest Christian Brothers colleges in Queensland and was founded in the late 19th century. It has a long and well regarded history and currently is offering Catholic education to day students from Years 8 -12 and boarding for boys in Years 5-12. The college has undergone extensive development over its long history and offers students a wide range of educational, cultural and sporting experiences in a day and residential setting.

5.2.2.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

When asked this question Charles Dean stated that he sees as the key "principles" of the Edmund Rice ethos to be found:

> In relation to the poor and marginalised and broadening the definition of poor and marginalised. It relates to those who are marginalised through race culture religion through socio economic status, whatever. That's one tenet.

He then moved on to the basis of these principles as he sees them, "based in right relationships and the importance of maintaining those relationships. Dean articulates that for him the context of ethos is paramount. He perceives that there is real importance in ensuring that the education offered at his school can be described as excellent, "I think that the notion of excellence in learning and teaching is paramount for me. It's in the notion of appropriate curriculum." He goes on to explore this theme further by reflecting on the need to have a clearly Catholic direction:

> It's probably more Catholic than Edmund Rice; but that's part of it; the place of Christ in the school and by association Mary. These are the sorts of things in a broad brush sense that I would like to see; the Gospel values, the whole bit.

For Principal CD, the ethos of Edmund Rice is based on the key principle of relating to those who are poor and marginalised in a variety of situations. At the heart of this ethos is the tenet that development of positive relationships should, as broadly as possible, be the focus, all the while keeping in mind the real purpose of a Catholic school, that of providing values based in the Gospel and the teachings of Jesus.

5.2.2.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

Because I wanted to explore these tenets and look at the effect of ethos on school culture I asked, "Where would you see Edmund Rice smile if he were to visit this school?" He responded at length making reference to the multiplicity of groups represented in the student body:

He'd smile at the range of students we had and he'd smile when he found out why they were there. This relates to the kids who are there because their parents can't afford it this year and we have made arrangements for them to stay.

He explained this further when he referred to instances of, "Parents falling on hard times, parents splitting up, that sort of thing" and the schools response. In making reference to the ethnic diversity of the students, he stated that Edmund Rice would:

Be happy because he would see kids who are refugees, he would see the Sudanese, the kids from Timor; the Timorese are still here, we look after them still. He would see a whole bunch of Aboriginal kids who are now here from the Gulf, 7 or 8 of them are in Year 8 this year. Kids with a reading age of 6 or 7 but are here. He'd be happy with that.

As well as being available to students from differing ethnic backgrounds this school makes its education available to students from low socio-economic backgrounds:

Also he would be happy that there are kids from places, (he named a suburb with a reputation for disadvantaged families), who have been referred by a Catholic priest.

This variety in student population is significant for Dean in terms of practice of the ethos especially as a Social Justice issue. From his perspective, Edmund Rice, "Would be happy, because he would see that in terms of practice, he would see a strong sense of Social Justice." One which is realised in a culture which welcomes a diversity of students.

It is not just the diversity of the student population that would please Edmund Rice and indicate appropriate core values, for this leader it is the practice of every day Social Justice that is core to making a caring culture a reality. He describes in detail the activities that students are able to be part of across all grades in the school, "Years 8's picking up on Project Compassion and the whole range of fundraising activities for the 9's and 10's." He describes the visits of the students to a nearby lodge for disabled people and a retirement village where, "The boys are having afternoon tea with the elderly and playing with the handicapped kids. The older students in Year 11 have the opportunity to meeting with homeless people, and serving them breakfast across the road here, in their park." He gives a powerful example of Social Justice in action when he speaks of the students who work with the dying, and sees this as an indication of the principles or tenets he refers to:

He'd also be happy to see the bunch of Year 12's whom we've specifically trained to be with the dying. Every Tuesday, there's a bunch of Year 12's who go to the hospital to work in the palliative care ward. They hold hands and the next week the people are gone!

It's not just in the extra curricular Social Justice activities that indicate a caring culture but also the school's curriculum structures that CD believes are indicative of the ethos. There is a commitment from him for the development of flexible structures to suit the needs of each student. This is he perceives is achieved by, "giving equal status to all parts of the curriculum, from giving equal status to kids who do OP or VET, there's equal celebration for those doing VET. In the management of students who find the going difficult, structures are flexible enough to be adjusted:

When a student demonstrates that they can no longer belong to our community, we would attempt to keep them by being flexible in our arrangements by getting them school based apprenticeships or by personal arrangements where kids come to school two days a week.

Acceptance and tolerance are two values that are apparent in the attitude of students to each other. Younger students who are having difficulty with their work would have Peer Tutoring, "The older kids helping the younger kids" is one example given. Students of non Christian backgrounds are shown tolerance, a fact which might surprise some given the school's predominantly Catholic population. There was one concern Dean had on his arrival at the school. This fear had no foundation as it transpired:

I was very concerned when we had only one Sikh. He turned up in his turban and I was concerned that someone might say something to him. This didn't happen. Even now when hats are compulsory; he wears only two colours of turban, the college colours and he wears a shade.

This has not attracted any comment from students and is seen as part of the norm.

I was interested to establish what the attitude of staff to this flexibility especially because the college is such a long established institution. Dean clarifies the "couple of mechanisms that exist" and describes the role that they play in ensuring that flexibility rather than inflexibility is evident:

First there's the Campus Ministry team. They are a group of teachers who meet once a fortnight. Teachers have to apply to be on this committee. They run the

social justice activities. They keep an eye on how RE is going. They keep an eye on liturgy and they also seek to provide the Edmund Rice lens.

He goes on to explain that this "Edmund Rice lens "is used to critique the curriculum side of the school:

The other group for cross fertilisation is the Curriculum team, another group you have to apply to be on. They are the teachers who have developed the curriculum plan for the whole school. They keep the Edmund Rice eye over that too.

While there are practices and mechanisms in place, CD is under no illusion that the work needs to continue. Two questions cause him to reflect. The first relates to discerning the characteristics of a graduate that Edmund Rice would want; the second relates to how a graduate might carry on the charism in a new Christian Brothers' sense. He confesses, "That's a work in progress. That's our core formation of students."

As in most schools much happens incidentally that contributes to the development of students. Dean refers to this as "a Formation of Students Plan". While this is not a written plan in the usual sense, Dean has in mind an unambiguous model for how this should happen:

I want to see there is evidence of a journey in the school and that there's some logic about the way in which we go and that there is some cross-referencing of the journey in the various elements of the school: the spiritual dimension; the educational dimension; the cultural dimension; the sporting dimension. That the kids can see that there is justice on the sporting field.

It is not just that the students at this school are able to see that justice is done. It is also, CD contends important that they are involved in teasing out what this might mean for them, "These are issues that we are discussing with the students on retreat." It continues to be, Dean contends, "A very complex issue", depending very much on "the articulation of the role of various people." He goes on to explain:

The various people who we focus on are the House Deans, PC tutors.
Paramount in their role is the Spiritual development of our young men in terms of charism and Gospel values.

However, these people are not the only ones with a role in student formation and Dean expresses some concerns that some of the tenets of a Catholic school have been gone astray:

> It's something that we really have to go back into. I've heard it around the school and when watching teachers teach, not all of them say a prayer at the beginning of a lesson so we've lost a bit of that. So it's a matter of going back and looking at how we are an Edmund Rice school; that we are a Catholic school.

As an all boys' school the issue of how women are included in student formation concerns Dean, so he has taken steps to resolve this anomaly:

> We've tried to make sure that the feminine side is acknowledged. We've done that by introducing House mothers. They are not women who have come to clean. They are there to provide a feminine influence. They are there in the morning when the boys go down to breakfast, they ask, "Is your hair tidy?" They are there in the afternoon when the boys come home. They have afternoon tea with them. And the language has settled down a lot.

Another important element in making the ethos a reality in this school lies, Dean perceives is in the formation of staff:

> In terms of staff, teachers being aware of the Edmund story, within the context of a learning environment that has the hallmarks of excellence in both teaching and learning.

I was interested to unpack what metaphor that CD might use to describe ethos. His response indicated that for him the Edmund Rice ethos has three elements:

> For me the ethos is a scaffold and a reference point and a benchmark. If you don't have a reference point you can really get lost. It's like the school motto; it only has meaning in terms of something else. Gospel values have more meaning when we go back into the Edmund Rice story. It's really critical for me to have a reference point.

Principal CD believes that the key to ensure that ethos is authentically embedded in school culture is through an emphasis on appropriate formation. Formation is a whole school activity which results in a culture that pervades both curricular and extra curricular areas. Staff and students are actively involved in this formation and there is

an emphasis on careful selection of appropriate staff, staff who are understanding of the school culture. He emphasises the importance of women for their contribution to the formation of the young men in this school with the recognition that flexibility is important in realising each young man's potential.

5.2.2.4 The Charter for Catholic Schools in the Edmund Rice Tradition

We then moved our conversation to the way Charles Dean has used the Charter. Through the analysis of newsletters I was aware that Dean had used the Charter as a planning tool and I wanted to explore this further. His response was:

> What we've concentrated on in our deliberations around the Strategic Plan; we've gone back and made sure that the elements of the Charter are reflected in the Strategic Plan. And I also see that as another reference point.

Dean sees the elements of the Charter, the eleven Cultural Characteristics of Catholic Schools in the Edmund Rice Tradition as:

> The things we have to make sure that we've got. A scan of our organisation was done to make sure that we didn't miss any of the cultural characteristics and we would use those as an auditing process

In a return to an earlier part of our conversation he continues:

> It actually adds a little more depth to the lens. The Charter, I believe contextualises it (ethos) in term of the school context and we can use the Charter as a lens.

Formation of the school community continues to be a priority for Principal CD. For him the Charter is useful for ensuring that his school's long term planning has the cultural characteristics embedded in them. The Charter is one means of contextualising ethos and this he contends is a useful tool for ensuring authenticity.

5.2.2.5 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

As principal, Charles Dean sees his leadership as a complex mix of elements. He began with the spiritual dimension, "There's got to be a deep personal spirituality for a

start, which for me is based on practice rather than theology." In an insight into his own development he observes, "Part of my journey is to get some theological underpinning for my leadership."

Dean also reflects that his role as a leader is undertaken through others and he sees his role as, "Modelling and also by supporting initiatives. By creating an environment that allows people to initiate and by supporting initiatives that really enhance our Edmund Rice lens." This, he contends is important through ritual, process and practice, "By making sure that through ritual we remind the kids all the time of who we are." He gives examples:

> It's something as basic as changing our student (leader) selection process. By saying this is an Edmund Rice school; these are our values. Our student leadership is around the Edmund Rice values and they (the students) need to understand the way we lead as student leaders reflects those values.

It can happen incidentally:

> Even little things like students discussing who are the poor and marginalised, for example saying, I think the Aboriginal people are marginalised; the kids on the verandah hiding; they're marginalised. We need to talk about how we can include; what practices we develop.

Dean then described how this conversation about values translated into a practical outcome:

> Students said that what we'll try to do as Grade12's is that every Year 8 kid is known by name. We'll make sure we know the kids who are isolated and try to engage them in a conversation. At least make them feel welcome. So it's for me (as principal) about discovering new ways almost daily of how Edmund Rice can live in this context; to try to capture it; to celebrate it.

One difficulty that CD has is that he perceives a mismatch between the contemporary terminology used for our schools, "Catholic schools in the Edmund Rice tradition" and the traditional "Christian Brothers Schools":

> We don't call ourselves a Catholic school in the Edmund Rice tradition. We are a Christian Brothers school and are underpinned by Gospel values. To say we are a Catholic school in the Edmund Rice tradition doesn't tie us into the ethos.

And as a consequence does not highlight the uniqueness of the tradition.

We then returned to the essential features of ethos and it was clear that inclusion was one CD resonated with. However it was obvious that there are some non negotiable elements such as respect for Jesus and Mary:

> I will say to a student, we know that you are not a Catholic but unless you start to curb some innuendos and comments about Jesus and Mary. There are some things that are over the edge.

Being inclusive is not without dilemmas however. He describes some of the difficulties he faces:

> We are exceptionally inclusive in terms of race, not gender, but in terms of sexuality we are. We do our best to support those who are gay and sometimes it's hard especially when they're assertive about their sexuality; it's hard

In respect to the school being inclusive where socio economic status is concerned, there is a sense that those in real difficulty will gain support. CD cites an example of a student whose mother was ill, who had no other family so he said, "No fees we'll do that". But I gained a strong sense that those who are helped are those in real need. "By the same token, we're not suckers. Parents must talk to us. Some parents refuse to negotiate, not out of pride but out of arrogance, saying 'we're too busy'". His philosophy of inclusion does put strains on the budget, "Inclusivity means that you will take students with behaviour problems, (who) are autistic and (have) learning difficulties. You know yourself that can be expensive."

As principal it is clear that Dean see his role as having responsibility for not just maintaining but developing the values that have developed in these schools. There is a different culture now that the Brothers have gone from active leadership in schools, "There's tremendous energy around Edmund Rice. As a Christian Brothers' boy I'd never heard about Edmund Rice and I don't know if the Brothers who were teaching me had heard about Edmund Rice either."

Within this changing culture the role of the principal is, he perceives of vital importance:

> Because the baton has been handed on to a lay person, I have the greater responsibility for maintaining it and I have a greater passion to maintain it. I'd hate to see the next person who picked it (the next principal) didn't see a school that reflected Edmund Rice values

One positive element that CD sees might assist in the continuation of these values is the research into Edmund Rice's educational philosophy. This research into the order's founder:

> Adds more vibrancy and reality to what we can do in the school. It's making it easier for us to put a "real" Edmund Rice into the school. We need to make sure that there's the capacity to continue to understand the story.

Dean made some interesting observations when he referred to his induction as a new principal:

> I was reflecting on my induction into Edmund Rice schools and it goes something like this. "We've no money to induct you. Could you take leave to learn about the school? But you really can't go to the school until you take up duty unless you are invited". So I really just had to learn along the way. There was no introduction into the charism other that what I'd read prior to my job interview.

He has concluded from his own experience that:

> There needs to be some sort of course or at least a mentoring process. It's important that we don't become so de-contextualised. That in fifty years time if we're to come back it wouldn't be the same but the quintessence should still be there.

He does observe that there has been some real progress made at least in terms of students understanding of the core values. He cites an example of how this happened again with the Year 12 students:

> Every year our Year 12's try to articulate a theme; they struggled this year but they came up with, "Strength through Diversity" and that's probably the most "Edmund Rice ish" theme we've ever had. It's about recognising and respecting the uniqueness of the diversity that exists in a school such as ours.

Our discussion moved to the diversity that exists in this group of Queensland schools. His perspective as to whether this diversity supports or negates the core values of Edmund Rice was interesting. "I have a belief that there's a place for those schools that could be seen as having a narrower approach than others." He was referring to schools that have a narrow academic focus. I was interested in this perspective and Dean elaborated, "It's okay to have a so called "elite school" if they generate the funds to support other worthwhile ministries." He was referring to schools which offer a non

mainstream education such as the Flexible Learning Centres and other schools which are not financially independent. As principal myself, the issue of financial leadership is always a point of tension, so I asked Dean how, as leader of this school in this particular point in time he manages the conflict between the needs of the school and the financial constraints. He describes how he copes with these competing demands and explains that, "Focussing on the real things and putting the other stuff behind me." while, "Making hard decisions but doing all of this in terms of a plan," are his methods of coping. He also maintains an optimism which is evident when he says, "It will get better!"

Dean clearly believes that the key to leadership lies in delegation to appropriate staff on his leadership team and expresses his appreciation for they work that they do:

> I've been lucky that I could gather around me a very strong team. I have no hesitation that in turning my phone off all day knowing that, any crisis they'll look after it

In a return to an already articulated theme Dean expresses regret that there are no women in his leadership team; this is something that he has not experienced before:

> I'd like to have women on the leadership team. I have never worked with purely male leadership. I find that's not necessarily very good, but really I'm not quite sure where to get them from.

That being said, Dean reflects that he tries to "Celebrate the competent female teacher", as a role model for the young men at his college.

For Principal CD, leadership in an Edmund Rice school is a multifaceted notion. Once again he focuses on the need for personal and professional formation for all in the community with an emphasis on the needs of the principal in ethos formation. He stresses the importance of delegating to appropriate staff and has a holistic perspective on the emerging role of women in this large single sex male school. The complexities of this school, the intricacy of the principal's responsibilities and the tensions inherent in decision making are examples of how this principal uses his leadership to manage the "tension accommodation" (Gold et al, 2003) inherent in his role.

Newsletters: Case Study B

Prior to interviewing Charles Dean, I undertook an analysis of newsletters for the final term of the school year under four themes: Affirmation; Articulation; Formation and Information. It was apparent that these newsletters were used to make it possible for the

community to understand the principal's perspective on a variety of issues. The college is clearly a busy place with a number of significant activities, sporting, cultural and academic taking place weekly. It is also clearly a complex community.

CD utilizes the newsletter to develop this sense of community. Parents are actively encouraged to attend all the events throughout the term and to participate in the decisions concerning their sons. They are also encouraged to attend the many celebrations that are planned for this term. It is an inclusive sense that Dean is promoting and changing of the name of "Speech Night" to "Awards Night" is clarified:

> You will note that we have refrained from using the title, "Speech Night". The reason for this is that the focus is on celebrating the achievements of our students rather than on a series of lengthy speeches.

The various rituals that are part of this phase of the school year are given prominence and the commitment of the student leaders to the notion of "servant leadership" is another indicator of the direction that Dean intends for the college. Symbolic actions such as exchange of leadership from exiting student leaders to the next year's student leaders are indicative of the sense of a continuing community.

There are indications that the community extends to those who have left the college and that this group still exerts an influence on the life of the school. Dean takes his role as principal very seriously when it comes to protecting the good reputation of the college and is not afraid to articulate his view. He makes the distinction between "Past students" and "Old Boys":

> Past students are those who have not captured the spirit of this college and have involved themselves in activities which bring discredit on the college.

Conversely:

> The Old Boys on the other hand provide a valuable link to the past and contribute to the ongoing development of our College spirit. It was wonderful to see some of last year's Year 12's conversing so easily with a group of men who had been here for part of the period for 1929 to 1945. They were able to converse because, as explained later by one of the more elderly gentlemen, they were all part of the one family.

When he writes, Dean uses informal tone making use of personal pronouns to create a sense of identity with the school. He explains his viewpoint in an unequivocal manner,

clearly explaining the rationale behind decisions and inviting parents to comment on these decisions. He also devotes much of the newsletter to giving information about the variety and scope of activities that take place. In one newsletter alone, there were at least six noteworthy activities ranging from the Budget process, "Our focus is ensuring that maximum efficiencies achieve and support excellent service. "To staff involvement in training for curriculum within the new Learning framework, "I have no doubt that the impact of this training on our learning outcomes will be significant." Both comments resonate with themes developed in interviews and focus group.

Another aspect that was evident in Dean's newsletter reflections was the prominence given to developing an understanding of the Charter for Catholic schools in the Edmund Rice Tradition and the articulation of the values associated with the Charter. Each week, one or more Cultural Characteristics were described and the community was encouraged to, "Email any constructive comments you may have in order to enable us to do better."

Within the explanation of the Charter's Cultural Characteristics, CD also used the opportunity to affirm members of his leadership team for the way they were promoting the Charter. As well, he uses the discussion around the characteristics to remind his readers of the diversity of elements that comprise the school:

> As previously indicated, there is no single component of the vision, mission and practice for a Catholic School in the Edmund Rice tradition that determines its distinctiveness. The vision and mission have their heart in the mission and ministry of Jesus, the Catholic Church and the charism of Edmund

Charles Dean uses his newsletter reflections to clearly articulate the values that he considers important. One such example is his reflection on the difference between the "Past students" and the "Old Boys". Alongside this is the need to keep his large community informed about the details of the life of the college, no mean feat given the scope of sporting, cultural and academic activities taking place. The following graph outlines an analysis of the term's newsletters illustrating that Information and Articulation of values are priorities.
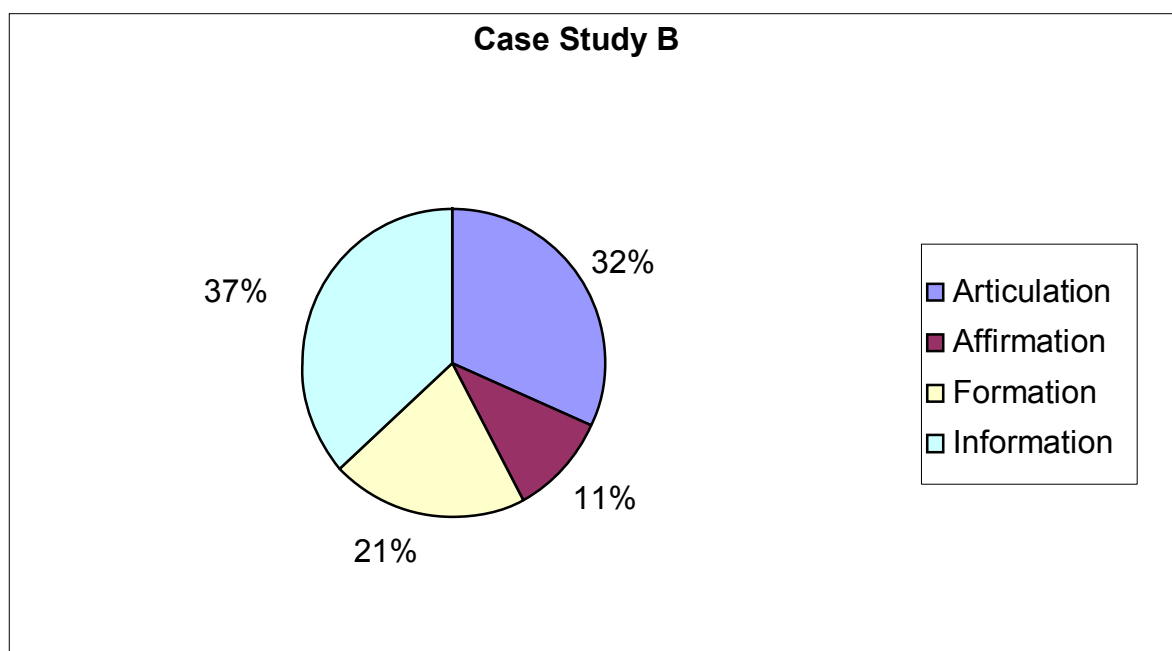
Case Study B

Figure 5.2 Case Study B

5.2.2.6 Conclusion

From interviews and newsletters it is possible to describe how this particular leader perceives ethos, culture and leadership in the large school he leads. There is a real commitment to the college in the areas of tradition alongside a clear understanding of the need to move the college further especially in the area of student formation. The college is a complex organisation with issues constantly competing for the attention of the principal. Charles Dean is a leader with a clear vision for the future of the college and has made significant changes to ensure that the future of the school is assured. Because he has had extensive leadership in schools outside his current context, he brings a wealth of insight into what directions might be needed to ensure the future of the college. This is in spite of the lack of induction into his principalship at this Edmund Rice School.

From the data gathered, it is possible to describe the Edmund Rice ethos from this principal's perspective as found in the values of Inclusivity and Diversity with a recognition that will not always be easy especially in such a complex school. These values find reference points in the Gospel, the traditions of the Church and the Brothers and are realised in the authentic Catholic school. Dean is under no illusions about the extent of his task but he exhibits a passion for the task and is realistic about the means to achieve his goal.

5.2.3. Case study C

"The whole Edmund Rice story is about dealing with people as humans. We've got to keep the human touch."

5.2.3.1 Contextual Aspects

The principal for this case study is the leader of a school for boys in the last years of primary education. When this research was undertaken Eric Frazer (EF) was in his first year as principal. Prior to this he had been Acting Principal at this school and had held positions in Senior Leadership at other Catholic schools in the Edmund Rice tradition.

The school, located in the western suburbs of the city, was founded in the 1930's to cater for the large numbers of Catholic families seeking residential care for their children. The school is no longer a residential college and now caters for approximately 300 primary students in the last years of primary school. This school has recently expanded its educational offerings to include early childhood education.

5.2.3.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

When I began this research I was already aware that Eric Frazer had extensive experience in working in several Edmund Rice schools so I asked him what he thought were the essentials of this ethos. He replied initially that now his school is partnering with an early childhood provider with an enrolment policy catering for students with disabilities, he was happy to be more inclusive as he felt that area was lacking in his particular context, so for him the notion of being inclusive was important.

In a more general sense EF describes the ethos he tries to interpret as one, "That there are needs in society that we should be outward looking to answer those needs." He develops this more specifically by referring to the story of Edmund Rice:

> In a classic case with Edmund, there were kids in Waterford, or wherever the
> current research tells us. He found needs not just in terms of social mobility, but
> in terms of social mobility to get somewhere; he provided that education and

that's part of the story. I believe that it's basically asking us to interpret the society we're living in and answer the needs of society that are, in many cases going unanswered.

He continues, "It's about the hard needs that are not being looked into. It's about looking out for those in financial need and I think the learning needs as well."

The question of the diversity of schools was raised by this principal when Frazer asked rhetorically, how so called "elite" schools could exist in tandem with not so "elite" Edmund Rice schools. In responding to his own question he raised the issue of what needs these students have:

> Part of the answer is what they (those schools) are doing in terms of the charism. There is a need for having value deprived, socio economically wealthy people who are operating and influencing the world.

This question is clearly one that Frazer has deliberated on to a large extent as he continued:

> As long as we can provide that value added education that there's some sort of a deprivation at the moment, then I have no problem if that's what we're trying to do.

In a reference to his own school he observed that while his school is located in an area with a high Socio Economic Status (SES), the students still have other needs to be met:

> Some of these kids are value deprived because they have been given everything and not asked to develop values because of that. The message is communicated to them what is the "real" world. We don't have Waterford; we don't have Edmund's context, but we are trying to answer some needs.

In his school Frazer has discerned that there is a real void in the spiritual journey of his students because of their privileged background and that this need can be attended to through a planned educational journey:

> The school is the holder of spiritual values. They (the students) do not hold religious values so we need to offer people a spiritual experience that goes hand in hand with the educational wants that people have. I have a sense that there is a void at the moment so schools are offering an education that gives the kids a spiritual journey. That's a big need at the moment.

Part of his role as principal is in defining the ethos in this context; however there is a tension between the practice of evangelising the students and the missives from the institutional Church. This matter concerns EF and he states:

> We're the only form of spiritual and institutional Church that our kids get; though I know that we're not supposed to do it. But the reality is that for the Years 5, 6, 7 at the school, we have to teach the ritual of Mass and liturgy.

Frazer continues to describe his concern about this void and expressed his frustration that in his early time at the school he could say, "I'm sick of going to a whole school Mass where kids didn't know what the Mass was. We're Catholic schools and we use that as the basis for it." He reflects on the fact that many of the students come to his school from existing parish schools but that does not solve the issue of formation:

> The percentage of Catholic kids in the school is about 90%, at least those who have "Catholic" declared on their enrolment forms; though I suspect that we would have in the vicinity of 30% who attend a church regularly.

Frazer relates how he broaches the subject to parents at enrolment time and attempts to engage them in discussion around this formation in Catholic values. He uses the opportunity to discuss what the school is offering in this area and to articulate his philosophy:

> I say to the parents, "I am going to offer your son a spiritual journey. We are going to encourage them to find and define their god?" They say, "What do you mean their god; isn't there only one god?" To which I reply, "But how people interpret it is personal to themselves. We're into personal spirituality".

This stance he sees as being counter-cultural and is part of his role as principal to, "Challenge the kids to find their god. It's a real challenge to us. I see that we have an ability to be counter cultural in how we can present this."

The conversation then moved to how Queensland schools in this study might respond to their specific needs and we compared the needs of Frazer's students and those of the students in my school. EF observes that, "Your interpretation needs to be different because our contexts are different." In developing this notion further, EF discerns that there is, in this group of schools, a unique quality which stems from their independence, "Allowing our schools to respond to the societal needs that they see is, I think, the "real" unique quality of all our schools."

He then touched on an issue that is often discussed at Principals' meetings; the issue of financial support for those schools that are not able to be fully self funding. Frazer makes some suggestions about how this might happen:

> We've got to look a little more about what's going to be our approach. If all of the schools said, next year it's (the levy) 4 ½% and there was a guarantee that that extra ½% was going to schools in need.

Then he makes reference to what has been one of the contentious matters for principals, the use of the compulsory levy on school income which is paid to Edmund Rice Education. It is his contention that the levy would be better received if schools were informed about where the funds were to be expended. His stance on this is, "it would be a lot more palatable than if we're going to give money we're not told about." He continues that from his perspective, "There's a collective feeling that even though it's important to have that independence, all of us see an outreach (to other ministries.)"

Interestingly, unlike some of the other schools in this study, Frazer's community does not include many in financial need. He expresses some frustration that he is not able to assist as many families as he would like:

> Our outreach is really hard. I can't find people to give bursaries to; though I do have one starting this term. Through a past parent I was able to identify a Catholic kid, single mum who can't afford to come. We'll give him a place at the school. By chance a teacher's aide job is coming up and I was able to give his mum a job as well.

Frazer is pleased that in this instance he was able to help, "We have to celebrate one instance of this because of our context."

I reflected with EF that it seemed from our conversation that one of the values he tries to promote is the ethos of sharing. He confirms this when he reflects:

> The ethos of sharing is fundamental to our group with those within our group who have a need. It's not corporate but it is corporate. It's part of a shared model that has to be recognised. It's that shared identity that has to be recognised and we need to engender this a bit more. How we do this is the question, how do we live out the ethos.

For Principal EF, the features of ethos are found in supporting the spiritually marginalised. The context of this particular school does not lend itself to the financially deprived however, for EF the spiritual aspect of ethos is important. One feature of ethos that of sharing with those in need is highlighted when he suggests that it is the role of schools such as his to provide an education based on the spiritual values of Edmund Rice and to provide a spiritual journey for young people who would otherwise develop other inappropriate directions such as an emphasis on materialism. He also confirms that there is a role for schools to support those within the group who are in need; it is sharing that the fundamental values are recognised.

5.2.3.3 Research Question 2

How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?

As was evident throughout our conversation, Eric Frazer had clearly thought about the question I posed and he responded, "I think it comes back to initially personal witness. It's the strongest teaching medium that we have." He goes on to explore this theme from his leadership perspective:

> If the person in charge can't be seen to feel, touch and smell the ethos then it doesn't have a chance of surviving because then it becomes rhetoric. I say to myself, I cannot be caught treating people without respect, without dignity, whatever; otherwise I have the potential to bring the whole system down.

Plainly he takes his personal responsibility seriously when he expresses his point of view:

> So I try to put the responsibility onto myself to be it; and I think then the expectation is on the people who make the decisions, the leadership team, have to own it, breathe it; (then) the teachers have to own it, breathe. The success can be measured by the number of people not doing it.

In a powerful statement that encapsulates his perspective on the need for an authentic ethos to be a community response, "One person behaving in a way contrary to our charism puts the system back ten paces."

I then wanted to explore how this might happen in practice. His response seems to indicate that there needs to be a holistic approach to embedding the ethos:

It's what you do; it's the priorities you set; it's the communication you use; it's the language that you use. If it's not welcoming; if it's not inclusive; if it's not values driven, then we'll be shot down.

For Principal EF, the role of the principal as change agent is highlighted in his response to Question 2. For him, personal witness is a priority; this he names as important. He sets a hard task for himself especially because of the nature of his community and the seriousness with which he approaches this role. His holistic approach to the embedding of ethos within the school culture is evident.

5.2.3.4 Research Question 3

What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?

As principal, Eric Frazer perceives his role as promoting the ethos at every opportunity. One powerful tool for promotion is the weekly newsletter:

I have one opportunity a week to communicate. They (the community) have to see a human side too. I read some other school's newsletters and they are matter of fact, down to business. I ask myself if I took the top label off and put….. Grammar School or whatever would there be a difference?

He continues that it is an opportunity to advance the values of the school as a Catholic school in the Edmund Rice tradition and particularly the importance of each person in that community:

I want to make sure in my only communication with everybody; I want them to hear the human side and its values rather than something that's institution driven. Someone has done something good in the last week; who is it? Who needs to be acknowledged, recognised? Particularly primary kids - they feel about ten feet tall

I commented that in my analysis of his newsletters, it was clear that the affirmation of the school community has been a priority and that:

To me it is what I set out to do; it's the whole move in education towards personalised education. And as well the whole Edmund Rice story is about dealing with people as humans. We've got to keep the human touch.

In a previous leadership position, Eric Frazer had been working at one of the largest of the Queensland schools in this study. He reflected that for him it is easier to be

conscious of each person in his current, much smaller place. "It's easier in a smaller place. I talk to every person every day. And I am hoping that if I can do the right job, everyone can be quite positive."

It seems that the individual care of each student is a priority in this culture and I made comment about the signs that EF has posted around the school. In the drop off area and on the sides of the driveway, signs read, "Kiss and Go" and "Caution, boys being boys." I asked him about these and he commented that it was important for him that the kids are recognised as individuals and be given the freedom associated with being children:

> I make a conscious decision to know every boy. I don't always know the parents. This can be embarrassing at times but I do know the kids. It's a choice, some people want to get to know parents; to me it's always got to come back to the kids; it's student centred; that's part of the ethos.

Frazer has concerns that the boys at his school are from predominantly "White Australian" families. He would like to have Indigenous students at the school but admits because of the location of the school, "The chances of us getting an Indigenous kid at our place are virtually nil". He has a dilemma with the cross cultural experiences that he has had in other contexts and is wary of not achieving positive outcomes especially for the children concerned, "If you bring someone in, in a cross cultural way we sometimes develop kids who don't belong anywhere."

Frazer sees his role as a spiritual leader as important and the topic had already been broached. One means of ensuring that his leadership has a spiritual dimension is in his practice of leading the community in prayer and reflection each morning. This he feels is constructive in several ways not the least in developing empathy and awareness in the young boys:

> We have an assembly every morning and I lead the children in a prayer every morning. I try to make that prayer a social awareness statement. If there's an issue coming up; if we have Breast Cancer Awareness Week we will talk about that and do different things.

He believes that it is important both in a practical sense, but also for overall student formation, "It's saying to the kids; this is an issue; we should be aware of it and say a prayer. That then directs us as a group to recognise it." Clearly the formation will be

directed at the level appropriate to the children, "What I try to do is to name the issue, and recognise that they have different levels of comprehension." This spiritual leadership is something that is important to EF:

> Prayer gives us a lovely sense of community. Every day they will pray and every day they respond "Forever" when I say, "Live Jesus in our hearts". I try to put a new twist on the saying every day.

In a comment that made reference to an earlier remark about the need to develop a distinctly Catholic ethos he remarks:

> It's interesting the Year 4s when they first arrived and I told them about this ritual they looked puzzled. By the end of the second week, they are joining in at the end. I'm trying to start the day with a thought and a prayer and then we move on.

One challenge that Frazer faces is how to develop within this group of boys a sense of Social Justice. He admits that he has struggled with this dimension. Unlike some of the other schools in this study, "We can't send them away to South Africa!" so he has endeavoured to use the curriculum to this end. He is acutely aware that his teachers are already busy delivering the curriculum so he is careful not to impose an even greater work load:

> With change it's always a little bit different. The rationalisation is what we drop out to add in; with work intensification a big thing. I want solutions to help teachers rather than giving them another job to do.

He has developed structures to enable teachers to be released from classes and has arranged for in-service on Social Justice across the curriculum to be delivered during professional development times. These Frazer sees as a start, "It's only those small ideas filtering through".

Once again for this principal, leadership is based on the need to educate his community in the spiritual values of Edmund Rice and the importance of prayer. Because this school is for primary education only, there is a limit to the extent he can promote the value of Social Justice however, he is committed to raising the awareness of his community to these issues while attempting to keep the human side of the school at the forefront of his leadership.

5.2.3.5 The Charter for Catholic Schools in the Edmund Rice Tradition

For this principal, the Charter and its implementation is a vexed question and it was clear that for him both the analysis and implementation has posed a series of dilemmas. He observes that for his primary school context the Charter seems to be lacking in relevance, "It's really difficult. The kids don't have that perception, that awareness to analyse it as well as older kids. Trying to earth it down to 8, 9 or 10 year olds is really hard." Frazer feels more satisfied with the progress he has made with his staff members:

> With the staff we had an in-service. We did some reflective work, walked around, did story telling with photos and in groups reflected on what we were doing well that picked up the essence of the Charter.

Though he is still not as comfortable with the implementation of the Charter and admits, "I'll be honest. I found it quite a challenge to try and do it."

The nature of his parent community and their attitude to the Charter has also proven to be problematic. He uses the analogy of the irrigation system and observes that:

> Trying to introduce it to the parents is a bit of a drip feed; it's hard. You will never get the parents up there to give them a full blown explanation that allows them to join in the drip feed process.

This surprised me and I asked Frazer to elaborate:

> It's a funny culture out there. I want parents to come along and I'll explain what I'm doing on our Strategic Plan and I want you to take part. I'll only get a handful. Parents say, "Look we trust what you are doing; we're comfortable with what you are doing. You're talking a different language. We understand the intention but we're really not interested."

It's EF's observation that parents are happy with the school's values and culture, but are not in need of a detailed understanding of it.

Eric Frazer's concerns about the Charter were quite obvious. He perceives the Charter and its lengthy list of 11 cultural characteristics as "frightening" and he observes that it may be that the understanding of the Charter is still a long way off for many people in the schools:

> I've tried to be creative in the way I present it, but in a couple of conversations I've had with people, other people are finding it a real challenge as well. The message doesn't have the impact and I've a sense that we're losing it.

In his school context he has decided as he puts it, "to take the challenge and review our Strategic Outcomes for teachers in a framework of the Charter. Our challenge is to see what we can come up with." He reflects that he is not certain what the Charter is meant to be, "A check reference, a check point? Is it an evaluative tool rather than a learning tool; is it an analytical tool?"

As leader in his school he senses that his attempts have been less than he had hoped. In his words, "I haven't been successful in translating it into a medium so that people are lining up at the door saying, "Tell me more about this Charter" ".From his perspective the difficulty lies in understanding what the Charter is attempting, "I think we've taken something that we thought would be a lived experience or culture and turned it into an academic exercise." His concerns are clear when he uses the analogy of the Charter as a flag on the battle field. "I worry when you can almost see it as the flag you use when going into battle, riding into battle holding it up as our standard."
Frazer then continues this theme to the proposed Accreditation process for Catholic Schools in the Edmund Rice tradition and asks:

> Are they going to come in with an inspector like process and say, "Show me your reflective practice", and you flip over a page and show the reflective practice.

He is concerned that unless there is review and revision of the Charter on a continuing basis then we may be on the wrong track, "If it (the Charter) was the essence, there should be more guidance. Have we got it right?"

Of real interest in researching these questions were the changes that have taken place in these schools in a relatively short period of time. Eric Frazer has had a long connection with the Christian Brothers. The contemporary culture of these schools is, for him, very different. "I was at a Christian Brothers school for 9 years and never even heard about Edmund Rice, "From his perspective he believes that, "We're getting it right now. This is not because the Brothers aren't there but because we're getting a more human ethos."

He continues with a comparison between the often harsh culture he experienced as a growing boy and the knowledge he has gained as an adult about what sort of culture Edmund Rice had intended for his schools. Using the example of corporal punishment he says:

I shudder when I hear about Edmund Rice and his attitude towards corporal punishment for example, and I remember the ethos I grew up with and I ask myself, "How could we have tossed all that out"?

For this principal, the Charter is a challenge. He expresses the view that he struggles with the concepts contained within this document and is not certain as to its role in achieving an authentic Edmund Rice school. He believes that there is much guidance and investigation needed before this document is relevant. Principal EF's experience within these schools has convinced him that the contemporary ethos of these schools is much more human and just, in the contemporary Edmund Rice school, than it was in times past.

Newsletters: Case Study C

Prior to interviewing Eric Frazer I undertook an analysis of his newsletters for the final term of the school year under the headings of Affirmation, Articulation, Formation and Information. The topics that were evident in our conversations were reflected in his newsletters. It was clear that EF used his newsletters to affirm his community and to communicate his values to them. Frazer's newsletter articles were long compared with other newsletters in this research usually the full front page.

Frazer writes in a conversational style making use of personal pronouns "I, we our " at times using narratives to describe a point he wishes to make. One example of this was the story of the Sports Dinner and the role models that many of these people can be to young boys. Frazer uses this story to counter the stereotype of the footballer who could be seen to "a raging bull" but who in this context presents himself patiently to the young boys for autographs.

Within the newsletter EF uses emotive language to make his point whether it is affirming staff for the good work they do, supporting students in their activities. This style of writing can be seen in the context of the passion and commitment he has for the job that he does.

EF uses his newsletters to keep the community informed about day to day matters such as returning school books, fundraising events and the like as well as focussing on the bigger picture items such as the College's Strategic Plan and a new building project. Changes are highlighted and the reasons behind these changes are placed in the public

domain; one such example was the process that was involved in developing the plan for the proposed swimming pool. The community was kept informed about the plans though it was clear that the process has not been without frustrations, "A big thankyou for to all for their patience in what no doubt has seemed to be a process that has gone on for an eternity."

One dominant feature of Frazer's newsletters is the amount of time given to the affirmation of staff, students and parents. Without exception each newsletter that was analysed included affirmation for the community whether it was for parents who supported and planned a fundraising effort, described as working "Tirelessly for many weeks", or for staff who gave their holidays to supervise students on tour:

> We are very fortunate to have such generous staff who provide such a wide
> range of opportunities for our students.

Or for students for their achievements at Speech Night or their involvement in other activities such as the end of year break up excursion:

> As an event to celebrate the end of the year as a school community, the day was
> a great success; as a day when boys could be boys and have a fun day it was a
> great success; and as a day to sit back and see the maturity of our boys that is
> often masked by the daily routine of life; it was a great success.

Formation of the community and Articulation of values especially in the Charter and Spiritual Formation were featured less in Frazer's newsletters though the story of Christmas is used to great effect to present clearly the values that underpin this principal's leadership:

> In a world craving for a solution to human suffering the Christmas story shows
> that joy and hope are the catalyst for what we can become. Jesus' birth reminds
> the whole community of the innocence and goodness at the centre of human
> lives. Our Lord places the powerless centre stage and he forgives his enemies.

This principal clearly sees that the Affirmation of the community is a main concern. The following graph outlines this analysis and shows that this principal has the development of positive relations with all in the community as a priority for his leadership. One might speculate that the context of his school would be a mitigating factor in this priority.
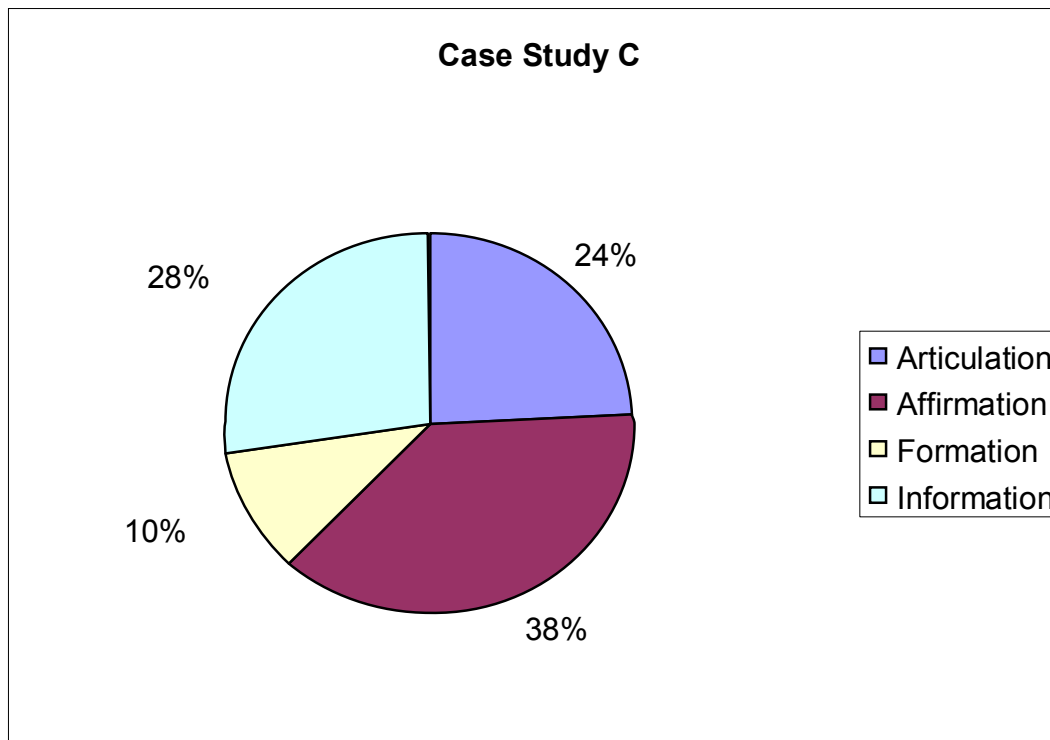
Case Study C

Figure 5.3 Case Study C

5.2.3.6 Conclusion

From interviews and newsletters it is possible to describe how this particular leader perceived ethos and culture in his school. At the forefront of what he does is a perception of the importance of each boy as an individual and the need for appropriate formation to develop these boys to their potential. Eric Frazer has a real understanding of the needs of this age group and is prepared to put their needs before the perceived needs of the organisation.

It seems clear that he has given much reflection to his role as principal in a Catholic school in the Edmund Rice tradition. His honesty on several topics such as the Charter reveals this thoughtful perspective.

From the data gathered it is possible to describe the Edmund Rice ethos from this principal's perspective as the values of sharing with those in need and caring for all members of the community whether it is a staff member, a student or a parent. Also of importance is the need for spiritual development and formation of the young people in his care with a recognition that this will need to be tailored according to their experience and maturity.

5.2.4 Case Study D

"If one person is not living out the ethos, this puts the system back ten paces."

5.2.4.1 Contextual Aspects

This case study is different from the other cases in this study. The principal, Graham Harvey (GH) had recently retired after six years as principal in a school located in an industrial city in close proximity to the state capital. Harvey had extensive experience in State Government schools and was the first lay principal to lead this particular Catholic school in the Edmund Rice tradition.

I was interested to interview Harvey because it seemed that he has had time to reflect on what he perceived as the essence of Edmund Rice schools especially in comparison with other school systems he had worked in. I was also aware from my relationship with Harvey that he had put some thought into what ethos is and how it could be lived out in a school.

As a consequence of this differing context, the interview was a much more wide ranging conversation with the focus being on how the schools might reach their potential rather than seeing what principals actually do the make the ethos a reality in their schools. This principal had retired and so was not part of the focus group session.

5.2.4.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

GH was very clear when asked what he saw the ethos of Edmund Rice schools was. He named three key elements that he perceives should form part of the ethos:

> From my point of view the ethos has three elements: dignity, liberation and education for relationships. I think that our schools are very fortunate because these values are core to what we do.

He describes these core values as, "It's that people matter and the individual matters". From a Catholic and spiritual perspective he sees the concept as, "It's seeing that people had a sense of Christness about them. In simple terms I think it's to see Christ in every person. "

The simplicity of the response to this question from Principal GH indicates for him the question has a clear answer. The core values of an Edmund Rice school will be evident when all are treated with dignity and that education will be focused on liberation in a school where relationships are genuine and authentic.

5.2.4.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

The next research question occasioned much discussion and it was clear that GH had some reservations about how the ethos was being able to be developed in the schools and he had reflected on what might militate against the ethos being fully realised. The theme which dominated the conversation was the development of structures and systems which from Harvey's perspective can be more of a hindrance than a help in the development of the core values. He sees an anomaly in the stated values especially "caring for the individual on the margin" when this ethos being constrained by systems being put into place. He regrets the changes that have taken place since he became principal and is predominantly concerned about the development of a bureaucracy which, from his perspective, is holding back some of the schools so that they are not able to develop and grow because of financial constraints. This is a perspective that GH articulated throughout this data collection and it was something about which he was passionate:

> The solution to the problem is better support; schools could do so much more with better support. I think it's short-sighted. Education is such an exciting thing but we're being held back.

Harvey uses an interesting metaphor to describe the developing systems that were being put into this group of schools. "I think of it as tentacles moving around, across and into all areas of the school and I'm not sure it's a good thing."

For him, the bureaucracy is demanding more than some schools are able to manage, especially in the area of financial management, a theme he returns to at intervals throughout this discussion. This, he believes makes the job of principal more stressful than it needs to be because:

On one hand we're supposed to make ends meet while on the other hand we're supposed to be caring for the individual at the margins. The job is an already isolated one and this adds more stress to an already stressful job.

He gives an example of how he sees this is happening:

Some teacher aide support for schools with marginalised kids could take away the humdrum. The scary part about a bureaucracy is that someone in an office decides, why should you have more teachers than another schools; this is how many you are supposed to have?

There, is Harvey observes, a contrast with Edmund Rice schools and other non Catholic schools he has worked in. In the area of parent relationships, he observes that it is essential to the Edmund Rice ethos that parents are welcome to be involved. "It's important to welcome the parent to all things that happen at schools. Though we could do more to get them involved and we need to talk about ways of making this better." This, he does not believe, is developed to its fullest sense and there needs to be more debate around how this growth in parent school relationships might happen, "We do this but it think we could do it better." He does believe however that the potential for connection in the co curricular activities is one area that is available, "There is no better venue for parents, staff and students to connect than at co curricular activities especially in sporting activities." Clearly he sees the need for a culture of community building that is welcoming and supportive of parent involvement.

When reflecting on the staff culture he saw during his time as principal, Harvey comments that there is a very positive staff culture in his school, one that is giving and encouraging of students. He then goes on to point out that he had seen some changes that have given him cause for regret:

Once staff were people who gave up their time and were willing to do this for the kids. It's the destructive nature of the Enterprise Bargaining process that's has changed this. Now there seems to be a real "them and us" (situation) which hasn't been good.

This, he believes, is affecting the relationship between staff and school leadership and has the potential to erode further the core elements of the Edmund Rice ethos especially in the area of relationships, "Many times in schools it's more likely to be the teachers than the kids (who cause him concern). The kids are all right; the teachers are the problem."

One feature of Edmund Rice schools that has both a structural and ethos driven dimension is the work being done in the area of Social Justice and Harvey readily affirms this feature. He is very supportive of the leadership position unique to these schools, Assistant Principal – Mission; this role which began to appear in schools in the late 1990's has, as its portfolio, the development of the Edmund Rice ethos into all areas of school life. He was very supportive of this initiative and remarks:

> This is a very powerful role and there are some really good things happening
> here. The work with Indigenous kids, the kids on the margins; it's really important
> that we do this work. It's a moral imperative for our schools.

He makes an interesting observation, however, about the enthusiasm of both staff and students for any Social Justice work. This he's observed is in direct contrast with the prevailing attitude to Religious Education and something which gives him cause for regret:

> It saddens me a bit. This is really important work but what I've really noticed is
> that in Catholic schools we teach Social Justice well but we don't teach religion
> well. I noticed that with my own (children) this was the case as well.

In spite of the limitations on the development of ethos into a positive culture, Harvey is still optimistic that the core values are worth the effort:

> Edmund Rice schools have the potential to work wonderfully well. It's there
> already. We need to see the potential, and tap into that potential. We can do that
> if we focus on formation - formation for staff and formation for students.

But this will not happened without a planned process, "We need a blueprint; you can do anything with the good will of the people if you give them support." In a powerful example, early in his career as principal, Harvey makes reference to a government school attempting to integrate students with disabilities:

> I thought the whole thing would turn into a nightmare. I was really worried about
> how the kids (with disabilities) would cope. It didn't turn out that way at all and I
> remember kids in wheelchairs being pushed around the playground by the other
> kids. Everyone got on really well and it was a real success. However the key to
> the success was that school was given the extra staff to make it work. We got the
> extra support in funding as well. It shows that if support is given great things can
> be achieved.

He concludes this observation with, "It's a matter of putting money into what we believe in", indicating yet again that the issue of financial support can, in his view, support or militate against the development of an authentic culture.

For an educator with GH's experience the dilemma he sees with embedding ethos into an authentic school culture lies in the financial health of the school and the attitude of Edmund Rice Education to supporting schools in need. He concludes that there is a real need for the Edmund Rice Education to commit to assisting those schools that are educating marginalised students if authenticity is to be less rhetoric and more a reality. This principal's experience gives him a broad perspective from which to work making his observations pertinent to this research question.

5.2.4.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

Rather than addressing this question from his personal perspective, GH spoke on a wide range of topics which he has discerned might be of use in supporting the principal to better support the ethos at school level. Harvey has extensive experience from his 21 years as principal and I wanted to glean what he thought might be helpful.

It is his view that rather than taking a prescriptive approach, the system would work better if there was encouragement at systems level for a more active collegial support network. He cites an example of the powerful nature of the support from his past experience when new principals were mentored by more experienced colleagues with good results:

> We used to meet a group of us, new principals and ones with more experience. We'd meet at one of the schools and before the meeting we'd have a tour of the school. The way we worked the meeting was that everyone could put a problem in a basket and then everyone would discuss how they might handle the issue. It was a really powerful thing and helped us all. We should do something like that.

This positive experience was in direct contrast with his final Edmund Rice Principals' meeting at which I was also present. He had been asked to say a few words at his final meeting. One of his suggestions was that principals might be better supported if they met regularly to discuss matters of concern while at the same time providing collegial

support. The response to his suggestion took him by surprise when he was informed that:

> To my surprise, I was informed in no uncertain terms, "Principals are not able to meet as a formal group without the permission of Edmund Rice Education and without a representative of Edmund Rice Education present." I was very disappointed at that response. It showed me that there was no recognition of the work of the principal. Being a principal is a lonely position, even if you have your leadership team, you're still very much on your own. The whole time you are trying to support everyone and are in need of support yourself.

In a comment that for me encapsulates Harvey's concerns, he addresses the frustration which he was feeling:

> There's so much good that could be done and to not be able to do this is hard. You're only a principal because you have a vision of things. You want to move things, move people and you have these chains on you. One of the worst things you can do to a principal is to restrain them. It's like, "Go and do the job and I'm not going to give you anything to do it with".

One of the flaws that Harvey considers is a limitation of the system of Edmund Rice schools is the sense that there is fault attached to those schools that are not financially viable:

> It's too easy to blame the schools, but some schools don't have the clients and we can't blame the kids for coming from disadvantaged families. But if we can educate these kids they can really be liberated for a positive future and that's what we're here for.

He also questions the notion that it is possible:

> To preach the Edmund Rice gospel though the past students of the more affluent schools. I question whether this is happening. If it was going to happen it would have happened before now. If those doctors and lawyers were going to make a difference then you'd think we might have seen it already. Sadly what I think is happening is that we're paying too much lip service (to the ethos) and some schools are getting richer and posher.

Harvey has real concerns with the notion of "Unity in Diversity", a concept mooted to explain the difference between the schools:

We need to be careful that this argument does not become a justification for the existence of elite schools. We both know that not all schools in our group are treated equally. To suggest that there is "Unity in Diversity" is in my view a myth.

We returned to the theme of financial leadership when Harvey suggests that there might be merit in sharing the monies and profits generated by the more wealthy schools with those schools in need, "Wealthy schools should put back into other struggling schools with the proviso as long as there is a process in place and as long as there is a need." He continues with the suggestion that this might make the bureaucracy a real player in the development of these core values:

This is what I think Edmund Rice Education should be doing; they should make sure that the Edmund Rice Gospel is there across all the schools. They must help otherwise there be frustration and disillusionment; that's terrible for a principal. You have to live out your dreams.

At the end of a long and productive life as an educator Harvey reflects on how the role of the principal has changed:

I've been a manager, a leader of curriculum; I've been the leader in pastoral care in the school. Principals do all these things; everyone has strengths in different areas. One thing I still think we need to work on is training. There's not enough training (for principals).

Harvey feels that there are some core values that we must keep:

This is everyone's responsibility. It's all about developing those right relationships; if one person is not living out the ethos then this puts the system back ten paces. It's essential that we do this and we've got to keep it human.

In his response to this question, GH reflects on his years as principal. He raises issues such as lack of support for principals from the Edmund Rice bureaucracy, he makes an interesting and very challenging perspective on those "elite" schools and their role in promoting Social Justice and suggests that this is one instance that the rhetoric and the reality are at odds with each other. This is a significant issue for him and he articulates clearly that some schools are more privileged than others and this disadvantages schools with marginalised students who are less likely to be financially viable. He clearly sees the role of principal as that of challenging the status quo and asking the difficult questions.

Newsletters: Case Study D

Prior to interviewing Graham Harvey I undertook an analysis of newsletters for the final term of the school year. There were two themes that seemed to dominate the newsletters across the term: Articulation of the school's values and Affirmation of the school community. This is not surprising as this was Harvey's final term as school principal and it would be reasonable to expect that he would want to affirm those who supported him in his leadership role.

Each newsletter begins with the community being greeted and ends with blessings on the school community. This affirmation of the community, staff students and parents was a feature of his writing. When he writes the message is delivered in simple terms addressing the reader directly. There is evidence that the community staff, students and parents are valued for their input to the school. In one edition staff members were praised for their support of students, students were praised for their sportsmanship in various sports.

Harvey's view on the need for community involvement reflects comments made during our conversations and he uses the newsletter to articulate his philosophy "To be a healthy school, it is vital that parents and community are involved in the college. We need your input." However in a later newsletter, he expresses regret that the particular community event was not well attended stating that, "It is a pity that it was not better (attended) as much useful material was discussed and presented."

Whole community activities such as Speech Night and the development of the college Strategic Plan are reflected upon and the emphasis is on ensuring that those who have any involvement are recognised. This recognition is a priority for him with affirmation of the community extending to the promotion of wider community events and all are encouraged to take part in these activities. The college's Parents and Friends Association are commended for "their generosity of spirit" for their financial support of a new building.

The articulation of Harvey's values is another dominant feature of the newsletters. In his reflection on the farewell assembly for Senior Students he states, "One of the real strengths is the relationship that exists between the student and the teacher in their school." Relationships with the Christians Brothers who have served the school since

the late 1890s were also given priority, "We thank the Brothers for the wonderful service they have given the people of ….. And thank God that we were privileged to have such great men looking after our interests." Senior students are thanked for their contribution to school life and they leave the college with his reflection, "We hope that the care and help you were given helped and that you had someone to lean on. "Harvey reminds the seniors that, "The world is a troubled place. Our hope is that seniors will make an impact and that they will be successful."

In his Christmas reflection Harvey uses the Christmas story as a reminder of those in our community who are poor and disadvantaged especially refugees:

> In this time of Peace, Joy and Happiness let us also remember to all the poor and disadvantaged of the world and the many, many refugees shunned by their own people and not welcomed by others. They, like Joseph and Mary, will be told, there is no room at this Inn.

It can be observed that for this principal, at the end of his career, that the Articulation of the school's values and the Affirmation of the community for the work that it does stand out. The following graph outlines an analysis of this set of documents.

Case Study D

- Articulation 36%
- Affirmation 31%
- Formation 13%
- Information 20 %

Figure 5.4 Case Study D
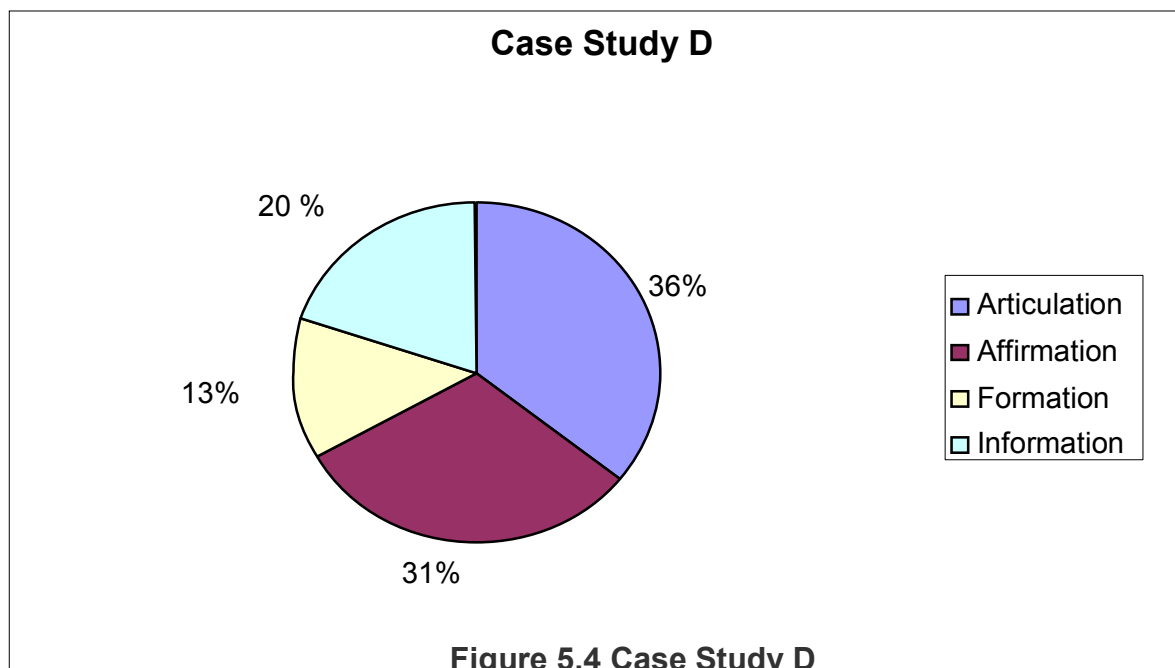
5.2.4.5 Conclusion

From interviews and newsletters it is possible to explain how this particular leader understands ethos, culture and leadership from his perspective: this is revealed in the dignity and worth of the person; education to liberate and education for right relationships. There is clearly evident a passion for the relationships that are developed in the school community and a clearly articulated rationale behind this view. Social Justice through education is a key theme that resonates through this data and there is a sense that this is the priority for him in the work he has done throughout his years as educator.

Probably the most important aspect of this data, especially in the interview, was his perspective on the role of the principal and the issues around the support that schools receive this grouping of Queensland schools. He believes quite strongly that there is the potential to develop ethos into an authentic culture, but, at the point in time that this data was gathered, his view was that this potential was not being realised especially in the financial support given to schools. The development of bureaucratic structures and imperatives associated with a bureaucracy that he sees developing, are not considered to be positive; however one gets a real sense that he believes that the essence is there and, given the right time and the right conditions will be ready to flourish.

5.2.5 Case study E

"For a school to genuinely have the ethos, it has to be totally inclusive."

5.2.5.1 Contextual Aspects

The Principal for this case study is the leader of a boys' secondary college located in the second largest city in the state. The school caters for students in the secondary years of schooling. The school has operated since the late 1960s at its present location in what were initially the outer suburbs of the city but with the growth of the area and the expansion into outer suburbs it is now virtually in the centre of the city's business and shopping area.

The school enjoys a reputation for excellence in boys' education and offers the full range of academic and vocational offerings. There has been a growth in school population and student numbers are now 750. In recent times there has been an

increase in the enrolment of Indigenous families. When this research was undertaken, Ian Johnson (IJ) was in his fourth year as principal of the college and is the first lay principal in the college's history.

5.2.5.2 Research Question 1

"What do principals consider are the essential elements of the Edmund Rice ethos?"

When I posed the first research question, Johnson suggested that for him there were three basic elements which comprised: vision, dream and story, "It's all that put together". These three elements in the context of an Edmund Rice school IJ contends can see the vision being realised in the idea that Edmund Rice wanted "the poor boys" to become all that "God created them to be" in whatever context they are found.

In transferring this idea to modern Australian schools, he maintains that it is possible to see the ethos realised in different ways and in differing contexts and still be an Edmund Rice school, "You can adapt the Edmund Rice ethos to different socio-economic schools by simply saying that education is to use all the talents that God gave them (the boys)" I wanted to explore this matter of ethos further so I posed the question, "How would Edmund Rice know that his ethos is being realised at your school?" to which he responded:

> For a school to genuinely have the ethos it had to be totally inclusive so Edmund Rice would walk around and see the poorest most marginalised kid knocking around with a more affluent kid in a totally inclusive environment where socio economic status isn't even mentioned. It would be a non judgemental approach.

Because I had some experience in this school I asked Johnson whether part of the ethos was actually going out and looking for those on the margins. He replied that it was important, "Especially in North Queensland, we have an active enrolment policy for Indigenous kids." This active enrolment policy is crucial to ensuring that the school is authentic to his totally inclusive school. Johnson states quite categorically that, "There's no way in the world we can claim to be an Edmund Rice school if we weren't actively seeking to enrol Indigenous kids." He went on to explain that he saw a direct connection between the poor, uneducated Irish of the Potato Famine and the Indigenous students of today:

200 years down the track, here is a subclass of people who are poorly educated and have poor living conditions. So if we turn around and have the success with Indigenous kids that Edmund Rice had with poor Catholics then this school would be a true Edmund Rice school

I was interested to understand how this inclusive approach is received by the local community and asked whether this was easily achieved. His response was, "We have a very inclusive school with 51 Indigenous families and they are genuinely accepted and included in the community," so it seems that a school that includes all will be congruent with the Edmund Rice ethos.

Johnson states that there are benefits for non Indigenous students as well as for Indigenous students in creating this inclusive environment; however, good outcomes are often not achieved easily. One cost is the time and energy taken in accessing Government funding. The school has been fortunate to be in a position to employ an Indigenous Curriculum Officer with funding that the school received and IJ describes the work this staff member is doing as, "Real Edmund Rice stuff". Conversely he expressed frustration with the "bureaucratic nightmare" that is part of any government funding process, but recognises that he is not the first person to feel this way, when he opines that, "In fairness, Edmund Rice would have gone through bureaucratic nightmares as well."

In seeking to develop the question of Johnson's perception of what are the characteristics of an Edmund Rice boy, I asked him to describe such a student:

Edmund Rice had a saying, "Good deeds by themselves are not enough". An Edmund Rice boy would have a strong bent towards social justice and a strong caring for all people. But an Edmund Rice boy would ask why, just because teachers tell us or was there an affinity to the Gospel values?

Principal IJ's response to this question indicated that ethos was found when a school has an inclusive enrolment policy. Because of the school's location, for the ethos to be authentically based, Indigenous student needed to be actively encouraged to be part of the school community. These values were based in the need to care for all but especially those who are marginalised by society as was Edmund Rice's educational vision.

5.2.5.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

From the analysis of school newsletters, from the pen of this leader, I had observed that there was an emphasis on developing a strong sense of community. I asked Ian Johnson how this emphasis fitted in with the school's ethos. In responding he returned to the inclusion of Indigenous students in the school population. He is not completely satisfied that he has managed to achieve this:

> If you develop the sense of a family community and have Indigenous families
> included with the non Indigenous families. We haven't really achieved that. The
> boys are very inclusive at their level but we haven't taken it to the next level yet"

He is working towards the situation where all feel welcome, "When we have a genuine social parent night where all are involved and that's the next step."

In addressing the question of ethos being integrated into the culture of the school, IJ observed that there have been moves to developing Indigenous Education across the curriculum. The Indigenous Curriculum Liaison Officer has been given the brief to develop programmes to serve this goal:

> I've asked her to have programmes on line by the end of the year for issues in
> Indigenous Education from SOSE to English. If I am teaching Year 9 Maths then
> somehow I can bring in the Indigenous perspective

He is also looking at the spiritual side of the Indigenous boys and reflects that there is a need for these boys to return to their cultural heritage. He is planning that as part of the Outdoor Education programme, young Indigenous boys would be taken:

> Out to the bush for secret men's business so the next step with the help of the
> Indigenous officer to really go back to the Indigenous culture and help a number
> of Indigenous boys who are battling because they don't understand their own
> culture and to take them back to the initiation in their own culture. We'd access
> elders to help us do this.

This programme Johnson believes would be a useful support to the students, "If they had a real sense of their culture" And would support their spiritual and emotional development.

One strong cultural trait that Johnson sees in the college's students is their strong sense of what he terms, "Their Edmund Rice spirituality" which by the examples he quotes, are

realised in a positive sense of community. He cited an example that made him very proud. Tragically, one of the previous year's graduates had been killed and he reflected on the funeral held at the college:

> Builders and doctors, Indigenous and Non Indigenous, arm in arm to say goodbye to their mate; there was a strong bond of mateship that is genuinely being turned into modern male spirituality"

The source of this spirituality comes from the example of staff, he contends:

> Very strong modelling from all at the school; Very good group of teachers, both male and female who look after the whole spectrum (of student needs) equally important to have both male and female role models

This Edmund Rice spirituality is embedded in the college's Religious Education programme. This, IJ believes ensures that, "Students have a good understanding of the rhetoric of Edmund Rice education, a genuine understanding of it." Such empathy, he perceives, is a positive aspect of the school culture.

In an attempt the tease out this particular question, I asked whether there were any impediments to developing an Edmund Rice culture:

> What's in the way? In terms of getting a genuine male spirituality and in an all boys' environment to get a politically correct, theologically sound, masculine spirituality is a real challenge.

Johnson feels very strongly that:

> Demasculising males is not the answer; we work on a gender balance paradigm. If boys want to go away on a bus trip for football, it's not more important than boys who like the softer side. It's all part of the masculine journey.

He does see that achieving this balance is not easy and poses the question:

> How do we get the boys to genuinely respect each other? We've made some real progress. We are moving away from a masculine spirituality to a more human spirituality.

He concludes that, "Edmund Rice was very much a man's man with a compassionate side; the dear little ones."

One aspect of the region's culture which gives Johnson some cause for concern is "the culture of mediocrity". He describes it as, "If you can get to a "C", "C" is good enough, you don't need to work any harder and get a "B" or an "A"." In his time as principal he has seen a dramatic improvement in academic results and this he attributes to his staff:

Right throughout our Arts programmes, our Jazz ensembles and all that. I think that there is a genuine acceptance that we are going to actively pursue excellence. But we will be pursuing excellence in a non elitist environment.

The pursuit of excellence is not just across the traditional subjects taught at the college and Johnson believes that by being counter cultural in this way has to be part of a holistic approach, "The counter cultural push against mediocrity, we've put it across all areas such as Pastoral Care, co-curricular activities and Religious Education." In endeavouring to change cultural attitudes IJ has experienced some resistance, though this is not overt:

Not active resistance but some passive resistance. Passive resisters have through this culture of mediocrity, created their own comfort zone that they don't want to move out of.

On reflection, Johnson states that the two things he is most proud of are, "a genuinely inclusive culture and a culture that avoids mediocrity".

In his response to Question 2, Principal IJ articulated that he was actively pursuing the goals of Inclusivity and Excellence. He has a commitment to being countercultural and by challenging the status quo in his context that he believes invite confrontation. There are two areas of school culture that he has been working in to ensure that this happens. He does this through the active enrolment of and development of structures to support Indigenous youth and by working to change the perception that mediocrity rather than the pursuit of excellence is accepted by the school community.

5.2.5.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

The next question to be explored was the leadership element of this research and I asked Johnson to describe the leadership style that works best for him. In responding he reflected that as the first lay principal at the college there has been a shift in emphasis from Brother being always right to the current situation:

It's good now. With all the content in the world especially with the internet, the day of the principal being the smartest person is the school is gone. My challenge is to marry strong decisive leadership with a genuine sense of leadership where everyone's skills and abilities are recognised.

He developed this idea further when he described the need for a model of leadership that he termed "Stewardship". This he explains is:

> Not just looking after the resources but having all stakeholders in the community using their talents. Making staff feel valued if they know they are valued in the overall running of the school.

As leader he values collaboration but warns:

> Genuine collaborative leadership is not about a democracy. It's about how to marry a collaborative approach with leadership where real decisions are made. Too much collaboration and decisions are not made.

In explaining this process further he continues, "Collaboration means that you listen to people and you value people but in the end you make the decision."

It is clear that IJ sees the principal in an authentic Edmund Rice school as a decisive leader who is the agent for ensuring that cultural change takes place. He does not believe that he has all the answers, however he is prepared to make the difficult decisions but not without understanding the need to collaborate and the tensions inherent in this leadership style.

5.2.5.5 The Charter for Catholic Schools in the Edmund Rice Tradition

I was interested in asking IJ what impact the Charter had made in his school. He initially didn't see any major impact but described the effect as, "It has forced us to a re-evaluation of what we are doing." He describes the process once the Charter and its cultural characteristics were declared, "We met after the Charter launch with our Strategic Plan and we embedded it into our Strategic Vision. Every element of the college's vision has to be matched with a cultural characteristic. "From his observation, the Charter was not new but it did serve the purpose of, "Making us rearticulate what it is that we are on about. It was a positive reinforcement and it showed that we were not doing a bad job". Johnson sees the Charter in the context of the National Agenda where we are now, "Getting lots of views on ethos and how people have unpacked it over the last 40 or 50 years. It's an evolution of ideals."

It is interesting to note that unlike other principals, IJ does not see that the Charter poses any challenges and he has no reservations in its implementation. Instead he

believes that the cultural characteristics of the Charter are only part of the evolution of the ideals that are part of the cultural change process.

Newsletters: Case Study E

Prior to interviewing IJ I undertook an analysis of newsletters for the final term of the school year. It was clear that messages that he was discussing in interviews are evident in his weekly newsletters. The message took the whole front page of the newsletter.

When he writes, Johnson uses a direct style and is not afraid to make a strong point when he considers it to be necessary. He reflects on the importance of connectedness between parents and urges them to attend the various functions that are planned. He notes that it is useful for parents to be familiar with each other:

> I am a firm believer that if parents know other parents of boys they are friendly with communication is enhanced dramatically and it gives the parents more opportunities to monitor their son's social lives and make informed decisions about what parties etcetera are suitable for them to attend.

Johnson's direct style is used to comment on the Rites of Passage that contrast with those developed for Year 12 students in the college. He clearly articulates the values that are core to his thinking:

> Unfortunately in Australian society, young males can too easily become part of a dangerous "Rites of Passage where drugs, crime, and inappropriate expressions of sexuality are practised to "become a man". Things such as Schoolies are pseudo Rites of Passage that can result in self damaging behaviour. It is therefore essential, particularly at a Catholic school, for us to develop an appropriate Rite of Passage for our Seniors. This enables the students to be guided through this important time of their life and approach the future with confidence.

Affirmation of staff is done on an individual and collective manner. Staff members are thanked for their extra work and teachers are affirmed for their commitment to their profession. Johnson recognises that teaching is valued by the parent community:

> As parents you entrust what is most precious to your child's teachers. I'm sure there is no need to write about the value of education as it is so much a part of

what any parent wants for their child. I hope that teacher's work and their place in young people's lives is never devalued

Students are congratulated for their achievements whether it is on the sporting field, in outdoor endeavours or in the classroom. Johnson warns however that the single minded pursuit of high examination results can lead to a student losing a sense of proportion:

In my view, it is the hallmark of a school which is responsibly seeking to educate not merely for final exams but for life, that it have the constant objective of fostering an awareness of other, particularly the disadvantaged and encouraging an active involvement in ways by which they can be helped

Other values that Johnson articulates are the need to accept differences between people and not work towards perfection. This theme is developed and a discussion about the appropriateness of promoting excellence and the effects of such a culture:

We should never lose sight of the truth that we all have different gifts and we should accept people for who they are and not change them into "perfect people" that have no resemblance to "real people".

Johnson maintains a focus in his writing on the need to be aware of keeping a balance and he articulates this perspective from two points of view:

From the community point of view it has long been my firm belief that the ultimate of the worth of a true democracy such as ours, is how it treats the most vulnerable and disadvantaged of its citizens. From a personal point of view that we are, I think, all becoming aware of the negative and sometimes tragic consequence that can flow in the after school years from a self centred preoccupation with personal circumstance and personal success or disappointment.

As well as voicing his concerns IJ uses the newsletter to inform the school community about changes taking place in the educational arena and voices concerns about the impact that these changes might have on students and their parents. He also explains the rationale behind the changes in staffing and school fees:

We have endeavoured to keep Catholic education and in particular Catholic education for boys at an affordable level

For this principal, the newsletter is used in all four ways: Articulation, Affirmation, Formation and Information. The highest percentages are in the areas of Formation and

Articulation though the other categories are visible as well. His approach is a direct one and he clearly states in his writing what he feels about relevant issues. The following graph outlines an analysis of this source of data.
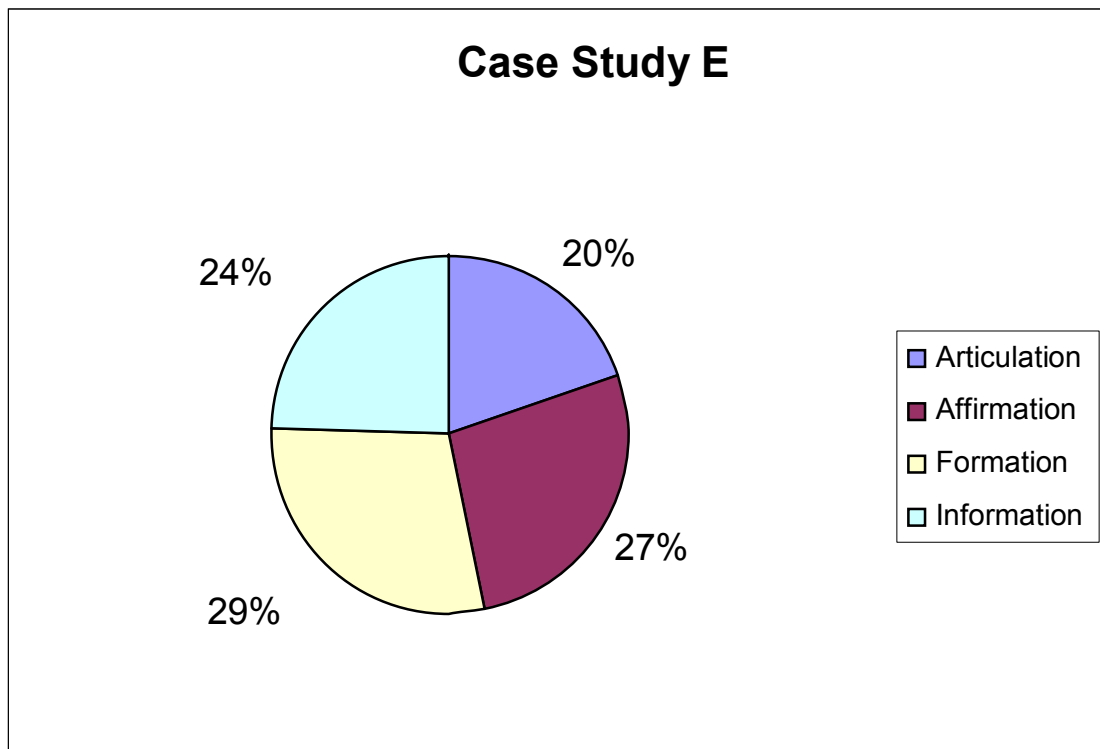
Case Study E

Figure 5.5 Case Study E

5.2.5.6 Conclusion

From interviews and newsletters it is possible to describe how this leader perceives ethos, culture and leadership in his school context. There is a real sense that the education of young men is seen in a holistic context and that it is education for life that is this principal's focus. Ian Johnson has some strong views about the need to educate Indigenous boys in an inclusive setting, though he readily admits that there is still work to do. From the data gathered it is possible to describe the Edmund Rice ethos for this principal's perspective as the values of Inclusivity and Holistic Education. There is also a sense that the nature of Edmund Rice spirituality especially for contemporary youth is something he is still exploring and that he will continue to challenge himself with.

5.2.6 Case study F

"Its acknowledging a range of people and the gifts these people have. It's in the diversity of relationships."

5.2.6.1 Contextual Aspects

The principal for this case study is the leader of a school for approx 700 young men in Years 5 to 12. When this research was undertaken, Karl Lucas (KL) had returned to Edmund Rice Education after working as principal and in other leadership roles in Catholic Education Office schools for a number of years.

The school was established in the middle of the 20th century and is located in a Brisbane bay side suburb. This area of the state is undergoing rapid population growth and the student population of the college is growing as a result of this. Demographic studies indicate that this development is likely to continue over the next ten years or so.

5.2.6.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

When asked this question Lucas replies that he now sees that the Edmund Rice ethos from a different perspective now that he has returned as principal of a Catholic school in the Edmund Rice tradition:

> I've come back with a slightly different perspective now that I'm back after a few years away. People, relationships, community are all important characteristics that you can use to develop that ethos.

He continues on this path when he articulates that from his perspective, Social Justice is an important element of ethos but it is secondary to his thinking:

> Social Justice is a brief and that's important. My thinking is that it's secondary; you're not going to be able to foster that until you've got a sort of community centred, people environment within the school.

I was interested in discerning whether from his perspective the ethos has changed or was it a variation on a well worn theme. His response indicates that he discerns that commonalities exist between other Catholic schools and Edmund Rice schools especially in the area of relationships, "There are commonalities between Edmund Rice schools and other Marist schools for example. And people, relationships and community would be the commonalities there." He then asks rhetorically:

> How would it be different? I think it's more overt in our schools; clearly stated; publicly stated; less subtle whereas Marist schools would be a little more subtle in the way they went about it. It's more out there; that's possible the Irish

influence. We talk about Edmund Rice; we talk about the Christian Brothers; perhaps that's coincided with the Charter.

When asked whether the ethos is the same as in the past; Lucas was educated in Christian Brothers' schools; he responded that he senses that a recent phenomenon is in the strong focus on Social Justice. In contrast he remembers a stronger sense of devotion to Mary in times past which is still there in our schools but not to the same extent:

I don't remember when I was working in a Brothers' school previously the stress on Social Justice. The community, Edmund Rice was there 25-30 years ago and it's still present. Not so much Mary now; that would have changed. There's not the same open and overt devotion to Mary within the Edmund Rice context that was there perhaps 30 years ago when I was at school.

As part of the interview I suggested that perhaps the notion of community is a lived expression of ethos, Lucas responded that for him it would be realised in, "That umbrella that I call people; people, relationships, positive relationships between people. It's acknowledging a range of people and the gifts these people have. It's the diversity of relationships." This is something that KL believes that is taken for granted, "It's almost a given. It is people focussed and the relationship between people and valuing their worth and their dignity." He uses the following description of what it might feel to be a member of such a community:

It's welcoming. It open to people coming in, people transitioning into the place. They feel valued and part of the place. It's that sort of thing. I think that's a positive. Other places they wouldn't feel like that; it's secular; it's more sterile. It's a warmer place here.

Principal KL's response to the first research question indicates he sees a warm and welcoming community, with positive relationships as a tangible manifestation of the Edmund Rice ethos. By valuing community then there is a basis for developing Social Justice.. This he sees as a paradigm shift as the ethos of Social Justice is a relatively new phenomenon. One could speculate that these changing perspectives could indicate a renewed interest in the Ricean values of Compassion and Liberation or they could equally be indicative of societal changes.

5.2.6.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

Lucas takes the question of integrating the Edmund Rice ethos with school culture as a responsibility that he takes personally:

> It starts with me. If I'm unwelcoming, sterile, not present, I think that's the wrong image; the opposite is how I like to operate. I guess supporting people, affirming people, directing people in a positive way are all things that I can do and therefore other people in the organisation can do.

He gives examples of how this is happening with other members of the College Leadership Team, naming team members and the way they operate with middle managers and classroom teachers. Such structural initiatives are tangible manifestations of the ethos of community being put into practice:

> I think structural things like the House system. It's vertical from (Years) 5 to 12, so people coming into our community whether it is 5, 8 or whatever, feel part of a smaller group within our bigger school.

This strong focus on the pastoral support is important because it embeds ethos in school structures. He describes, "A strong focus on the pastoral support; the orientation; the welcoming; being greeted by an older person each day. There's admin associated with it as well so it's structural." The purpose is clear, "It helps the young "fellas" especially the ones coming into Grade 5; it's pretty daunting."

Lucas and previous principals have attempted to create a whole school focus which focuses on inclusion at all year levels and so dispensing with the notion of two schools, Primary and Secondary, on the one campus:.

> Prior to my coming to the school, there was a strong push to make it a 5 to 12 school in all aspects. So there's not Head of Primary. Instead the Head of Junior Studies is part of the middle management structures. And our House Tutors operate with boys from Years 5-12 with the House Coordinators

This focus has not been without its challenges and Lucas readily admits,"It keeps you on your toes."

Creating a culture where the whole school is perceived as one community continues within curriculum structures and programmes. One example of the operation of the

curriculum across the whole school has been in the areas of Literacy and Numeracy, "We are trying to get some continuity across Years 5-12. We're not there yet. Though there's not a line across from primary to secondary. That line doesn't exist." Even though this is Lucas's preferred approach to the question of the whole school focus, he is pragmatic enough to admit that there is some way to go, "Not everyone has that philosophy around the place. We sometimes refer to primary and secondary, but we're getting better at it. It's not the junior school but Years 5, 6, and 7".

The response to this question reveals that KL believes that the development of an authentic culture lies in embedding the ethos of community in all aspects of the total school curriculum. He sees the embedding of community into the school culture as a responsibility of his leadership and has the support of his team for this to happen. When this happens then there is tangible of ethos being embedded in the school's culture.

5.2.6.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

From our conversation it was clear that the particular leadership attribute that Lucas favours is through role modelling and supporting staff in their roles. Of particular interest to me was to understand Lucas's perspective on the role of Assistant Principal (AP) Mission (as it is known at this school) and I was interested to learn how KL sees the relationship of the principal to this particular leadership position especially as this position is not one that he has experienced prior to his appointment at this school:

> A new position for me is the AP Mission role and that fosters the ethos. It's not a Head of Department. So that mindset and that structure helps. And following that you've the Social Justice programme and that follows under the Mission umbrella.

Lucas has the capacity to delegate and this is a feature of his leadership. He is proud of the range of Social Justice Initiatives that have been developed at his school and he credits the AP Mission for this. There are Street Retreats, Barbeque Breakfasts at the local State school:

> They are voluntary programmes and we get 90% or more of the students in each year level lining up for this. The AP Mission is very good at promoting and

explaining how we do things and encouraging boys to develop their own spirituality and there's a thirst for it, a desire for it.

Spiritual leadership is one element of leadership that he sees as problematic. From a leadership perspective, Lucas admits that he has difficulty in articulating just what a distinct Edmund Rice spirituality might be. He makes the point that:

I find spirituality a tough question to deal with. It's something that I as a person struggle with. I think it's a hard one. Talking to a boy or girl and saying, "What do you think about your spirituality?" They could talk about the things that come under that umbrella but perhaps not.

Having articulated his personal concerns, Lucas explains that within his school community there are a number of effective programmes to develop young people spiritually and this is evidence of his willingness to share leadership. "The Kairos retreat for Year 12s is a hugely effective programme of nurturing the spirituality of young men." And he sees his role as leader to support any initiatives that develop this sense of spiritual direction, "Obviously some will pick up and run with it; however there's a real willingness to be involved to find out about it."

Lucas again stresses the role of the principal as the model for the ethos but it is his contention that it is not just his responsibility:

Everyone is involved. If we are trying to promote an ethos, a positive one, if we've got a student, a parent or a teacher who is operating as a bully and not treating people fairly then it's a chink in the armour.

He develops this notion further when he maintains that his role is crucial but it's not his alone, "I think it has to be led by key people. Everything we do has to have a similar focus and everyone in the community has to have a similar focus; they'll do it differently."

Like other principals in this study, Karl Lucas does not believe that he has the total responsibility for leadership in the school. He makes mention of the importance of the Mission role in developing Social Justice Initiatives. Interestingly he struggles with the spiritual aspect of his role and is working to support young people to develop their spirituality through retreats and Social Justice programmes.

5.2.6.5 The Charter for Catholic Schools in the Edmund Rice Tradition

The issue of the Charter was raised and I asked Lucas what his first impressions of the Charter were. He commented that:

> The Charter has formalised a lot of the things that are happening in our schools; it's named it and I think that's good. What I don't think the Charter will do is to make people do things differently. I think it's capturing a lot of what's already been done.

When asked whether he sees the Charter as an agent for change he responds that the question has two levels:

> I think it will. I don't think we're going to throw out everything we do and adopt something else. I think that already there's an overlap. By formalising it, by naming it, putting it down and therefore by focussing on it, it's going to enhance what we're doing; it's going to allow our schools to go deeper than just the talk

In continuing this idea he states, "The other thing I think it will do and this will take time. It will assist our wider community to learn about the ethos and what's underpinning our schools."

For those in our community the understanding of the values that underpin our schools very much depends on their position in the community, according to this leader's observations. In a reference to principals and others in schools, he holds the view that:

> People in our roles, in leadership and middle management and most of our staff would be pretty au fait (with Edmund Rice) but there would be families among our communities that probably aren't au fait with what Edmund Rice and all that means. Some would understand it as a Catholic schools; others as a non state school. So people would be looking at a different thing and this formalises that.

When moving on to the impact of the Charter in Edmund Rice schools, Australia wide, Lucas takes the view that the Charter is, "Not a fix it; It's more subtle than that." I was interested in whether he sees the Charter as an audit, to which he replies:

> No, but it will give some commonality to our schools and while we are still independent; my observation is that Edmund Rice schools have gone their separate ways and that's okay to a point; but underpinning each school we need that commonality and the Charter will assist in that.

This outcome, the understanding of the Charter, will be achieved not by meetings and information sessions for parents and staff but will be realised Lucas contends, "By using the language, using the ideas and by making reference to the Charter; by a process of osmosis and experience, that's how it will move throughout the whole community." In essence the Charter will become embedded in school culture over time and with community information and formation.

One obstacle to the Charter's implementation Lucas asserts is the lack of formation given to principals on the Charter. Addressing this lacuna will need to be a priority if the document is to be used to support the development of an authentic Edmund Rice school:

> In our roles we're going to need more support and guidance into how to utilise it.
> It's a document you have to have at the forefront. It's not something that you
> wave around that changes everything.

That this gap exists is evidenced by KL's experience as a new principal. He readily admits that he had no induction process and the only exposure he had to the Charter was at his first Principals' meeting:

> The first meeting they were talking about the Charter and I had no idea what they
> were talking about. That gives you some indication of formation. Having induction
> and formation protocols for new people coming in; if I hadn't been a principal
> before it would have been even more challenging.

Lucas expressed disappointment that this was his experience and observed that this happened in spite of increases he has observed in bureaucracy, "The bureaucracy has increased and one of the thing that if don't think we should pick up is the Catholic schools systems model."

I wanted to explore KL's perspective on the amendment of the schools' title, from Christian Brothers' schools, to Catholic Schools in the Edmund Rice tradition and whether this name change had any significance for the schools. His view is that the change is both significant and subtle indicative of the cultural shift from Christian Brother leadership to lay leadership:

> Subtlety of the change of name is quite a significant one. The language is subtle.
> (In a reference to Christian Brothers' schools) I think a big way that Christian
> Brothers' schools flourished was the presence factor of the Brothers.

In a comparison between the Brothers as leaders and the lay leaders who have gone after them Lucas discerns that:

> The laity has done a very good job in promoting Edmund Rice. They'll never be able to promote the Christian Brothers' presence. There are subtle differences there. It's my experience (within the Marist and Christian Brothers) that the laity is better at promoting Edmund Rice than the Brothers were. They thought that everyone knew about this because of their presence.

Now that lay leadership is a common feature of Queensland schools Lucas sees that there is a challenge in preserving the ethos as a continuing one especially without a Christian Brothers' presence, "Now the tangible aspects are going to be difficult to show. How is this particular ethos different from other Catholic schools? That's going to be the challenge." It is however not an impossible task at least in his viewpoint. There are ways around this, "Being proactive is going to ensure that they (these values) will survive. What underpins what the Brothers did will still be there; it will however, flourish in a different way."

Principal KL articulates that, in his view, the Charter is useful because it allows some commonality that has been absent in Christian Brothers' school, largely because they operated as separate and independent entities. There will be challenges in promoting the Charter and this is a matter that needs to be actively addressed by the organisation. He suggests that this will become easier over time but that there should be an active programme of formation. He suggests that while the presence factor of the Christian Brother is no longer evident, he considers that the laity will promote this ethos in authentic ways especially if the principal is afforded some productive formation and induction experiences and not replicate his experience.

Newsletters: Case Study F

Prior to interviewing Karl Lucas, I undertook an analysis of newsletters for the final term of the school year. It was clear that the priority of developing community and relationships were given precedence in his writing. His section of the newsletter is lengthy and he devotes the entire front page to his reflections on the week that has passed. Almost every newsletter includes some reference to the wide variety of events that have taken place that week or reminders about future events.

When he writes, Karl Lucas uses a conventional style and uses a businesslike manner, a more formal approach than some other principals in this research. He uses the newsletter predominantly to provide information to the community about events that have occurred and affirmation for members of the school community for successes in the sporting, cultural academic and religious life of the school.

In this term's newsletters there was necessity for much information to be issued to the community. Events such as Graduation Mass and Dinner, new building programmes, the college's Celebration of Excellence night, and the like were a dominant feature of these bulletins. It is clear that for this principal it is a priority to keep his community informed, and he regularly encourages attendance at these community events.

Staff members and students are affirmed weekly for the various activities they were involved in. Within the community, Affirmation is freely given and there seems to be confirmation that the individual is affirmed for his or her contribution to the life of the college. Whether it was for excellence on the sporting field or on leadership camps and retreats or for success in academic endeavours each person who contributes to the community is acknowledged with the names highlighted where appropriate. New students receive a welcome from the community and there is the sense that they will be welcomed warmly by the whole school.

One notable feature of this group of newsletters was the section devoted to the educational needs of the students. When this research was gathered there was widespread discussion in the media about the purpose and usefulness of homework. To assist parents in making informed decisions about this often controversial issue, Lucas published extensive extracts from an expert on Boys Education (Lillico 2000). Topics included, "School work or class work; Assignments, Computers, the role of parents and a Homework Grid". These extracts indicate a clear sense of the particular needs of the school community.

The values that underpin the college were named and information about structural changes at management level was described, "The purpose of these changes is to enhance the ongoing development of both sport and culture across the entire school" These values were previously articulated in interviews and it was interesting to note how closely Lucas's comments in interviews related to his perspective in his newsletters.

The sense of community that Lucas has stated he is continually endeavouring to develop is clearly evident when he urges Year 12 graduate students to, "remain in contact with school, and live lives based on faith and to follow the teachings of Edmund Rice and "Fight the good fight"."

These documents reveal that for Karl Lucas, Affirmation of members of the community and Information of school activities are priorities for this principal. This is not surprising considering the emphasis that he placed throughout this data gathering process. The following graph outlines the analysis of these documents.
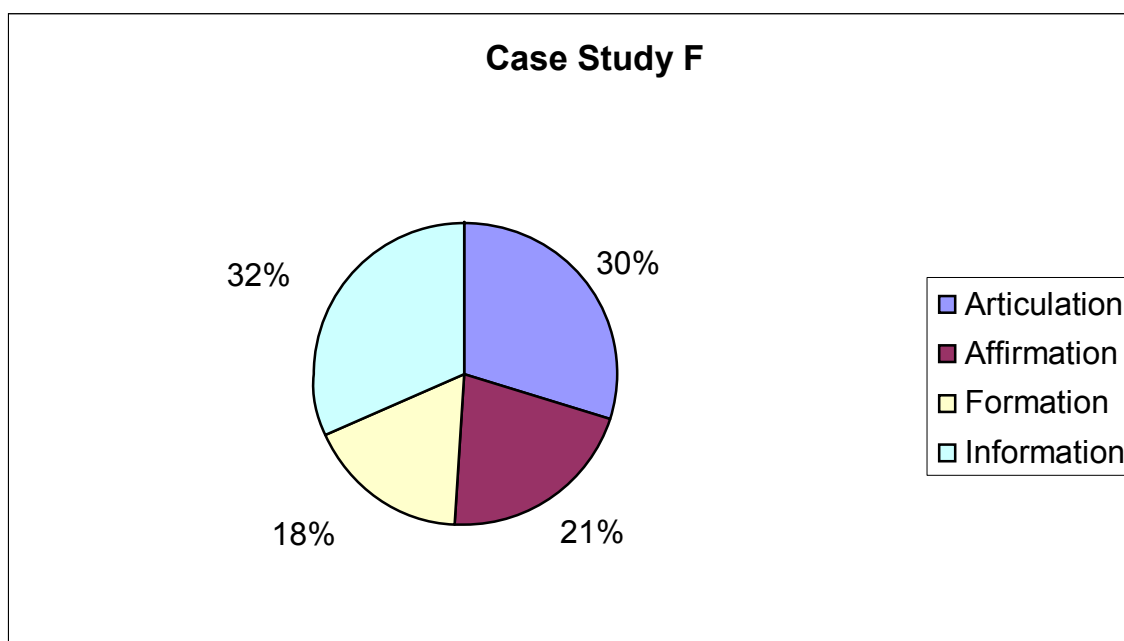
Figure 5.6 Case Study F

5.2.6.6 Conclusion

From evidence gathered for this case study, it is possible to discern that, for this principal, the ethos of Edmund Rice is found within the development of a relational community. He gives precedence to this value over others and is attempting to have relationships as a tangible experience for all the students. He gives priority to supporting staff in their leadership roles and this delegation gives opportunities for other to show leadership, most clearly in the areas of Mission and Social Justice. Karl Lucas has used his experience in Catholic Education to inform his professional practice and his insights into the new organisational culture are of interest. As well he has spent time in Christian

Brothers' schools as a student and a staff member and this gives him added insight into the changes that have taken place across the organisation.

5.2.7 Case Study G

"It's about reaching out to the poor with an understanding that if you come from a certain background, even if it's affluent, you still need a certain level of care and support."

5.2.7.1 Contextual Aspects

The principal for this case study is the leader of a large boys school with a population of 1,300 from Years 5 – 12 located near the centre of the capital city. At the time of this research, MN had been leader at this school for five years. This was his first school in Queensland having had extensive experience in other interstate schools.

The school services surrounding suburbs but also draws from the wider community particularly as access to public transport is excellent. The school caters for all socio economic groups both Catholic and non-Catholic and has been in operation since the middle of the 20th century. There have been changes in curriculum offerings at the college and the college now offers its young men a wide range of curricular and co curricular options.

5.2.7.2 Research question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

Max Nugent explains his perspective on what the essential features of this particular ethos in terms of an inclusive community, "There are a few words that would come to mind. The first one would be inclusive. That is accepting all; it's about linking back to Edmund Rice. It's all levels of society, speaking socio economically." For him inclusivity is not a passive concept but an active one. In essence, it is about reaching out to the poor wherever they might be found, "It's about reaching out to the poor with an

understanding that you come from a certain background, even if it is affluent, you still need a certain level of care and support."

From his perspective, Nugent sees ethos not just in terms of being inclusive and inviting all into the community, but a step further into an acceptance of difference as a positive value. This is realised at his school through the diversity of students enrolled at the school, students from a broad range of socio economic backgrounds as well as from a variety of cultural backgrounds, "In particular terms of a school, the way I think that's reflected is that we would have possibly the broadest range of socio economic groups and backgrounds." He describes the school as a place where refugees and millionaires mix and experience the college's life and each student is respected and given their dignity:

> We have boys who are refugees; we pay for their uniforms, we pay for everything, to the millionaire end and there's no differentiation, no discrimination or anything like that and the kids don't see the difference.

Another facet of the Edmund Rice ethos is the recognition of the need for evangelisation of the young. This, Nugent sees in a broad sense, observing that evangelisation has some very practical components especially in area of Pastoral Care. From his viewpoint it is the experience of God rather than being taught about God that is important:

> There's a notion in the ethos of evangelising. I think the notion of educating and caring for them first before they hear the Gospel which is, I think, the way Edmund Rice went about it. If you like they need to experience God before they hear about it.

He makes the observation that evangelisation has come in a full circle and that what we are doing now is quite the opposite of the way things were, and that many of the young people in schools lack any faith formation. The following comment is indicative of this observation:

> At the end of the 20th century and the beginning of the 21st century, we've come the full circle with regards to the needs of kids in schools, where we really are evangelising people who were once seen to be churched.

Nugent observes that in his view, "we're now doing much the same thing as Edmund Rice was doing 200 years ago. So there's a reflection that although it's 200 years ago and a lot has happened in between. We're now doing a similar sort of exercise."

In revisiting the theme of diversity Nugent reiterates that in his school there is an acceptance of difference and that this is an important element of the school's values.. In his experience he has never see a school that's so diverse:

> In the same context in this school in terms of acceptance of difference, diverse culturally; diverse in terms of giftedness, diverse in terms of social skills. In terms of all the schools I've been in, I've never been in one that's so diverse. In every sense.

Nugent goes on to describe the school as having a holistic perspective, "If you were to say do we have a niche market, well we don't really; it's a really broad group of people who are in the school."

For MN an authentic Edmund Rice school will have a community that is diverse. This, he articulates, is not just cultural diversity but also diversity across the curriculum as well as in social and financial terms. MN sees a clear link to the ethos he is developing in his school in the 21st century and the work that Edmund Rice was doing in his school in the early 19th century. It is this evangelisation of young people that is one of the core values of this principal as it was in the time of Edmund Rice.

5.2.7.3 Research Question 2

"How do principals ensure that the Edmund Rice ethos is an integral element of school culture?"

In this case study, I was interested in exploring whether the values of Diversity and Inclusivity that Nugent describes have been part of his plan for the college or something that had developed over time. He explains that from his perspective there are elements of both:

> It's both. It's evolved in a sense that there's a strong Greek community in the school. They don't figure in our ESL (English as a second language) statistics because they are 3rd generation Australian. There's that culture. Now because we draw so broadly we got a strong Chinese, a strong Vietnamese culture and then a blend across the school.

As well as evolving over time, he encourages the active promotion and celebration of cultural diversity as, "a good thing," with multicultural days and the like a part of the school life.

Another way that the value of diversity is promoted is through the curriculum. Cultural diversity is described by Nugent as a planned process, especially in the subjects offered to students. The school is a centre for Chinese learning and culture and Chinese is taught across all year levels. He explains:

> Then there's the new thing of having a centre for Chinese language and culture. We teach Chinese from Year 5 to Year 12 and have a good record. We connect up with students who come to do it. There's strength in that. This is an advantage for our international students; we're only enrolling Chinese students in to fit in with the centre.

Embedding diversity in the curriculum has other advantages. Nugent reflects that the usual stereotype of the ethnic gangs is not his experience at the school:

> We don't have the situation where ethnic groups sit round and gang up on each other. They mix pretty well there's an acceptance of difference and we try to make sure in our enrolment process, all the cultures are covered.

The diversity of students extends further than ethnicity. In spite of the school being a Catholic school in the Edmund Rice tradition the enrolment process that Nugent promotes allows for a diversity of religions. As he puts it:

> It's the same thing for religious background. The school is 80% Catholic, and the rest are predominantly Protestant religions; some say they're Christians but with no religious affiliation. Then we do have some Sikhs, Buddhists and Hindus. It adds a richness to the diversity.

In creating a culture that supports the ethos, Nugent sees that there is a philosophical perspective that reaches back to Edmund Rice:

> I think we have the notion too of taking people from where they are to somewhere else. In terms of Edmund Rice, he was taking street kids and giving them a future. We have the same sense, I hope of taking people from somewhere to somewhere else, better in every sense.

Curriculum design is another indication that the value of diversity is embedded in the culture in the broadest possible sense, not just in the subject areas. Nugent sees the value of diversity across the school and describes it as, "Reflected in having a broad curriculum; but also by having diverse opportunities for co curricular activities including

sport. " It also has other rewards in the personal satisfaction he receives and the advantages to his students. He describes it in this manner:

> The thing that I'm most proud of is in the transition from Years 10 to 12; nobody leaves. They all go on into Year 12 and we can offer them enough to keep them here. And if any kid leaves during Year 11 or 12, they leave to do something; they don't drop out.

It seems that this cultural shift is an important one for Nugent, "The notion of dropping out has gone from the culture of the place. The notion of going somewhere to take on an apprenticeship or to work full time is a real thing."

A key feature of any school is the relationship or connectedness that exists between staff and students and Nugent sees this as integral to this school's culture. As he puts it, "In semi religious terms, you'd talk about servant leadership, the value that teachers are there to help you." He gives a powerful example of the way that he is promoting this relationship between staff and students, by linking it back to Edmund Rice and his story:

> A little bit of a theme this year in promoting that, we have lanterns in the foyer, on leadership team desks and at other places around the school. The lanterns are the story that Edmund wandered the streets at dusk. Like moths to a flame the street kids came knowing that there's someone there to help them and that's the theme we're pushing in the school this year. When you go to these people they will help you. That sort of approachability and openness; you could put a whole lot of language around it, but that's the notion.

In a practical way these lanterns symbolise the ethos and Nugent explains that he links the ethos to the culture in other ways as well. As he puts it, "You make the ethos real by creating a symbol."

Story as a powerful symbol is another means that Nugent uses to promote the ethos and embed this in school culture and tradition. He suggests that everyone has a story and it is in the telling of that story that the underlying values can be endorsed. He cites several examples of how he has used "the story" as a tool for promoting ethos and affirming positive aspects of culture:

> Just recently the buildings have all been named, plaques added and there's the story of the people underneath it. That's the school's story and with the jubilee events there's (the opportunity to tell) the story with all the juicy bits!

Another way that story is used in the curriculum is to form the younger students," In Year 8 we have a Night of the Notables, where they research and take on the role of a hero in history or currently in their life and they do a display and tell their story." The aim of this initiative is to encourage the young men to reflect on role models and imitate the positive aspects of their lives.

The ethos of the including all within a diverse community means that each student is treated as an individual. For Nugent the importance of the individual is paramount in his thinking and he makes the point that while a student might be considered to be, "A …….'s boy; you are an individual ……..'s boy. "The sense that it is the individual who is important can be seen in the support that students are given. Nugent describes how this is achieved in Years 11 and 12, "At the Senior level we do this by the focus on pathways. We have extra staff in terms of the Pastoral team. The boys are regularly interviewed and we talk about their pathways, their life and what their pathway (to the future) is".

This concern for the individual and their particular needs moves into the spiritual realm as well as the practical:

> When we do the Year 12 retreats there are four sorts of retreats adjusted to the level of spiritual development. So there's a sort of creativity type retreat where they go down to the bush or climb mountains. Then there's the Social Justice retreat. Another one we experimented with was finding God through the Arts.

Nugent explains his philosophy as one that is not a one size fits all approach and everyone in the school community is recognised for their individual worth. He believes that the retreat programme which he describes is, "That sort of model, (which) is really reflecting the notion that they are at different places in their journey, an emotional journey, an intellectual journey, a spiritual journey."

The means by which the Edmund Rice ethos is developed into an authentic culture happens in a wide variety of ways at MN's school. He describes the curriculum experiences on offer, the cultural mix of students, the retreat offerings as well as recognition of an individual's worth as part of an authentic Edmund Rice school culture. He also highlights the stories and traditions of the school and the Christian Brothers as part of maintaining positive traditions and building new ones to ensure that the ethos remains embedded in a school culture authentic to the Edmund Rice tradition.

5.2.7.4 Research Question 3

"What aspects of leadership do you consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

As principal, Nugent considers that in order to be an authentic leader, he must model servant leadership. Additional to this, it's his philosophy that his Leadership Team will develop this mind set in the teams they lead as well:

> A couple of things that I do is firstly to reflect that style of leadership myself; number two is that I have a Leadership Team that reflects that way of doing things, operating (in this way) within their relationships with staff and parents. We're trying through the two arms of Middle Management, the Pastoral arm and the Curriculum arm to operate that way.

The change that this philosophy has realised in the school's behaviour management culture can best be described as:

> A significant transformation, from in terms of our discipline if you like. When there's an issue we ask, "What's the real problem? How do we support this boy? He's made a mistake, let's move on. This is a big change from the mode, "You didn't hack it here so we'll expel you". It's the notion of having the freedom to make a mistake - that's important.

Such a cultural shift is an important one and I was interested in hearing how Nugent had achieved this transformation and whether it was a difficult process. He replied that the most significant way is, "To have people who work with you." He elaborates:

> The first thing to do is to build your team, people who work the same way. If you've got people who because of their history operate in a particular way and have a closure to anything new, you may as well shut the door.

He develops this idea further when he names the second component of his leadership philosophy, that of communicating this philosophy at every opportunity:

> The second is to articulate what you're about. I don't mean having a Strategic Plan. I mean it's everything that you do, newsletters, staff meetings. How you do things; you are teaching people an approach through how you operate.

Nugent reflects on the changes that he has observed and states that it is in the area of curriculum change that has had the greatest impact on the culture:

> Twenty years ago people would say about its culture, that it's a Rugby school. The model that to be a prefect you had to be in the First XV; that mindset. Today the biggest difference in changing it (the culture) was the introduction of the Arts. Now you've got 600 kids whose main co curricular interest is Music.

Cultural transformation is marked in the area of student leadership:

> Now to be school captain, you don't have to be the captain of the First XV; you could easily have the lead role in the school musical. When that process has happened and it's culturally accepted then the changes happen.

Nugent is under no illusion that his work as cultural change agent is completed. He believes that there is work to be done in developing an empathy with those at the margins of society. As he puts it, "The next cultural change that has to happen is the recognition that people in very different circumstances to people who are here have an identity of their own". The development of what is often referred to as service learning will, Nugent believes; allow this cultural shift to occur. In his words:

> The whole notion of, people call it service learning, having the experience in 9,10 and 11 where you interact personally with someone in dire circumstances and you do something to help them; it's a life transforming experience.
> If I could get into this school a significant experience with Year 10, it would completely change the nature of the senior school. It's that evolution process; it's recognising where the school has come from and putting it in touch with the 21st century. It's also about asking what sort of adults we want to see around in 2020!

One feature that became apparent in this case study was that Nugent has a pragmatic and practical approach to what needs to be done to achieve cultural reform. He is under no illusion that every staff member is supportive of the alterations that have occurred. A comment on resistant staff encapsulates his perspective:

> The same people will be resistant to outcomes, to any change in reporting, the introduction of Aussie Rules as opposed to Rugby. The mindset is that they are locked in a certain place and it wouldn't matter what it was, they'll resist; that's where they are safest.

He is committed to making the changes he perceives as necessary for an Edmund Rice school to be authentic and will be actively encouraging those staff who no longer support cultural changes to either change perspective or find another school.

"Eventually they'll come on board or they'll fall off the back of a truck; sometimes they might have to be helped."

Principal MN sees his leadership role as change agent. His model of leadership can be described as that of a servant leader and it is this model that he develops with his Leadership Team. He is clear about his vision and maintains this focus in the face of some opposition from entrenched staff. In his time as principal, he has made some important cultural changes and these he sees as important in ensuring that this school is authentic to the Edmund Rice vision.

5.2.7.5 The Charter for Catholic schools in the Edmund Rice Tradition

Following the discussion on changes in school culture, I raised the question of the Charter. From his perspective, Max Nugent sees the Charter as both visionary and pragmatic:

> It's both a benchmarking document though I hate that word. It's a statement of who we are and where we want to be. It's both visionary and pragmatic and it's got to be used that way. It's a little bit more than a housekeeping document; it's a spiritual document.

The challenge that he sees is in using the Charter in the most appropriate way and discerning what that might be, can be problematic:

> I think it can be used two ways; it's to say in terms of the life of the school and this can be in many things. How do we demonstrate these things, the Cultural Characteristics and they are descriptors, but also to inspire us to see how we might see things differently?

He sees the challenge for the leader to assist his community to see the Charter in visionary terms, as he puts it:

> The biggest challenge in this school is to get them to actually understand the document and what it is about. The ordinary teacher in the classroom doesn't notice how things change and they don't see themselves in the evolving sequence of things. They think the school is the same as it was in the 1970's.

I was interested in whether resistant staff members are encouraged to be part of the change process so I asked Nugent whether he actively tries to change peoples' mindsets, "We'd be trying to move people forward as far as they are capable of being

moved forward. Any change people have to embrace it themselves. "He is satisfied that progress is being made and remarks that:

> I think you look around and say after time has passed that it's changed. We're making good progress. I think that making structural change as the opportunity presents itself is important.

Because MN had experience in another Religious Congregation I wanted to explore the perspective that he might have on the difference between that order and the Christian Brothers. His insight was that, "The lay leadership in Christian Brothers' schools in Queensland is far stronger in the sense of who we are and what we're on about than say the schools I was involved in previously." This he observes has arisen from the Congregations themselves, their cultural and ethnic origins. As he sees it one of the biggest differences that he has noticed is the strong sense of the importance of finance. He reflects, "This goes back to Edmund Rice. The Christian Brothers have always had a strong sense of finance, a sense that the dollar is important. The problem then arises that finance is seen as more important than it really is."

We had a discussion at this point around the proposal at systems level of having the College Business manager as a member of the Leadership Team. Nugent states that this would give prominence to finance and that prominence is not warranted. As he sees it, "The problem is that finances are seen as more important than they really are. This is a weakness." From his perspective he discerns that it would be better to focus on developing the role of the Assistant Principal Mission or Dean of Mission as it is also called. This role is evolving and has the potential to be an important vehicle for developing the Edmund Rice ethos, "What is crucial is that relationship between the Principal and the DOM. It gives muscle to that side of the principal's role that hasn't happened before." The role is a "Big picture" one and not as some would see it, "The notion that the DOMs are going to correct curriculum to see if it's in line with the ethos is a minor issue. It's about the whole, the building of the lived experience. That is the role of the DOM."

Throughout this research I developed the impression that from his perspective the development of the Edmund Rice ethos into an authentic culture is a work in progress. Nugent considers that for Diversity and Inclusivity to be fully developed there are some

cultural shifts to be made. He reflects on his rationale for the introduction of Chinese at the schools:

> There is an element in our Australian culture; that if you've got overseas students who are blonde haired and blue eyed then they must be good students. But because they're Asian they might be a little bit suspect; that's why we established Chinese as our language.

This education is needed across the whole community though to varying degrees; however in general it seems "kids have a sense of acceptance of difference". The selection of a School Captain with both Papua New Guinea and Australian heritage and a Vice-Captain from Nigeria reflects the Diversity and Inclusivity of this school and Nugent believes, "This reflects a very healthy notion about our culture."

Newsletters: Case Study G

Prior to my interview with Max Nugent, I analysed the school newsletters for the final term of the year. As principal Max Nugent devotes a large percentage of his writing to the Articulation of ethos and the Formation of the school community in its values. This is reflective of the themes developed in the interviews.

One feature that is striking in Nugent's newsletters is the precedence given to the development of the community by the clear articulation of values and the formation of the students in these areas. At times the newsletters take the form of a homily and the values expounded have their origins in the Gospels. Each week the reflection on the front page is taken from the Bible. Interestingly, the principal's page appears on the second or third page and not on the front as is usual.

Of all the case studies in this research, there is a clear preference for Nugent to use the principal's column for the Articulation of values. In the last term of the school year there was ample opportunity for this and as the graduation newsletter illustrates, the values of this school as a Catholic school in the Edmund Rice Tradition, are clearly articulated. Using the analogy of the morning watchman of the Old Testament the graduating students are encouraged to, "Shout out that a new day is here – a new beginning; to spread the enthusiasm for another chance, a fresh opportunity and a new challenge."

In another newsletter the theme of National Water Week is used as a vehicle to promote the need for a vision and to maintain that vision in the sometimes mundane world:

In the humdrum of our lives as teachers or parents we may sometimes think more to the phrase that we are simply "hewers of wood and drawers of water" (Joshua 9.21) rather than grand visionaries. In fact I think we need to be both prophet and water carriers. It is not only from thirst for the Living Waters that people might die but as Scripture says, "without a vision the people perish" our boys need the vision we can give them.

Nugent encourages the graduating students to, "Do great things and shout from the house top that it is great to be alive. "And they are reminded of the values that Edmund Rice espoused when students are told:

His story is an example of the renewing power of God's activity in human history. After an education in an Edmund Rice school I hope that each of you will be people who make a significant difference for good in your future work and study places but especially in your homes and families.

It is not just in the Articulation of values associated with school that Nugent promotes but broader concerns such as Educating for a Global World, issues of mental and physical heath form part of his weekly reflection. Readers are challenged to take these issues on board and to make them points of conversation in their own homes. As well there are those mundane reminders that students need to work hard and live up to their responsibilities such as honouring their promises about the Walkathon and choosing wisely at subject selection time. However within these more humdrum topics the promotion of the ethos of Diversity and Inclusivity can be seen. Each year the college showcases the variety of activities available to the students and this event is a reminder of the inclusive and diverse nature of the college:

The showcase of awards, archival video shots and performance cover the exhaustively broad range of activity for the school year. The event captures the events of the year under the pillars of learning: academic, spiritual, cultural sporting and social.

While it is not possible to be definitive in an analysis of such documents, it is clear that for Max Nugent the articulation of the college's values of Diversity and Inclusivity are prominent. The following graph is indicative of these directions
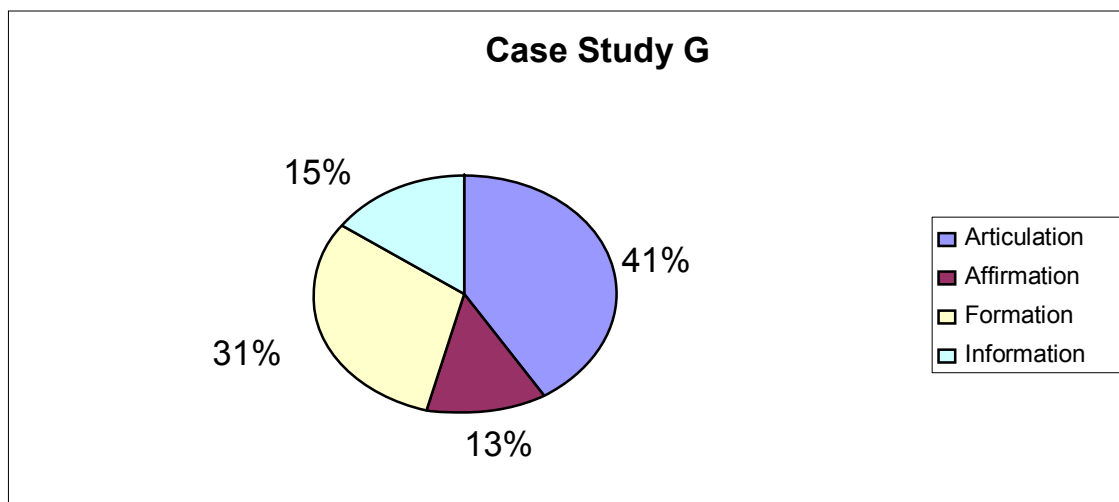
Figure 5.7 Case Study G

5.2.7.6 Conclusion

From the data gathered in this research it is possible to see that from this principal's perspective the Edmund Rice ethos can be best described as being seen in the values of Inclusivity and Diversity. Max Nugent is under no illusions that the work he has begun at his school is complete and that one of the cultural elements that still invites development is the area of staff development. This development has begun and there are clearly changes that have transpired especially in the area of curriculum change.

His wide experience as principal in other Catholic schools gives him a perspective which enables him to develop a vision for his school and this is a work that he carries out in a visionary and forward thinking manner. This experience also enables him to critique some of the developments within this group of schools with the perspective of experience and an understanding of the role of both the Catholic school and the Catholic School in the Edmund Rice tradition.

5.2.8 Case study H

"It's about developing right relationships for the reasons so clearly expressed in our story."

5.2.8.1 Contextual Aspects

The principal for this case study is the leader of an all boys' school of 1300 students, located in close proximity of the Central Business district. The college caters for

students from Years 5-12. At the time of this interview OP had been principal at the college for two years though he had earlier held positions on the college's Leadership Team. He also held the position of principal at another Queensland Edmund Rice school prior to his appointment at this college

The college was established in the latter part of the 19th Century and was one of the first Christian Brothers' schools in the state. The college has a proud academic and sporting tradition which is reflected in the success of its graduates and its reputation within the community.

5.2.8.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

From the beginning of this interview Oliver Preston was very clear about what he considers the essential features of the Edmund Rice ethos are. In his words, "I like the line from the Edmund Rice Education statement that talks about nurturing right relationships." This was the theme that we returned to throughout much of this case study. Preston perceives that ethos can be understood in the context of three seminal stories:

> I think that the great things that we have to say when we talk about ethos are that
> in this school we have three stories. I talk about the Jesus story which influenced
> Edmund Rice to respond in his particular context and we have our own story
> which is a combination of these two stories.

Preston develops this statement when he describes how he sees the role of the contemporary Catholic school in today's society:

> Now I think in this particular day and age when church practice is declining,
> people want a community base that has strong values. We talk about values
> based education because of those stories and the expression of the Jesus story
> through Edmund Rice's time and our tradition.

From his perspective, it is the development of right relationships that underpins all that he does as principal and this is evident when he states, "I think for me probably the thing I like and I hope that the Edmund Rice Education Statement is never thrown out because of that line that talks about nurturing right relationships."

As leader of a Catholic school, Preston observes that there is an inherent tension in ensuring that his school is authentic to its stories, I think good Catholic schooling is as easy and as simple as that; it's also as easy and as difficult as that! It's about developing right relationships for the reasons so clearly expressed in our story. This tension he describes is also evident when he reflects on his particular school's emphasis on excellence and other imperatives of ethos, "There is the call to go to the margins, to nurture the individual; there's also the call to develop excellence in education and there's also the call to take a risk."

In order to make sense of these competing imperatives Preston returns to the Edmund Rice story:

> Edmund Rice was a risk taker and I think in the historical context in which he lived and worked and operated, he was very counter cultural. So he was a person who was prepared to make a difference; and I think some of his characteristics are in the Charter.

Preston reflects that there is a line in the college's Mission Statement which:

> Sort of says, the capacity to change. I think large institutions can sometimes be a little arrogant and say, well look we've been around for 100 plus years; this is the way we've done it; this is the way we'll continue to do it!

This is not his experience of this school. He recognises that there is the imperative to be proactive and a change agent if the school is to move forward. Both the Charter and the Mission statement support this stance.

> The Mission statement calls us to be people of change and I think the other dimension is the Charter. So there's a whole philosophy or if you like a template to move it forward and my role is to sort it out and make it more real in our situation.

Preston states that there is an obligation on him as the school leader to make this ethos real and he describes what this might mean to a student at the college:

> There's a line in the newsletter that comes from a conversation that I had with a parent recently where I said that the aim of the college is for its young men to develop his own version of the statement, "This is me; this is where I stand and this is why." That's what we're trying to do.

5.2.8.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

I was interested to discover how in a large community, the ethos of developing right relationships might be manifest. Preston relates that the development of the Religious Education Programme into the dimension of Campus Ministry is one way that this is happening, "Campus ministry has captured the imagination of the boys, particularly the retreat programmes. Through 5 to 12 these programmes have been exceptionally well received."

There seems to be two offshoots of the programmes in the developing the ethos; the risk factor and the emotional development of the boys, "I think that part of that is in two dimensions. That some of the outreach is a bit on the edge. It has that other risk factor that kids enjoy and that it's about doing it; it's very hands on." He continues:

> The other dimension I think that's really fascinated the boys or captured the boys if you like is the development of the emotional touch in the boys. So through the retreat programme it's safe to tell my story. It's valued; it's sacred and it's given a degree of freedom.

Preston has observed that there has been a decrease in bullying since these programmes have been implemented. As he explains:

> Just even the instance of say things like bullying has decreased as a result of a culture that is being developed through that. The boys have a great appreciation of the fragility of themselves and the fragility of others and it has been that call to respond.

The imperative to respond comes also from the nature of the school community and its privileged position:

> The other thing we would probably say is most of us are people with privilege and with privilege comes responsibility. So there's an opportunity to develop the responsibility, through the campus ministry programme.

It is clear that Preston's view of an authentic Edmund Rice culture is one that recognises the total dimension of the person:

While we want to develop men who are academically able; what's more important is who they become as people. If they are purely academic; if they don't have an understanding of this dimension; they won't develop as people.

I was interested in discovering whether Preston sees any contradiction between the pursuit of excellence and the ethos of right relationships and he replied "Not at all".

One of my observations during this research was that Preston takes seriously the need to plan for all aspects of school life including, planning for the development of ethos. He describes how it is not just the Retreat programme and the Campus Ministry though, "It's a very tangible expression in the Retreat Programme and the Campus ministry as part of this values based education." It is also evident in the structure of the curriculum:

We've looked at the significant relationships of the boys and we've minimised the number of teachers a boy might have. Once upon a time a Year 8 boy might have had 13 teachers. Now they have a core teacher for 3 subjects. The other significant people are their House Dean and their House tutor. We have vertical care groups so if I come in Year 8 I'm with that House Tutor until I leave school.

Other aspects of the culture designed to foster the building of relationships is the "Big Buddy" support programme. Preston illustrates how this works:

We do a lot of formation with the Big Buddy programme. The Year 12's actually write to the new students before they start school; they meet them and help them settle in. I know some boys who exchange birthday cards. They're very positive about the relationship.

Formation is recurring theme in this case study and it extends to co curricular coaches and teachers. Preston recalls that for one student, "The most significant person his father would say was his trumpet teacher for the 8 years he was here." Preston observes that,"Boys are like sponges at times; they see, observe and absorb a hell of a lot."So for him the people who are part of a student's life must be good role models:

What we've done with our co curricular people is we've done some formation. We've taken all the outside coaches through the theology of presence so they understand our values. They're not only coaching Rugby or teaching Music but they are very instrumental in the formation of these young men.

There is a cultural expectation that the standards of all members of the college community are at the highest level and Preston sees this as:

It's all part of developing their professional standards. Professional standards are important. I had a young "Old Boy" here last year and I made sure that it was clear how he should conduct himself, how he should speak and behave.

Clearly for Preston, the values that he considers important are actively embedded in the culture of the college especially in the key area of formation of his students.

5.2.8.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

It seemed to me that being a leader of such a prestigious school would bring with it concurrent responsibilities and I was interested in learning how Oliver Preston manages the complexities of his role. I was curious as to what leadership style he preferred, given that his articulated ethos is one that recognises the relational facet of leadership. He describes it as:

Leadership by presence; I'm always around the place. I attend almost every function across the week and the weekend; Performances and games. I might be watching Rugby and having a conversation with a parent at the same time.

He prefers to be available and this he admits can be a point of tension, "I'm fairly accessible which is problematic for me. A lot of the grind work has to be done after hours." He is also committed to being visible, "Another thing is I walk the corridors and I participate in the Retreat programmes as a retreat giver as well."

It seems from our conversation and the analysis of newsletters that the ethos of nurturing of right relationships extends to include the parent body, many of whom are involved in the 22 supporter groups attached to the college. Preston describes how he manages to interact with this large group of people:

I use two key groups. I call them the AM group and the PM group. The AM group; the ....Ladies; I always use them to flesh out issues. They give reports on what happening to the Leadership Team and I use them as part of the community consultation process. This community consultation process is a way of being proactive.

It does, however, add to the total complexity of his role and Preston reflects that for many of his families, the school is an integral part of their lives and that the management of this can be problematic, "Now keeping the community functioning across those 22 supporter groups is a real challenge." He elaborates, "For many of our professional adults this is where they do their socialising; they make good friends and we're very conscious of that."

In recent times the college has received some negative publicity around student behaviour during some vacation periods and I reflected that the school was an obvious target for the media. We discussed this issue and Preston described how with the support of parent groups there have been initiatives to develop a parent education programme to better understand student development,"We've been able to put parent education around that and facilitate that in a positive way, where the energy is, which enhances what we do here."

The College Leadership team has a role to play in the overall development of ethos especially in the areas of formation. Recently, Preston has written the college's Strategic Plan with the Leadership team and he considers that:

> The Leadership Team has done a really good job over the past decade and I've identified its strengths. On the horizon there are some changes, the Charter, the presentation of the Strategic Plan, our New Year 10 middle school development. People's roles have shifted and we're asking, what is the template of leadership that we need to put into place?

For OP, leadership is most certainly based on the development of relationships with all members of the school community. It is interesting to note that part of his leadership model is presence and he actively works towards being present to all in his community as a means of ensuring that his leadership is authentic.

5.2.8.5 The Charter for Catholic schools in the Edmund Rice Tradition.

It was clear from our conversation and through newsletters that Oliver Preston had considered the impact of the Charter on his school. He considers that the Charter is, "Both a reflection of the integrity of the schools and it legitimises what we've become." It is also from his perspective a point of reference, "It helps ground us in the Jesus story

and the Edmund story; it also acknowledges the best of our traditions here." For Preston, the actual document is significant and the fact that that it exists and is used is important, "It states what's core. And if you don't have it articulated in some sort of document it will be lost. I think it's a great document."

We returned to explore the perspective that some have of this school as privileged, especially from an academic point of view. It is clearly something that Preston has given some thought to, "People would say we're lucky. The ingredients that we're working with have allowed us to have this edge." The encouragement that he receives from his community supports him in his work and he reflects that:

> I don't feel people want to challenge what's core of this place. If anything, I've
> found overwhelming, embracement for what we're trying to do here.

It would seem that the ethos of developing right relationships remains at the heart of this leader's philosophy. We discussed the research around why some schools fail and Preston reflects once again, "It's all about relationships and if I've got good relationships between student and teacher, you'll get things happening, otherwise you'll fail."

Newsletters: Case Study H

Prior to our conversation I gathered the newsletters from the last term of the previous year to determine what values Oliver Preston promotes in his particular school through the medium of the newsletter. It became clear that there is a definite stress on the creation of a school of excellence and that this excellence extends to in all areas of school life. As well this newsletter is addressed to the college's "Family" rather than "Community" as I have found generally to be the case in this research possibly indicative of the strong relationships that exist in this school.

Preston speaks strongly and articulates clearly that this school has a particular role to play in the development of a community which radiates excellence, whether it is in academic, sporting or cultural pursuits. One example is in a reflection on the reception of a Rhodes scholarship to a past student, the 17th such recipient:

> While not everyone will have the honour of being awarded a Rhodes scholarship, we hope the culture of academic excellence and the well rounded approach to the total development of the person, which is a criterion for the award, continues to be part of the subculture of teaching and learning at the college.

However there is an articulation of the themes that developed during the interviews that it is the development of the total human being that is just as important:

> In schools we sometimes talk about the hidden curriculum – that is - everything the school teaches outside the formal curriculum simply because of the kind of place it is. Punctuality, a willingness to work hard on tasks that are not immediately enjoyable, our response to those less fortunate than ourselves, the importance of courtesy and respect for differences of every kind - these qualities are not part of the formal curriculum, but they are taught in this place in so many ways every day.

Preston is forthcoming when issues impinge on the college's reputation and he makes his views clear in one newsletter:

> It is the behaviour of adolescents at activities outside normal school hours, namely parties, unsupervised gatherings and the recent media coverage of adolescent behaviour during the holidays. The College, in partnership with parents, needs to ensure always that we develop positive environments reflective of good parenting, the College's expectations and its good name.

Staff and students are regularly affirmed for their role in the college "Family". On International Teachers Day teachers were affirmed for their role in the development of the "Learning Community" and the theme of right relationships was articulated:

> Teachers are the pillars that create the sound educational environment that we have come to expect here. Within our history as a Catholic School in the Edmund Rice tradition, the challenge is to provide meaning and witness to boys' learning and growing. In acknowledging our teachers we also say thanks for the very positive partnership and support the extended community offers our teaching staff by actively participating in the range and depth of opportunities available to our young men.

Past students are regularly affirmed for their support of the college and its activities and it is clear that the theme of relationships is a mutual one. In one newsletter the visit of Preston to an interstate dinner to meet with the College's Old Boys was mentioned alongside a significant bequest. Part of this bequest was used to:

> Purchase a new van which supports some of the marginalised in our area. The bequest will also be used by the Foundation Board to further advance future capital developments.

The man responsible for the bequest was affirmed for his presence as well as for his financial contribution, "What was striking about this man was his humility, his presence and his genuine interest in our students and his old school. We are humbled by the late …..'s generosity."

Preston's newsletters reflect the importance of extending relationships to all members of the college family. Current parents are encouraged to be part of the development of the College Strategic Plan:

> This draft document is an attempt to tap into the wisdom of the community as we plan for the future direction over the next period of time. Earlier in the year we invited and engaged staff and extended community in a process of consultation from which the document was formulated. It is based squarely on our tradition of Catholic Faith in Edmund Rice schools and the College mission.

The following graph gives an indication of the way that data has been analysed and is indicative of this leader's priorities in articulating his school's values.

Case Study H

32%

25%

22%

20%

- Articulation
- Affirmation
- Formation
- Information
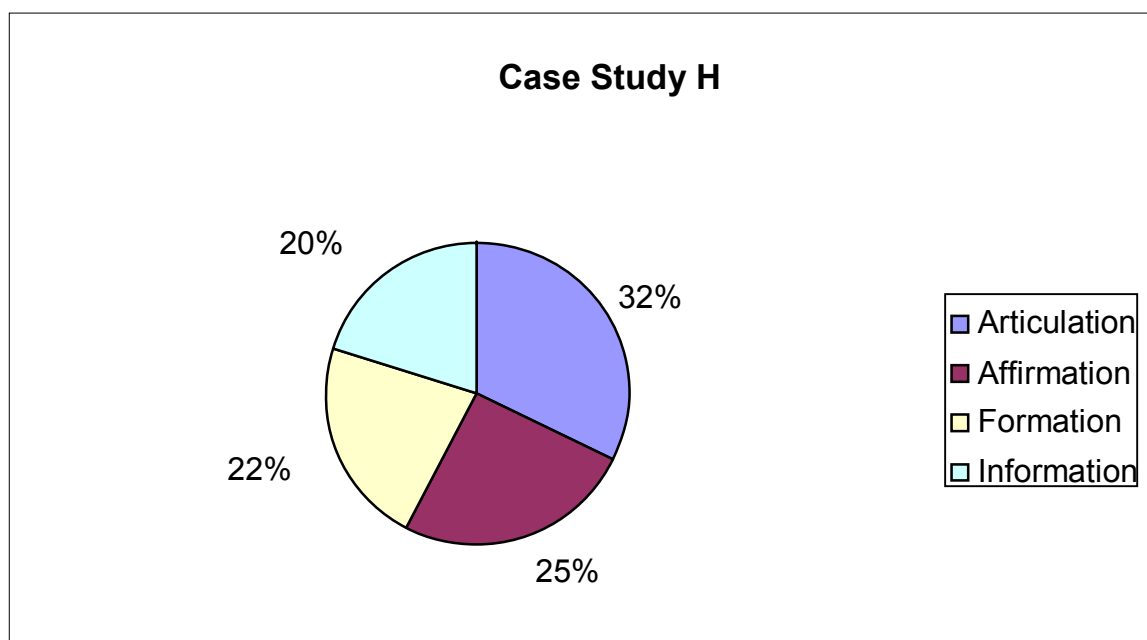
Figure 5.8 Case Study H

5.2.8.6 Conclusion

From the data gathered in this case study, it is possible to describe Oliver Preston's perspective on ethos as being found in the development of right relationships. It is clear that he sees this as a process which includes all members of the College Family whether they are Old Boys, students, parents, teachers or support staff. What is also evident is that there has been much planning, both in the public arena and behind the scenes to ensure that the college is a place where all feel valued, having positive relationships with others while ensuring that the mission of the college to deliver excellence in all areas of college life is realised.

Preston displays a considered understanding of his community and actively works to support them in what is a highly complex and demanding role. He is under no illusion that his work can be done within normal working hours and is committed to ensuring that the work is done to the highest level.

5.2.9 Case Study I

"It's about caring with our eyes open in our contemporary context"

5.2.9.1 Contextual Aspects

The principal in this case study is the leader of a community which provides a non traditional, non mainstream model of education. When I spoke with Quentin Ryan (QR) he was working on a paper which was exploring the options of extending this model of education into a number of other sites in Queensland which in his words, "Attempts to address the questions" posed in this research. This flexible model of education is seen by many as a noteworthy attempt to encourage disengaged young men and women to return to schooling. The education provided in this school supports the mission of the Christian Brothers in moving to the margins of society and working with young people who are in the words of the paper on Flexible Learning Centres, for a variety of reasons, disengaged from schooling and significantly alienated from society.

His school has been in operation for twenty years and he was one of the original staff members. Like other schools in the Edmund Rice tradition, this school was originally developed and staffed by Christian Brothers who sought to continue the original mission of Edmund Rice in working with those alienated by political or social structures. This particular school was developed in the outer suburbs of the capital city with the aim of providing an alternative style of education to cater for the needs of young people, both women and men, who have become disengaged from traditional schooling structures. The school's enrolment has grown from twenty to seventy five students over that time and delivers its education in a manner which accommodates those students at risk and disengaged from schooling.

5.2.9.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

In this case study, it was interesting to observe that this principal held very clear views about what the Edmund Rice ethos meant. Ryan holds strong opinions about what the essential features of the ethos are. It is his belief that the ethos of this particular Edmund Rice School and his own personal philosophy as well, is one which finds its

identity in "the words of social inclusion and Social Justice". In saying this, he recognises that this school might not been seen by some as having a traditional Catholic school perspective of Catholic education but is, he discerns, about compassion and inclusion. There are, he sees, parallels between this school and the original context in which Edmund Rice found himself. As he sees it:

> Both are attempting an authentic response to the conditions of the society he found himself in and if we came at that from an ethical perspective then we have a moral and ethical responsibility to care for those in our community.

There is a sense that the work that he does in his school is not done with a sense of romance or illusion but rather the following words encapsulate both his personal and professional response to the young people in his care, "Ethos is about caring with our eyes open in our contemporary world. "His passion for Social Justice and developing a caring community is obvious. He continued to state that if we are true to the Edmund Rice ethos:

> We need to act on the injustices that we see, especially those that are reflected and built in to the hegemonic nature of systems. I suspect that if we keep it as simple as that, then we are on track.

In reflecting on his own journey in education, Ryan remembered that initially he came to this school with a political perspective, not so much a spiritual perspective and he sees some dilemmas as leader in keeping the balance right. He articulates this conundrum in these words, "How it relates to Catholicism I'm not sure. I know from my perspective I've been twenty years doing it now." He contends that it is the ethos of the Christian Brothers in a contemporary setting that has provided an infrastructure and a governance framework that allows him to do the work that he wants to do. For his journey as leader he believes that it is:

> The ethos of the Christian Brothers in a contemporary setting that has provided me personally with an infrastructure and a governance framework that allows me to do the work that I want to do.

In an aside to the conversation, we reflected on the twenty year long process that began at Easter in 1988 and there was a suggestion that the timing of the introduction to the journey may have Easter parallels with the Jesus story. At times, Ryan reflects, there have been elements of both the Crucifixion and the Resurrection in the path he has taken over this time!

Interestingly, Ryan maintains that the ethos was not embedded in the culture early in the school's history. It resided initially in the person of the Christian Brother who began the centre, a man he describes as, "An incredibly compassionate and good human being." It was then that:

> Brother T gathered people around him and said, "It looks like we are on the verge of something that will require us to manage stuff" and asked this embryonic community to work with him to manage this in "an authentic, real and democratic way."

The key to the ethos he believes was this "good human being" and the rest flowed on from him.

In developing this community, the challenge was how to create a learning community which is not based on power relationships, thus allowing young people access to decisions so they can take responsibility for their learning, "What are the sorts of things a learning community can do well and not be power based and that will allow young people access to decisions and to take responsibility for their own learning." From this point on management structures were investigated and, "So we began and structures were investigated and put into place so young people and staff can come together on common ground." A framework was developed so that all who come to the school live by the principles: respect, participation, safe and legal, fair dinkum. The community said:

> We are all going to live and work under these principles. Everyone young people and adults have a responsibility when they sign on to come to his place to live by those things. The essence of the school is unchanged over 20 years. From an ethos point of view, that's it – there ain't any more.

5.2.9.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

The discussion moved on to how the ethos is developed in the young people and I was interested whether it needed to be explicitly "taught" or whether it was implicit in the relationships within the school community. In his response Ryan described the example of morning meetings between all at the school, young people and staff. This meeting he

contends is an integral Eucharistic event, "I would argue that it is a Eucharistic kind of event where we all gather. "At these daily gatherings, leaders would attempt to name the problem and work through the issues to reconcile differences. In recent times the size of the community has grown so it's become complicated, "When you have 20 people its easy to manage: when you have 75 young people and with the staff possibly 90 it's complicated to manage, so we break into small groups. "In reflecting on these meetings and the role they play in integrating ethos into the school culture, Ryan discerns that the ethos is modelled in the culture:

> When I say modelling it's not to act it out; it's not contrived. As a group of people, we say we have a problem, we need to work out how to solve the problem; now where this has got complicated is we've got bigger.

Ryan goes on to explain that the process is a democratic one and so, "It's possible for a young person to stop the school and call a meeting." It's Ryan's experience that young people will take action and meet to sort out an issue; at these times adults will, "Broker and sit in on the meetings but the young people, using the school's principles will conduct the meeting." In a move not likely to be repeated in other Edmund Rice schools Ryan related that it is possible, "That if I as the principal had been disrespectful then I could be sent home; Touch wood, I haven't been sent home!"

An important offshoot of the application of the four principles has been, QR explains, that now it is not unusual for families to use the principles to solve their own issues. This learning continues even after the young people have left the school and he cited examples of, "A number of young women have come back and told me that they have used the principles to solve domestic violence and end negative relationships." Ryan is of the view that the four principles does not just work at school level but acts to give families a framework to work in, "The good thing about the principles is that they are very open - ended. Respect and the other principles can be and are negotiated in a particular situation."

Because of the nature of the school and the young people who seek its unique education, or in many cases are referred to by agencies and other schools, there are often misunderstandings about the school's principles. This happens when young people who arrive at the school from other more traditional schooling options, see the principles as a "no rules" situation, "Young people jump for joy at the thought of no

rules. Three or four months into it, if they can stick at it they are discovering that these principles are hard work."

At this juncture I asked Ryan to name the sort of culture he was trying to create. His first comment was that it needed to be a culture that was both "Tolerant and respectful." He is under no illusions that this culture is easily created. Conflict is inevitable but, "We have to be tolerant of each other's difference and you have to respect each other's right to be there." For some young people, this is new to them because of past negative experiences in other educational organisations. This is "new territory" for students, they are not so much told to be tolerant but rather invited to "take it on board" to become part of a community. This can also be a difficult thing for adults as well, especially for, "people who are successful to wrap their head around".

5.2.9.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

When we moved to the leadership question, Ryan admits that he finds this area both interesting and complicated, made more so given, "The challenging nature of some of the kids, keeping authentic to the original mission of the school which is providing an authentic framework for students to operate in, to take responsibility for their own stuff." He admits that these complications are not just in working with young people. There are times when the adults in the school question their lack of authority in the traditional sense. Questions such as, "Why don't we have authority because we are adults?" arise. This issue is now more obvious that the school is growing with more staff. In his view the challenge for staff is to look at issues with an open mind and remain cognisant of their role and their relationship with the young people in the school, "I would argue that the mission of the school is about "re-lensing" and we need to take a new set of eyes with relationships with young people. "He goes on to categorically state that:

> Leadership is about questioning. It's about walking with young people. I notice that when staff come to me and say these principles are not working we need some rules then that's the time I'll be questioning them about their work with us

Staff Formation is clearly an issue for Ryan and asked what it was that he considered important in ensuring that this takes place. Ryan responded that, "We've tried a

"Pathways" (a formation programme for new staff) for Staff when we focussed not on Catholicism but on the Brothers and their history." At staff days the staff will also spend time in reflective activities designed to:

> Revisit practice, we also sit and reflect on how we are travelling with the four principles in relation to behaviour management, what works and what doesn't work and whether we are allowing young people an authentic voice.

This issue of staff in the school was discussed further and QR observed that there are very real difficulties in some staff's ability to cope with the issues that some of the young people present with. This is especially for so teachers, who come from mainstream schools, "Most teachers who come to us from mainstream schools freak out; what's going on here? "It is his observation that those staff members who don't remain in the school have had negative experiences in their own lives. When they meet students who have similar difficulties then it "reopens old wounds". It's essential, in Ryan's view, that teachers and other support staff understand their motivation for wanting to work at the school. His perception is that, for an authentic relationship to develop, those who work at the school need to question themselves and try to understand that:

> It's about first and foremost to understand why they want to be here…to dig into themselves and find out what challenges them and what is exciting about working in that environment. They need to ask themselves: What is it that draws you to the work? Is it a spiritual thing? Why is that? If it is a justice thing; why is that? If it's a political thing; why is that?

He sees his leadership role as assisting staff to understand their motivation for wanting to work with disengaged young people. He does not see teachers aspiring to work at the school because they are people motivated by the work of Edmund Rice and the Christian Brothers, "People wouldn't be coming here because they wanted to do the work of Edmund, rather they would come because they resonated with the ethos." Ryan is unstinting in his praise for teachers at this school. In spite of the perceptions of some in the wider educational community, "All the staff there can get jobs in other places; they are very skilled." Though he readily admits it isn't all plain sailing even for experienced staff, "I've noticed that when staff come to me and say "these principles are not working, we need some rules", then I'll be questioning them about their work with us."

One of Ryan's concerns centres on the leadership of his current school when the new Flexible Learning Centres are started and Ryan is no longer on site, at the school, on a daily basis - in essence the issue of leadership succession. He admits he has concerns:

> If I go and the place won't fall over but there are aspects of higher leadership because of my history in the place that allow me to have people listen to me because I have a long history at the place.

There are some measures in place around the succession issue which might militate against this becoming problematic, "We've developed a small Leadership Team. There's an Assistant Principal and a Curriculum Coordinator." He also articulates a concern around ensuring that the structure of the organisation and those in the higher echelons of Edmund Rice Education, "Understand what it is that we do".However he is optimistic that the right people can make a difference:

> It's all based around having the right people; having the right relationships. If you haven't got the right people able to develop relationships to be able to negotiate their way through conflict in a responsible mature way, then it won't work. One of the big issues for us is not just about getting registered and making it happen, it will be the staffing of the places.

One of the features of this particular school is the modified curriculum which attempts to engage students who have traditionally become disengaged with mainstream schooling. I was interested in exploring how Ryan develops spirituality in the young people at his school, especially now that the Charter for Edmund Rice schools had been developed and questions about what constitutes a Catholic school are being articulated. One initiative that he has recently encouraged is, "Offering classes for young people to look at how you feel about God. It's an exploration and a beginning of that discussion. It's all very new. We'll be talking about soul." Ryan believes that, "Young People are really inquisitive about what their soul is and the relationship to a spiritual dimension. "This, he discerns over years of working with young people, is what many of them are searching for and is what makes the Indigenous unit at the school so successful:

> I suspect that the reason that the Indigenous Unit at the centre is so successful is that it is a place that the Indigenous Spirituality is lived out. I feel for the non Indigenous kids because they don't have a unit that focuses on culture and spirit and they can be the ones who miss out. We don't have a lot of tradition that links us back to land and family

This is significant for Indigenous young people who, while their lives can be quite complicated, do have parameters set by their culture, "There are complications. Indigenous culture has a respectful authority and it is expected of the young."

The leadership that is an integral part of the culture that Ryan believes needs to be developed in this school must have at its heart the sense of the young people and their needs. Because of the nature of the school and the reasons behind its inception, Ryan continually asks the question, "What is successful?" To answer this question there is much to remember, "We need to remember that we are working with young people who are very damaged, very hurt." For these young people success is not measured in mainstream middle class terms and, "Often the question is asked of us; what is successful?" From Ryan's perspective it can be put simply. It is in the fact that they actually come to school, "Attendance is our first port of call. These are kids who haven't been in one place for years. If they are coming it means that something has hooked them in."

5.2.9.5 The Charter for Catholic Schools in the Edmund Rice Tradition

We then moved the conversation to the importance of the Charter for Catholic schools in the Edmund Rice tradition. Of the schools researched, this school does not fit the usual profile of single sex mainstream education. Because of this, a leader in the school might find that there is a mismatch between the expectations of the Charter and the needs of this particular community, so I was interested in exploring how Ryan sees the Charter. When I posed the question of how the Charter might be used, Ryan observed that he has given thought to this question. He stated that the Charter along with its associated documents on Formation and Renewal, are, "Generic and broad enough to get around: social justice, social inclusion and working at the margins." He describes the correlation between the Charter and his school as, "They are not going to fit the Charter strictly but they will fit it well."

One cultural characteristic that resonated with him is Reflective Practice. This he sees as worthwhile in order to gain insight into the way things happen and how we might improve. It is neither possible nor desirable, Ryan believes, to use the Charter as a bench mark, "If we exclude the most marginalised in our community and do not

challenge issues such as sexism and racism as part of our commitment to the Charter, then the Charter needs rewriting."

He is a realist and this shows when he reflects on the need to exclude some young people, recognising that his role is at times a balancing act. This becomes problematic when excluding students from the school, describing it as "cutting students from the relationship with the common ground". To illustrate his point Ryan related a story of the young person and the stolen camera. Even though the evidence clearly pointed to the young person's guilt, at no time was he contrite and would not adhere to the school's basic principles. It was clear that from Ryan's perspective that by not owning his own behaviour this young person had effectively excluded himself. Such decisions are not take lightly and Ryan asked himself, "Is there any time when we've done as much as we can?"

Newsletters: Case Study I

Prior to interviewing Quentin Ryan, I undertook an analysis of this school's newsletters. Because of the nature of the school this document is published once each term so to be faithful to the process I examined this Term 4 newsletter.

The format of the newsletter is simple and the stated values of the school: "Respect, Safe and Legal, Participation and be Fair Dinkum" are given prominence on the cover. Ryan uses this opportunity to affirm the community for the work they have done throughout the year and to articulate the values of the school.

When he writes QR uses an informal style which is reflective of the relational nature of the school. It seems that there is much to celebrate at the end of the year and in Ryan's words, "It's hard to keep up".

The Indigenous Unit receives praise and affirmation for the work they have achieved this year and all are encouraged to "come to the performance at the Christmas Break-up". Music students are recognised for the "really good tunes that come from the studio". Staff members are affirmed and recognised for their efforts in the academic work in the senior school and in various significant projects throughout the year. There is also mention in passing of an important project with a government department which

is an indicator of the connection of this school with the wider community and one suspects that there has been much work behind the scenes to achieve this outcome.

In keeping with the end of the year document there are thanks to staff leaving the school. "All here wish you well …… and thank you for your friendship, commitment and everlasting understanding of the work we do" and in the final sentence of the document young people are exhorted to "Look after each other" until school resumes in the following year.

The categories used to analyse this data indicate quite clearly an emphasis by Ryan towards Affirmation of the school community for the work they have done throughout the year. The audience for this document is the young people in this school in direct contrast with newsletters from other schools with a broader based community of parents and past students. The following graph outlines broadly the analysis of this newsletter.

Case Study I

Articulation 27%
Affirmation 47%
Formation 7%
Information 20%
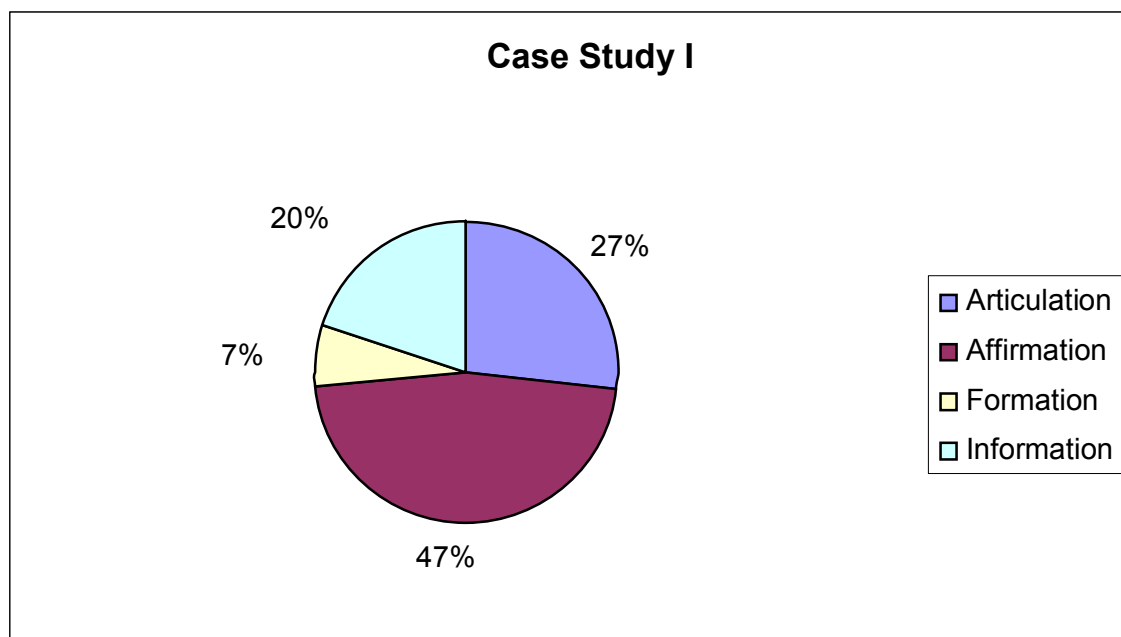
Figure 5.9 Case Study I

5.2.9.6 Conclusion

From the data gathered it is feasible to describe how this particular leader perceives ethos, culture and leadership in his non traditional Edmund Rice school. As he articulated in his interview it's about, "Caring with our eyes open". He is under no illusion about challenges that leadership poses in this unique context and sees his task as extending the opportunities for learning to other young people who find that they have

become disengaged from mainstream schooling. The energy that he brings to the task shows a commitment to the ethos of Edmund Rice especially for those on the margins of society. That being said, it is clear that, from the support he receives, that Ryan is able to work within organisational guidelines of both the Government and the Christian Brothers to ensure that these young people have access to an appropriate educational opportunity. It is clear from this research that the challenges for this leader in making the Edmund Rice ethos a reality are ones that he sees clearly and has a detailed understanding of what this means for him.

5.2.10 Case study J

"Hope is dearest to my heart, resilience, optimism. It's the most important commandment – Be not afraid."

5.2.10.1 Contextual Aspects

The principal for this case study is the leader of a regional school community close to Brisbane. The College has a population of 900 secondary boys and has been operated under the auspices of the Christian Brothers since 1892. The college serves a community with a predominantly industrial focus though with the changing demographics of the region this industrial focus is developing into other areas.

Sam Turner (ST) is the second lay principal at the college and at the time of this research had been in the position for six months. Turners' background as a principal is extensive though this is his first time as principal in an Edmund Rice school.

5.2.10.2 Research Question 1

"What do principals consider are the essential features of the Edmund Rice ethos?"

When asked this question Turner states that he finds the whole concept of ethos complex especially in deciding what it means. He reflects on his experience as a Brother and teaching in Brothers schools and contends that:

> I think that they've invented in recent times or if not invented at least named it. I
> know that when I was teaching as a Brother and at the Brothers' school, there
> was just an assumption that we were all Brothers at the school that somehow or

other this magic thing would be produced. We never articulated it, detailed it itemised it or sought to describe it in any way.

Turner makes the point that now Brothers are not involved in the schools, especially not as principals or in administration; a definition of what the values of these schools has needed to be undertaken and he believes that this has resulted in the Brothers exploration of identity, "The necessity of having non Brothers in administration, principals particularly has meant it has to be defined. "With the development of Edmund Rice Education as a system of schools, Turner believes that there is a need to define the identity of these schools and this is a direction that he supports, "The role of ERE, the focussing body has said, "What are these schools on about? "So it has fallen on the schools to more clearly articulate what their ethos is and for the principal to show leadership in this area."

From a personal level, Turner was drawn to return to the group by the leadership that the Brothers were showing in redefining their ethos. This direction was one that interested and excited him:

> One of the things that drew me to the Brothers in applying for this job was that they were clearly articulating a sense of direction. If you had to gather round what the sense of direction was it has to do with two things; I think it's a personal spirituality and the sense of Social Justice.

In an interesting aside, Turner states that the direction that the Brothers are taking came from their reflections about their future, what he terms, "Navel gazing":

> For me a lot of its navel gazing; a lot of the documentation is overly personal, inner directed and very wordy. It's wordy a sense that a lot of people don't understand the words.

These "buzz words", in his view, cloud the understanding of the schools' values and he would believe that it is worthwhile for this to be clarified especially if the expectation is that the school community and the wider Catholic community understands these values.

It is the renewed focus on Social Justice and the Brothers' commitment to this direction that interests Turner the most:

> The thing that made me think I wouldn't mind getting back in was the "Harden Not Your Hearts" conference and the whole Social Justice push that the Brothers were making. They appeared to be committed to it in terms of personnel but also in terms of putting their money where their mouth is.

Throughout this conversation Turner frequently addresses concerns he and others have about whether the rhetoric and the reality are congruent. In one remark about Social Justice he comments that, "A lot of schools seemed to be doing good things. But it's a bit different when you get there (and discover) that a lot of it is window dressing." He does admit that, "They say they're doing this and they do it but to what extent does it actually touch the majority of kids and parents? That's the real question as well."

One aspect of the ethos that he has observed in practice is the well developed sense of belonging and the development of the community:

> There's the other agenda of the type of schools that speaks more loudly than the rhetoric or the written stuff and it has to do with the schools that have a well developed sense of community and belonging.

This aspect he sees as quite a distinct aspect of the ethos:

> The kids and the staff seem quite passionate about what happens at the school; the parents love the Brothers, love the school more than in Catholic Education Office schools. It's only early days but I'm picking up that vibe.

There is a tangible sense of belonging with mateship and loyalty, School Spirit, sense of brotherhood amongst the boys:

> And I think the whole single sex thing is really that sense of Brotherhood; they really push that. You can call it mateship, loyalty; at our place they call it the (school's name) spirit it's something tangible. I would have noticed it at (he names two other Brothers' schools). There a real sense of belonging; different from non Brothers' schools. I don't know how to put words on it.

One of the concerns that Turner articulates in his reflections is whether the development of community is always productive. He believes that this poses a dilemma for the schools:.

> Sometimes it's unhealthy. It's got to do with the school being a one stop shop; they come to school there; they play sport there; they do extra curricular and cultural activities. You could build your whole life around it.

For Turner coming from a situation, "Where school's part of a kid's life, to here where school is their life," has contributed to this dilemma. He recognises that the development of a close community is critical if that is your ethos but wonders, "Whether it's healthy in the long run?"

One observation that ST makes is that there is a gap between the rhetoric and reality in the area of Social Justice:

> All of the things that I thought we were doing in the literature, what they talk about in the newsletters are more built on than built in. It appears to be a smaller group of people. It's not to demean what they are doing but to comment on how deep it goes.

He sees it as his challenge to ensure the bridging of the gap between the rhetoric and the reality and observes that he is speaking as, "A critical friend thing; I'm really committed to making this happen." Clearly ST is willing to question the depth of the ethos as he perceives it.

5.2.10.3 Research Question 2

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

One element of school culture that impresses Turner is the emphasis placed on the development of boys' spirituality. He observes that in the short time he has been at the college, "There seems to be better mechanisms to help students think about their journey. "This he considers is a result of the school being all boys and comments that:

> The single sex thing allows people to go into greater depth in year levels and talk more openly about what their developmental needs are. What they think about the school; what they think about each other. I like the retreat programmes and the times for personal development.

In one particular instance, the maturity of the students was most impressive and Turner comments that:

> I was astounded by the openness of the Grade 12's and the way they opened up and looked at the themes that the staff put before them. While the staff modelled their own spiritual journey, the students picked that up. The process seemed to work because, It seemed to be asking the kids to think about were they were in their journey and at a level that was appropriate for them.

Another aspect of school culture that is in keeping with the ethos is the relationship that exists between the older students in Years 11 and 12 and the new boys in Year 8. Turner is impressed with this and remarks that the care is genuine:

> I've seen it in this school particularly the Year 12's looking after the Year 8's. In a very real way they actually do. They look after them when they come to the

school. There are structures around but the boys actually took it on. They were very earnest about it.

He reflects that this is what ethos means in this culture:

> It sounds almost hackneyed; you build a sense of belonging; a sense of community; but it's genuine. They talk it so either they've been indoctrinated or they really believe it. It has to be because it's what the kids come and talk to you about.

The culture of the caring community is developed by the teachers as well. The concern for each other is a feature that is promoted whether it's in giving extra pay points for Pastoral Care or through other structures in the college. Turner has discerned that:

> There's a genuine sense of being concerned for the boys and if you look at the commitment that the school has made to the kids. Those extra Par points; they think long and hard about the kids.

For this to happen, the structures in place must support the students. At this particular school, "The place is very tightly structured and kids don't get away with stuff. It's to do with creating a viable community. We say to the kids, "this is what you do when you come here.""

One not so positive aspect of the culture which Turner has observed is the sense of isolation that some members of the community feel especially towards Edmund Rice Education. This he sees as irrational and detects that, "They see themselves as stand alone, besieged; the way they regard Edmund Rice Education quite irrationally as the enemy." This mentality, he perceives, creates the difficulty of forging links with outside groups for example other Catholic schools. This culture has been a feature of Brothers' schools in the past according to Turner, who describes it as, "It's a bit of a maverick this that I've seen in Brothers' schools before. Trying to circumvent Headquarters and making a big joke of it." He expands this and comments that:

> It's not a good model for the modern world when you're talking about collaboration and you really can't be stand alone any more; it's no longer the case that, what you do in one school, only affects that school"

The issue of the "stand alone or maverick" perspective is, Turner believes, still in existence. He described his first AHERSA (Association of Heads of Edmund Rice School, Australia) meeting and his reaction to the culture he saw there:

I was shocked and surprised to run into that sense of maverick at that meeting. I found that a bad experience. It seemed to me that some principals are following the same (model of leadership) as when Brother Principals were like God.

A matter of real concern for Sam Turner is the status of many Edmund Rice schools:

I think the vast majority of Brothers' schools are elitist schools. For my school, it worries me that we think that we have to compete with the big boys and charge big fees. We really stretch our clientele to the limit.

The clientele Turner describes as, "We're a blue collar school. We have blue collar enrolments or at best semi professional and we are charging these big fees. "Turner's responses to this question show that his professional experience in other Catholic schools has given him the opportunity to critique what he has perceived as happening within the organisation. He is not supportive of some elements of the culture and he sees them as working against the development of the authentic Edmund Rice School.

5.2.10.4 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

As a principal new to the school, this issue of financial leadership coupled with the day to day management of the school have been occupying much of his time and energy. This Turner admits has been very difficult:

Our place is really strapped budget wise. I don't know where I'm going to get more money. The only way to get more money is to get more enrolments. I look at the state of the facilities. It looks unloved and uncared for. It gives off those vibes that you can't really look after what you've got!

He describes the dilemma many principals face, that of knowing what needs to be done for the development of the school into the future but not being in the financial position to complete this development:

So you're caught. If you want to spend money to make things better then it's not available. You've got to put on the extra curricular activities so you've got to employ someone to do that. I need to come to terms with that before I move on.

The issue of finance extends into the provision of curriculum. This is significant in this school's context where many of the students are pursuing Vocational Education rather than setting their sight on University. Because of the imperatives of the curriculum,

Vocational Education is a costly option for schools because of regulations around small classes and workplace needs. Turner reflects that this is an issue for him in ensuring that the culture of meeting student needs continues:

> The problem is that we have to provide what we say we are going to provide. But trying to provide Vocational Education is a double whammy. Some people don't try the Vocational Education because it's an extra expense.

It is ironic, Turner reflects, that:

> We're charging our Voc Ed kids more than any one else because of the extra levies and consumables. I know it's a stereotype but often the Voc Ed kids come from families who least can afford it and we're charging them most! If they go to TAFE they pay fees there as well!

The context of the college in a "blue collar" area with parents generally semi-professionals means that there exists a tension around the need to get more money from current families to improve the college offerings; this causes difficulties and adds to the difficulties in leading this school.

Another point of tension that Turner has observed is the need to develop an acceptable way of dealing with students whose behaviour is problematic. He reflects that there are times when staff members are less than supportive of students whose behaviour puts them at risk. There is the dilemma of wanting to keep students at the school and the need to look at the needs of the whole community:

> We've got to write into our contracts that 3 steps forward, 2 steps back is acceptable. We acknowledge the improvement and not focus on the backsliding. My problem is that I don't know how to do this formally.

On the topic of decision making, Turner articulates his view that the principal is often isolated, though after years of experience in the job is reasonably comfortable with this fact:

> It's for to be the loneliest place on the planet. You can't make friends with everyone. I think that when you've been in the job longer you become more confident of living with the mess.

In a quotation from the Great Gatsby (Fitzgerald, 1925), Turner names the philosophy that guides him showing his ability to discern all aspects of the principal's role, "A mark of true maturity is the ability to hold two contradicting view points at the same time."

As spiritual leader in a Catholic school, Turner sees staff formation as crucial. His viewpoint is that staff must be supportive of basic Catholic values and this is a non negotiable component:

> Supporting Catholic values is not an option. Its not I do or I don't. It's more of a continuum if you are a card carrying Catholic then you can support it by your practice, your life, your teaching. The values of Dignity, Sacredness of Creation, Reconciliation, Transformation of Society and Hope are central to my formation of staff. They're the aspects of ethos that I try to focus on.

In elaborating further on spiritual leadership, Turner describes how he makes the link between the Catholic ethos, school culture and leadership using the Catholic value of the sacredness of creation:

> Sacredness of creation brings up all those ideas of stewardship; how I manage it; run it efficiently and encourage the kids to look after it. It goes into culture, the world is a gift.

Of all the values he articulates, the one that is at the forefront of his thinking is Hope, "Hope is dearest to my heart, resilience, optimism. It is the most important commandment, 'Be not afraid'". Turner elaborates on this and explains that from his leadership perspective this is what he tries to do in forming his school community:

> If there's anything in leadership that I try to get out there, it's that there are some really good things that are happening in our school and you're working hard; the kids are good. We can make it better but things are good; things are good; things are good! The world's a good place; people are good people. I keep hammering that message.

5.2.10.5 The Charter for Catholic Schools in the Edmund Rice Tradition

In our conversation around spiritual leadership I asked Turner what impact he sees the Charter having in his school. His response indicates that he believes that there would be little or no impact, "I've a very clear idea in my mind as to what are basic Catholic values. I've talked to staff for many years about these values and the Charter won't change that." Put simply Turner believes that the Charter is basic Catholic values but it is articulated in a wordy fashion:

> It goes back to the wordy thing in Christian Brothers' language; if you go and look at the language. The dreadful way they have of turning nouns and adjectives into verbs, "Brothering " for example.

From a critical friend perspective he wonders whether the language may make the concepts outlined in the Charter very difficult:

> Again how real are those concepts? For the staff you can talk them around. But for the parents and kids how real are they? I reckon people outside the structure would think it was odd.

Because Turner spent time as a Christian Brother I was interested to explore his perspective regarding the changes to ethos in the absence of Christian Brothers. His point of view is that, "When the Brothers were there it was never articulated. They had no idea. Now it's articulated." As a Brother his understanding of Edmund Rice developed during his first years of teaching:

> We didn't learn much during our formation about him. It was only when Vatican 11 started to talk about the charism of the founder that we found out about Edmund Rice.

He continues that there is far more input now than there was in the past; possibly due to current research and that, "There's much more that we can draw out now." From his perspective the ethos is not at risk:

> Ethos will continue. It's not at risk though I think it will develop more expressions. The culture of the schools changes anyway. The culture of the schools 20 or 30 years ago is very different for the culture of now. It's not to do with lay people; it's more about the times.

Turner does however sound a note of caution:

> Transformation of society is one value that the Christian Brothers' schools would like to emphasise. This is ironic because so many of them are elitist and the society that they come from is structured so that they are the elite.

Newsletters: Case Study J

Following the interview with Sam Turner, I undertook an analysis of newsletters for the final term of the school year. From the data gathered during interviews I expected that articulation of values and affirmation of the school community would feature prominently. Turner's articles are short and often in point form if there is a lot happening in the school. He makes use of the personal pronouns and addresses staff members, students and other community members by name to congratulate them for an activity, an achievement or for some service rendered to the school. His tone is informal and conversational with an emphasis on including some comment that articulates the values

he wishes to promote. For example in reference to the busyness of the school he also emphasises the breadth of opportunity available:

> One take on this list of activities points to the busyness and hectic activity; another view emphasises the breadth and richness of opportunities available for our young men.

One feature of Turner's philosophy was the importance of hope. In his reflection on the final day of school for Year 12s this was prominent::

> "What do I hope you leave (the college) with? A belief that people can be trusted, that the world is a good place and that the future is full of bright prospects. To venture into the future armed with these certainties will give you a resilience and an optimism that allow you to overcome the fiercest of trials."

He then positions his philosophy in core Catholic ethos:

> Why should you be confident? One of the scriptures' most powerful promises is in St Paul's Letter to the Romans where he tells us that, "All things work to the good for those who love God". We should be confident because we walk into the future, strengthened by God's promises and comforted by God's love.

That his school is a Catholic school is clearly a value that Turner gives precedence in his writing and nowhere is it more clearly articulated than in his Christmas reflection. In his Christmas newsletter he devotes his introduction to spiritual underpinning of the Christmas season and challenges his readers to live out the values:

> At Christmas we celebrate the fact that God became part of the human race. We all have the sense of the divine within us. Our constant challenge is to treasure and develop this part of us which takes us beyond the purely physical and allows us to be loving compassionate, hopeful. It is also our challenge to see the divine in others; that all are worthy of respect and love.

Affirmation for members of the community features prominently alongside the Articulation of the school's ethos. In a farewell to the college's Year 12's he affirms these young men for their contribution to the life of the school:

> They left the school with good grace, a certain sense of sorrow mixed with joy for the upcoming holidays and hope for the future. Their behaviour in the last week was exemplary. They left us with lasting impressions of them as fine young men. It fills me with a real sense of pride to be able to report this.

In analysing these documents,, it is evident that for Sam Turner, the Articulation of values and the Affirmation of the school community are important priorities. These two categories feature more prominently than Formation and Information as the graph below indicates.
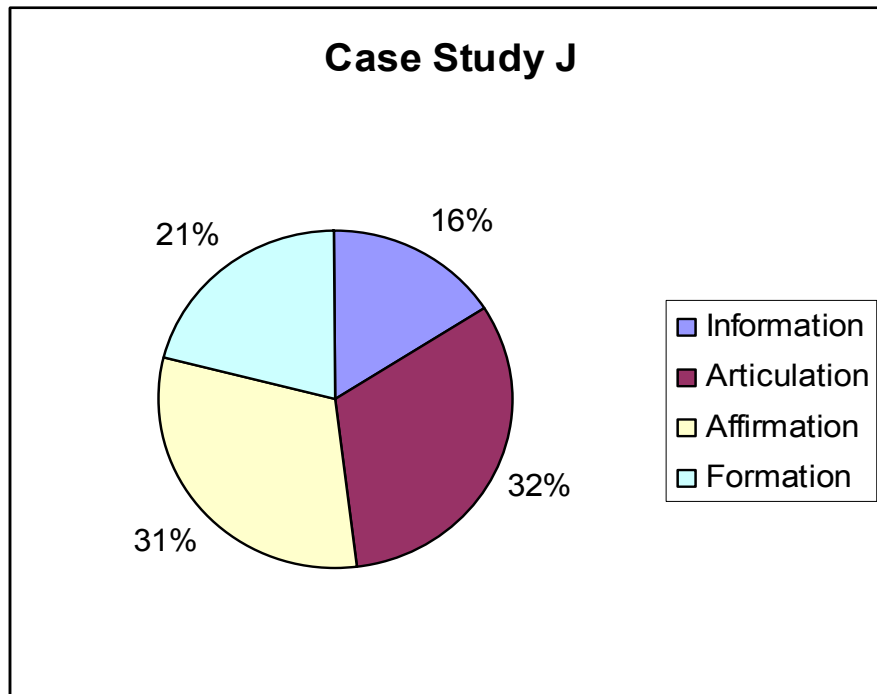
Figure 5.10 Case Study J

5.2.10.6 Conclusion

From the data gathered it is possible to describe how this particular leader perceives ethos, culture and leadership in his unique context and from his philosophical stance. Turner has an ability to discern the nuances around ethos and is able to offer some important insights into aspects of this. Because he has had a previous connection with the Christian Brothers and has spent some time away in "another life" (he was a Christian Brother and principal in many Catholic schools), his thoughts are worth considering. Sam Turner has a realistic view of the difficulties that he faces in his school and this realistic perspective causes him to question some of the culture that is taken for granted, especially in the angle he takes on the question of "elite schools".

What is clear from the data gathered is that the spiritual and Catholic perspective of ethos, culture and leadership are the touchstones for the creation of an authentic community especially the value of hope.

The following chapter will discuss the findings as presented in this chapter in the light of pertinent literature.

CHAPTER 6 DISCUSSION OF FINDINGS

The purpose of this chapter is to discuss the findings presented in the previous chapter and critically reflect on these in the light of relevant literature.

6.1 Introduction

The process of data gathering has generated a number of themes around the three key research areas. The following diagram outlines the areas for discussion in this chapter:

Question 1	Question 2	Question 3
What do principals consider are the essential features of the Edmund Rice Ethos?	**How do principals ensure that the ethos of Edmund Rice is an integral part of school culture?**	**What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?**
• Values based education • Liberation • Diversity and Inclusivity • Found in right relationships • Developing community • Excellence in teaching and learning	• Social Justice initiatives • Developing spirituality and a sense of the sacred • Providing flexible options for a diverse range of students • Development of structures and formation experiences to support ethos.	• Leadership for cultural change • Prophetic and spiritual leadership • Principal as role model for authentic leadership • Student centred leadership

Table 6.1 Research Themes

6.2 Research Question 1: "What do principals consider are the essential features of the Edmund Rice ethos?"

6.2.1 Introduction

The common themes that became evident during the data collection process that related to this question can be grouped into six major headings: Values Based Education; Liberation; Diversity and Inclusivity; Found in Right Relationships; Developing Community and Excellence in Teaching and Learning. The following diagram illustrated the themes and their relation to ethos:
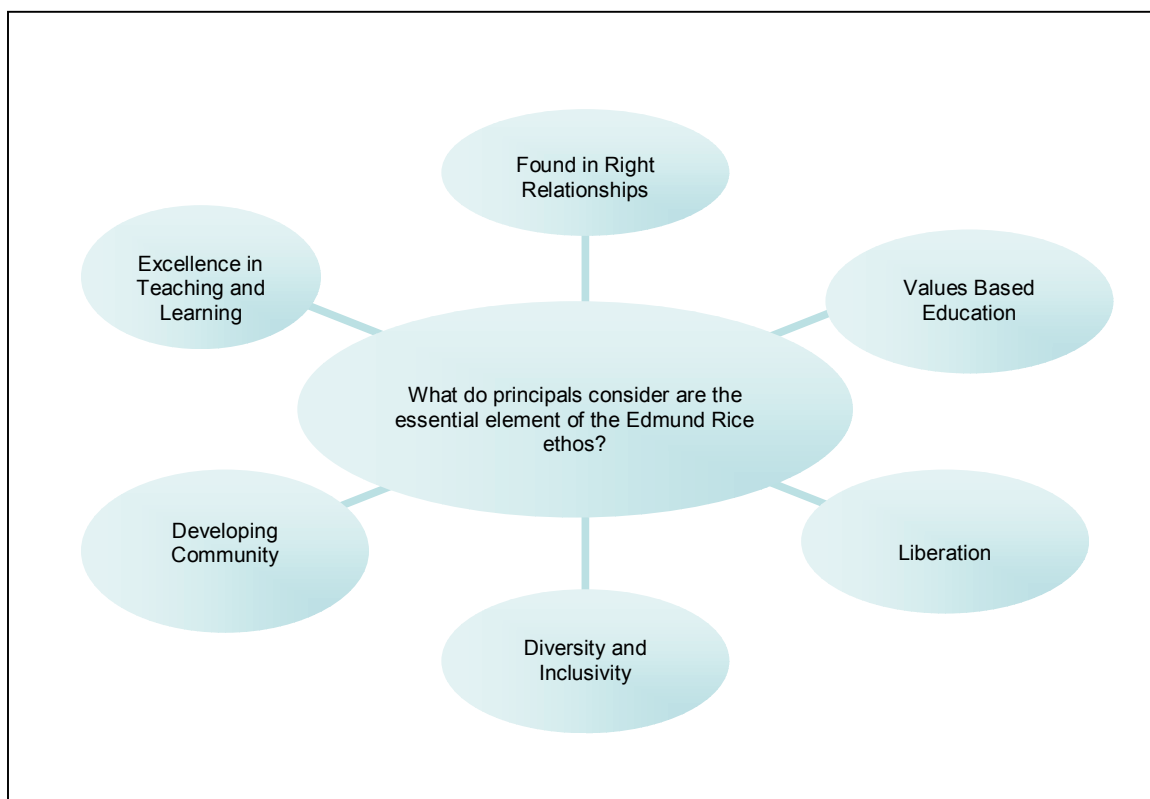
Figure 6.1 Ethos and Related Themes

These headings are reflected in the literature on ethos and form part of an understanding of what ethos means for this study. This research has allowed for the clarification of the particular kind of ethos principals believed to be worthy of promotion and development, "Otherwise we might find ourselves making the assumption that we share a common understanding while in truth having different intentions and understandings" (Barr, 2000, p.131).

This section discusses what principals believe are the essential elements of an Edmund Rice ethos, the configuration of "attitudes, values and beliefs that people share" (Grant, 1988) in order to determine whether there is a common understanding of what the essential elements of this ethos are and whether these are congruent with research into the original educational charism of Edmund Rice. Another means of developing this understanding is to focus on the language used by principals, especially the metaphors used (Lakoff & Johnson, 1980). It is possible to argue that the dominant metaphors used by participants are an indication of what values are given precedence and if these are not congruent with the stated ethos then there would be grounds for arguing that the organisation lacks authenticity (Beck, 1999). Examples of these metaphors will be discussed in the following section.

6.2.2 Values Based Education

The findings confirm that, from the perspective of the participants, providing a Values Based Education is an integral part of the Edmund Rice ethos. These values are related initially to the Gospel stories, then to the educational philosophy of Edmund Rice, to the history and tradition of the Christian Brothers and finally to the context of each school.

One means of ensuring that values are authentic is to revisit the philosophy of Edmund Rice. This was articulated by the participants in this study as a means for assessing what ideals are essential, and all acknowledged recent research as a means of supporting their understanding of ethos (McLaughlin, 2007, Keogh, 1996) and the Charter's cultural characteristics as a guideline for action. It is interesting to note that the usefulness of the Charter was questioned by participants who articulated that there was work to be done in developing the Charter so it was relevant to the whole school community.

One clear direction from the original vision for an authentic Edmund Rice school is the provision of education for poor boys. In Ireland in the late 18th and early 19th centuries the poor were easily identified and this has been highlighted in a previous chapter. For schools in the early part of the 21st century, the identification of the poor is more complex. Participants identified that, in their experience, the poor can mean both materially and spiritually poor; and that the Edmund Rice ethos can mean, "Reaching out to the poor with an understanding that you come from a certain background even if it's affluent, you still need a certain level of care and support" (Principal MN). It seems that this issue is one that invites more research and discussion, especially how best to support young people, particularly those from affluent backgrounds, to develop values that are congruent with both Catholic and Edmund Rice ethos. This research has found that while participants identified the need to support those in need, there was a range of opinion as to what the term "in need" means. It seemed very much to depend on the context of each school, its socio economic status and student population.

One value that was identified by all participants was that of spiritual direction for young people. While this is the role of all Catholic schools, (Prendergast, 2003, McClellan, Youniss & Convey, 2001, Flynn & Mok, 2000), there is an added imperative for schools in this study. Participants describe the "void" in student development in this area and the need to counter this emptiness. One factor which is identified by participants is the

impact of socio-economic factors on the spiritual development of students. At one end of the spectrum, several schools have a Socio Economic Score (a measure used to access Government funding) at the higher end of the scale while other schools, in particular the school referred to in Case study I, are at the lower end of the scale.

For schools at the higher end of the SES scale, who do not enrol a diversity of students, participants stated that they attempt to provide "values deprived" young people with a spiritual journey. Participants describe this need as originating from a decline in the numbers belonging to parish communities (McLaughlin 2005, Harkness, 2003, O'Keefe, 1997). As a result of this factor alone, for some young people, the school is "the only form of institutional church that our kids get" (Principal EF). This is in spite of the fact that the majority of young people in the schools in this study would state that they were Catholic, though many probably in a nominal sense only. As one participant stated, "I would suspect that we would have in the vicinity of 30% who attend a church regularly" (Principal EF).

In the same vein the desire of some families for a community that "has strong values" (Principal OP) was articulated. One issue that arises from this is what values are being developed in young people. There would be concerns if the spiritual journey offered to young people was devoid of adherence to Catholic Social Teaching and did not move young people to an understanding of the option for the materially poor (Flynn & Mok, 2000, Groome, 1998). Equally of concern is the issue of elitism that arises if schools do not enrol students in need, whether this is academic, spiritual, emotional or physical need. This is of concern because Catholic schools, especially schools that purport to be authentic to the Edmund Rice charism, by their nature are expected to be inclusive and open to all who seek enrolment and it is fair to say that the popularity of some schools in this study precludes many who seek enrolment (Youniss & Convey, 2000).

For schools at the other end of the spectrum, the paradox seems to be that young people are equally in need of values based education but for very different reasons (Case study I). These young people are from socio economically deprived backgrounds, from value deprived circumstances and could be described as "challenging" because of their backgrounds and life experiences. They clearly meet the criteria of "poor and vulnerable" as outlined in Catholic Social teaching and "materially poor" from Christian Brothers constitution documents. The issue that arises in this particular context is how

to be a Catholic school in the capital C sense of the word and provide Catholic values to these young people. One irony that was articulated by Principal QR is that in this context, Indigenous young people, in spite of being the most marginalised group in Australia have an Indigenous Unit where "Indigenous Spirituality is lived out," while non-indigenous young people miss out.

While there was general agreement about the origin of the values inherent in these schools, the Christian Brothers were recognised as being role models for the ethos, though there is recognition that while this has at times been challenging; it is a problem now that Christian Brothers play little or no part in the leadership of schools. The Charter was seen as a reference point but the major issue raised was the need for planned formation in organisational ethos. Formation is an issue that needs to be addressed because if principals do not have a shared understanding of what are the essential elements of ethos, it could be argued that ethos is at risk (Barr, 2000).

The matter of appropriate formation for Principals in these schools exists in contrast with the planned formation of Christian Brothers; participants articulated that their formation experiences were ad hoc at best and totally absent at worst. One participant readily admitted that he had no notion of what the Charter was when he was appointed as principal and that "induction and formation protocols" were absent (Principal KL). This was in spite of the opinion articulated by several participants that principals have a "greater responsibility" for maintaining the ethos and "a greater passion for maintaining it" than in the past (Principal CD). In contrast, interviews with the organisational leader of these schools highlighted the importance of formation for him and he identified several important seminal documents that underpin the Edmund Rice ethos.

An additional issue relating to the role of the principal in promoting ethos was the question raised by one participant as to 'whether ethos really exists or is it an invented concept'. Underpinning this is the cultural changes that have taken place in the organisation and the issues relating to this. This is a key question for principals who are expected to promote these values as leaders in their schools. This participant articulated his difficulty in understanding what values are to be promoted especially as in his view; much of the documentation emanating from the Christian Brothers is "[n]avel gazing"(Case study J). This stance supports the concerns already discussed and so a clarification of values at an organisational level and formation of principals in these

values is warranted if the values based education provided in these schools is authentic to the stated ethos.

Ironically, education based on values is a topic which is being mandated by the Australian Government; however there is an obvious difference in values emphasised. The articulation of a framework for Australian schooling is part of an Australian Government initiative culminating in the publication of a *National Framework for Values Education in Australian Schools* in 2005. Underpinning this framework is the statement of nine values which purport to be shared across Australian society. They are: Care and Compassion; Doing your best; Fair Go; Freedom; Honesty and Trustworthiness; Integrity; Respect; Responsibility; Understanding, Tolerance and Inclusion. This research would concur with these values; however the sources of the values in Edmund Rice schools have an added spiritual focus.

6.2.2.1 Summary

This section indicates for participants, an education grounded in the values espoused by Edmund Rice and the Christian Brothers is one of the essential features of the Edmund Rice ethos and contribute to the development of an authentic Edmund Rice school in the 21st century. What these values are and how they are promoted is a matter for concern. The issue of principal formation was identified as important and this needs to be addressed if the organisation is to be authentic to its stated ethos. There are concerns from some principals that the ethos as stated by the Christian Brothers and the values outlined in the Charter lack practical direction and that more clarification is needed.

6.2.3 Liberation

The second theme that arose from the research was Liberation. "Education for Liberation" was the slogan for Edmund Rice Education, Queensland. The term Liberation has its origins in the educational perspective of Edmund Rice and as a notion has been explored by educationalists such as Paulo Freire, who named the concept of praxis as action that is informed and linked to values. For Edmund Rice, the importance of making a difference in young people's lives was a core value that arose from his modus operandi.

All participants spoke of the challenges in ensuring that young people were liberated from all that holds them back. For some participants, the context of their school supported the liberation of students easily, while for others the issues were not so easily addressed. Some schools are much closer to the context in which Edmund Rice operated while others have become so successful that a critical response to liberation is called for. This may be difficult to achieve because of entrenched school cultures.

One school that was an exemplar for the original notion of liberation was Case study I. The principal of this school is in the process of developing more schools which follow this non mainstream approach with the financial and organisational support of Edmund Rice Education, Queensland. The young people who attend this school and others that have developed during this research have experienced difficulties in remaining in traditional schools including Edmund Rice schools. This school has a unique approach and its philosophy is centred on "social inclusion and social justice." Like all schools in this study, Christian Brothers provided the impetus for the development of schools designed to raise, among other things the social and educational status of young people (Angus, 1988). They were also designed to change societal structures which held young people back (McLaughlin, 2007). Other schools in this research are attempting to provide education for liberation in different ways, however it would be possible to say that unless all schools in this group develop structures to educate and support needy young people within mainstream schools then liberation is being accomplished in a narrow sense only.

The narrowness of perspective is raised by another participant who probes the notion of liberation further. The challenge is for schools to be unassuming and modest rather than encouraging an "our school is better than other schools" mentality (Case study A). This is an issue for this group of schools which are acknowledged as successful in all areas of school life. It seems that a case can be made that there is an imperative for this group of schools to develop a mindset that encourages liberation and encourages the development of counter cultural structures to support their students' needs. An argument can be made that true liberation will only take place when no one in these schools benefits at the expense of another.

One matter that participants perceived as an impediment to providing education for liberation was the ongoing question of finance. This is not an unusual issue for Catholic

schools especially those who enrol students from disadvantaged backgrounds. The notion of "no margin, no mission" is problematic if it is applied in this context (O'Keefe, 1996). Within this group there are schools experiencing issues of financial viability alongside schools which are prospering and growing. One participant saw this as an anomaly and expressed some frustration as a result. This is not an unusual experience for principals (Duignan, 2003). Because of his school's financial position this participant felt that he was not able to cater for "the individual at the margins" (Case study D). Another participant saw the irony in the expense of vocational education especially for families most likely to be from low socio economic backgrounds and the expense for schools that provide this type of education needed by their students, especially as those schools are more likely to be experiencing financial problems than other schools in this research (Case study J). This dilemma has implications for the organisation which governs these schools. If they are part of a system of schools then the system will support those needy schools; if they are unable or unwilling to do this then authenticity of the system is open to question.

This is a problem that was faced by Edmund Rice in his early schools and his response confirms that he saw his schools as dependent on each other (McLaughlin, 2007). Further literature on the life and work of Edmund Rice and the Christian Brothers supports the notion that education for Edmund Rice was about liberation and that the development of the Christian Brothers educational model was made with this notion in mind (Angus, 1988; Greening, 1988; Keogh, 1996; O'Toole, 1975; 1984).

6.2.3.1 Summary

This section has highlighted that for principals Liberation is stated as an essential feature of the Edmund Rice ethos. The term "Education for Liberation" has its origins in the work of Edmund Rice and the Christian Brothers and literature supports that the original aim of Edmund Rice schools was to liberate young people from unjust structures (Angus, 1988; Greening, 1988; Keogh, 1996; McLaughlin, 2007; O'Toole, 1975, 1984). The paradox is that because of the popularity of Edmund Rice schools and the positive reputation they have, success in secular terms might be an impediment to an education for liberation. As well, the question of how to support those schools in financial need was addressed; the difficulty remains as to whether this group of schools constitutes a system or merely places joined by history. They might in fact be places where the needs of the organisation run counter to the needs of the individual student.

6.2.4 Diversity and Inclusivity

The next theme participants raised was that of Diversity and Inclusivity. Most participants stated that the need to provide an inclusive education to a diverse group of young people was important for them. However the definition of Diversity and Inclusivity invites further inspection. Given that the schools in this study were almost exclusively single sex boys' schools, Diversity and Inclusivity are concepts that are applied in a narrow sense. At the same time it is possible to argue that because tuition fees and associated charges are habitually more expensive than Queensland Catholic Education schools then some potential students, especially those from disadvantaged backgrounds, would be excluded on financial grounds. Participants for whom this is a priority recognised this anomaly and have developed structures to militate against this. However it is clear that this is not always the case and some schools can be described as exclusive monocultures rather than inclusive and multicultural communities.

Catholic schools are, by their nature, expected to be committed to social justice and to the poor and underprivileged (Grace, 2003; Groome, 1998; Flynn & Mok, 2000; Treston, 1997). When Edmund Rice began his educational mission, the majority of young people he educated were clearly poor and underprivileged; 200 years later most Queensland Edmund Rice schools enrol students who do not fit this category. Literature has flagged the notion that all Catholic schools have moved from institutions that were developed with the stated purpose of forming the next generation of Catholics (O'Keefe, 1997) to organisations with a different focus; however the imperative remains. It is interesting to note Queensland Catholic schools operated by Catholic Education Offices have written policies and developed practices that call for inclusive practices (Catholic Education, Brisbane, 2006) though there is no such imperative in Edmund Rice schools. The Cultural Characteristics of the Charter are broad statements and, as such, open to interpretation with no clear guidelines for implementation as to enrolment of disadvantaged young people.

In contemporary Australia any definition of disadvantaged would of necessity include Indigenous young people and students from refugee backgrounds. Though several participants indicate that this is a priority for them, enrolments of indigenous and refugee students are small compared with Catholic Education Office schools; though

enrolment patterns mirror other Religious Order owned schools. Some participants have developed structures to militate against this anomaly by actively enrolling these young people and articulate that this is a priority for them. One concern articulated by one participant who is seeking to enrol refugee students in his schools is that unless he plans for these students in a holistic and systematic fashion involving preparation of the whole school community then the disadvantage may be exacerbated and stereotypes reinforced (Principal OP). This is a difficult issue for this participant whose school is one of the more prestigious in this group and it will be interesting to observe how this project eventuates.

Other participants have actively encouraged the enrolment of Indigenous students though they admit that this is not without its concerns. Given the racist nature of the Australian community (Principal MN), there have been difficulties that participants have had to address. One obstacle that became evident was the gap between the school culture and the needs of Indigenous youth. The means by which this was addressed was "educating the community to a sense that it is our inclusiveness that is our core feature" (Principal AB). This is a "work in progress" and participants admit that while it is possible to educate the students about Inclusivity and Diversity it is not as simple at the level of the wider community (Principal IJ).The implication for schools is that there may need to be some decisions made by the principals that may not be readily accepted by their community, this may prove a point of tension because an authentically Edmund Rice school must provide opportunities for marginalised Indigenous students.

Some schools offer financial support to students from disadvantaged backgrounds. This is done in a variety of ways including fee remission, purchasing of uniforms and equipment. The issue that has arisen for one participant is that he is unable to find students to support (Case study C). This matter is possibly related to the location of the school in a high SES area and is a matter he is attempting to address. Other schools have had more success in enrolling students from disadvantaged backgrounds but are hindered by the school's financial difficulties (Case study D). It seems ironic that financially viable schools are less likely to be approached by disadvantaged families than other schools. For some participants, the issue of finance is core to being able to develop diverse and inclusive communities, especially the enrolment of poor Catholics who are more likely to attend non-Catholic schools (Fisher 2006; McLaughlin, 2005).

Enrolment practices developed by participants can support an inclusive and diverse school community. When a school actively encourages a diverse and inclusive population then over time a culture develops that supports a broad range of socio economic backgrounds and a variety of cultural backgrounds (Case study G). Literature on the ethos of the original Edmund Rice schools reveals that those schools educated young men from all socio economic backgrounds including young people from non-Catholic backgrounds, though it was education for poor Catholics that was his primary objective (McLaughlin, 2007).

6.2.4.1 Summary

Research discussed in this section indicates that diverse and inclusive student populations are seen as essential features in the development of an appropriate ethos. Some of these schools actively encourage the enrolment of young people from all sectors of Australian society however other schools continue to have a narrower perspective. Literature supports this inclusive model as being congruent with both a Catholic and an Edmund Rice perspective in contrast with a more exclusive approach to enrolment. This might pose some issues for principals whose school communities encourage an exclusive model when an inclusive model is compatible with the values of Catholic schools in general and those from the Edmund Rice tradition in particular.

6.2.5 Found in Right Relationships

The development of positive relationships is considered by all participants to be essential to ethos. There is a pervading sense throughout this research that the story of Edmund Rice continues to impact on participants' thinking, especially his reputation for developing positive or right relationships. The term "Right Relationships" has its origins in the 1996 Document on Queensland Edmund Rice Education which had as one of its characteristics, "The nurturing of right relationships" (O'Murchu, 1997). This term was one used frequently by participants.

Participants explain the relationships they are endeavouring to create as evident in a tangible sense of belonging. From their perspective there is a difference between community's attitudes to the school when compared with other Catholic schools. While this is a subjective perspective, participants contend that their communities report a sense of "passionate" loyalty to the school and to the Brothers (Case study J). This

sense of belonging is an example of an intangible feature of ethos (Beare, Caldwell & Milliken, 1991). It may be that a sense of Brotherhood, mateship or loyalty comes from "the whole single sex thing" (Principal ST), creating a sense of belonging to the school and all that it stands for. It may also be true that the history and traditions of the schools themselves are factors in maintaining these relationships. The need to connect with the past is an acknowledged human need and one that is clearly met in these schools, at least from participants' perspectives.

There is recognition that developing right and positive relationships is not always easy and that there is a tension around being authentic to the stories of Edmund Rice and the history and traditions of the Christian Brothers (Case study H). The challenge seems to be that the period between Brothers' leadership and lay leadership has been a time of readjustment to a new paradigm, not the least because of the negative press that the Christian Brothers have received over issues of child abuse and related matters. The general feeling is the schools are more human now, not necessarily because of the absence of Brothers; rather it is because the ethos is more human and "we're getting it right now" (Case study C).

It seems that the understanding of Edmund Rice and his educational philosophy that has been a recent phenomenon, contributed to an improved understanding of the definition of Right Relationships. At the heart of Edmund Rice education is the development of relationships which acknowledge the dignity and worth of each human being; indeed Edmund Rice was known for his compassion and care for the young people in his schools. This has been described as "a fatherly care for the students" (McLaughlin, 2007, p. 150), and is a feature that was supported by all principals. Literature on the metaphors commonly used to describe schools indicates that connectedness and relationship are key factors in ethos development (Martin, 2003; O'Donnell, 2001).

Research in the 1980's supports the view that relationships were important in Christian Brothers' schools though the vexed question of physical punishment was still a factor in the way these relationships were realised (Angus, 1988). The positive relationships that are now evident in schools especially between teachers and students are affirmed by participants. Participants who had attended Christian Brothers' schools in their youth attest to the changes that have taken place especially in the arena of physical

punishment. One participant in particular remarked that the ethos he grew up with was significantly removed from the ethos espoused by Edmund Rice in his educational philosophy:

> I shudder when I hear about Edmund Rice and his attitude to corporal punishment for example, and I remember the ethos I grew up with and I ask myself, "How could we have tossed all that out?" (Case study C).

Such statements invite further reflection on the differences between the original Ricean school and the Christian Brothers' school culture. Clearly there needs to be recognition that the Christian Brothers' schools as they developed after Rice's death lacked authenticity to the original educational charism.

6.2.5.1 Summary

Research discussed in this section indicates that principals consider that one of the essential elements of the ethos is found in the development of right relationships. These relationships are seen in the love that the community has for the school and is shown in the development of a positive school spirit and the relationship that the young people have with each other. There is a sense that relationships are now more authentic and less power based than they were when Christian Brothers were principals. This is supported in the literature (Fullan, 2001; Kouzes & Posner, 1998; Lewin & Regine, 2000), which indicates that relationships are key factors in ethos development and that this sense of connection is important.

6.2.6 Developing community

The next theme that arose from this research is that participants perceive that developing a sense of community is an essential feature of the Edmund Rice ethos. This theme can be seen as a subset of the theme of relationships; however developing community was articulated by participants as important and so invites further discussion. One of the issues raised by participants in this topic centred on the type of community that they perceived as evident in their schools. The adjectives, warm, welcoming and inclusive were used to highlight the positive features; in contrast one participant observed that there were issues in the totality of community involvement to the exclusion of forms of community outside the school.

The ideal school is described using the metaphors, family and community, and participants in the study flagged this as their goal (Beck 1999). This is not surprising considering the relational nature of schools and mirrors the original model created by Edmund Rice. The schools Edmund Rice developed were more than mere places of academic learning, they were places were young people were educated holistically (McLaughlin, 2007).

Initially it was the person of Edmund Rice from whom this ethos originated. One fundamental characteristic was a "fatherly care" for the students. Literature already cited reveals that his schools were places where young boys from all backgrounds were welcomed, especially those in need. The need for a dedicated workforce to support these schools resulted in the Congregation of the Christian Brothers who were committed to following the lead of Edmund Rice. Like Edmund Rice, the Christian Brothers perceived the young men they educated as their family (Angus, 1988); however over time it can be argued that the link between the original welcoming family communities became subsumed by systems and organisations. Habermas (1987) describes this as "Colonisation of the Lifeworld by the Systemsworld"; this is still an issue for schools and one that participants in this study are attempting to redress.

The word "community" is commonly used by participants to address their readers in newsletters; however this was not always the case. One participant uses the word "family" to address his readers. In contrast with other schools in this study, which use the broader term, community, the purpose for using this term seems to be to create strong family like bonds within his school (Principal OP). The expression "The …….Family" appears frequently in his writing. This is reflected in his perspective that relationships are essential to his school and that he has the support of his school "family" for this (Case study H). One concern that arises from the use of the term, "family" is the nuances surrounding this term. It would be possible to argue that if "family" is designed to create a sense of exclusion, issues of authenticity to the values of Edmund Rice can be raised.

As a concept community is not static and can change over time. Schools do not exist in a vacuum and factors outside the school impinge on the school and its community (Bush, 1995). The development of a bureaucracy was seen as an issue for some participants putting limits on what the school can achieve. Other factors such as

Industrial Relations were described as impinging negatively on the development of the community (Case study D). While the schools in this study are part of a small group then this is a problem which can be countered through relationship building and a sense of community; however this may be more difficult to achieve now that Edmund Rice Education Australia is established and the group of schools is much larger.

One concern raised in the research is the extent to which the community should reach into the lives of young people .The question of whether school community is a "one stop shop" was an issue for one participant. He highlights the holistic nature of the school, the sport, co curricular and cultural activities as cause for concern (Case study J). The disquiet for this participant centred on the long term outlook for the student and he questioned whether it is "healthy in the long run" for the school to be the dominant community in a student's life. This is a matter that is worth reflecting on further, because one of the overwhelming characteristics of Christian Brothers' schools has been holistic education. It is possible to see that this community may be needed given the nature of contemporary society and the fragmentation of many families; however, caution needs to be exercised so this community is supportive of other models of community and is not exclusive.

6.2.6.1 Summary

Research discussed in this section indicates that developing community is seen by participants as being essential to ethos. All schools actively encourage a sense of belonging and this is generally seen as a matter for celebration and a feature of Edmund Rice schools. Some participants questioned whether community is always as positive as others contend, reflecting that external factors can have a negative impact. One important question that was raised was the development of the school as an exclusive community. This matter is one for further discussion and reflection.

6.2.7 Excellence in Teaching and Learning

The development of Excellence in Teaching and Learning was considered by participants to be an essential feature of the Edmund Rice ethos. The schools in this study enjoy a reputation for providing an education that is relevant to their community. The emphasis that each school is able to put into Teaching and Learning differs

according to the financial viability of the school, to the expectations of school community and on the priorities of the principal. Most schools in the study offer a diverse range of subjects including Vocational subjects while a small number offer the more traditional academic options. Participants stated that the provision of excellence in all areas of school life has a high priority. The popularity of many of the schools in this research means that enrolments are filled easily and that some families are unable to access this education. In practice, this means that unlike Catholic Education Office schools, students with difficulties are not likely to find a place in many of the mainstream schools in the study. This has issues for the development of an ethos which is authentically Ricean and raises the following question, "Does elitism equate with excellence?"

The development of a positive ethos has been shown to exist in schools where high levels of academic achievement are achieved (Charles & McHugh, 2000). These high levels of academic achievement are also said to be a feature of Catholic schools, so as a result Catholic schools should display a positive ethos (Flynn & Mok, 2000). The original aim of Edmund Rice education was to provide a "quality, critical and relevant" education that differed from other schools by offering young people an opportunity for liberation (McLaughlin, 2007). The need for social advancement continued to be the aim of Christian Brothers' schools and this was achieved through good results in examinations in order to move into the public service or to university, though entrance exams to some Christian Brothers' schools ensured that only Catholic students with average or above ability were admitted (Angus, 1988).

One issue that invites some reflection is the issue of social advancement that is purported to exist for students from some Edmund Rice schools. In 2007, this is an issue that remains in the shadows; however the issue of whether socio economic status of these schools, sometimes referred to as "elitist", has an impact on excellence in teaching and learning, so is a matter that invites discussion. Clearly those schools that are financially viable are in a better position to offer options to their students; equally, financially able families are better able to afford to pay for the opportunities offered. This is a matter that one participant highlighted. He perceived that there was blame attached to schools that are not financially viable and to those students who come from disadvantaged families. This is a concern that invites further investigation and some action needs to be taken to change this mindset. He also raised the matter of whether it

is possible to "preach the Edmund Rice gospel through past students of the more affluent schools"; from his perspective this is closer to myth than reality (Case study D).

Once again, the differences between schools in terms of financial viability were highlighted as an issue in providing the infrastructure to support the delivery of excellence in teaching and learning. One perceived irony was that the most expensive subjects that are offered in schools in terms of needing small class sizes and costly equipment, are Vocational Education courses, and enrolment patterns suggest that these students are likely to come from families that "can least afford it" (Case study J). This contradiction is further exacerbated because schools who attract students from families that "can least afford it" are most likely to be those needing financial support; hence there is little capital available to improve facilities and so these schools remain unattractive to families thus remaining in pecuniary difficulties.

6.2.7.1 Summary

This section has highlighted that participants consider that providing an education that focuses on excellence is essential to the ethos of Edmund Rice. Concerns were raised that because of the popularity of these schools some students may be excluded; as well, the options available to students were dependent on the financial ability of their families and the financial situation of the particular school. This is a matter for further investigation. If schools are excluding young people for reasons of ability then it is possible to argue that excellence in teaching and learning is likely to equate to excellence in student results. If this were to be the case then it would be possible to argue that this would run counter to the espoused ethos which included all groups of young people.

6.3: Research Question 2: "How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

6.3.1 Introduction

The common themes that were evident in the data collection process that related to this question can be grouped as follows: Social Justice Initiatives; Developing Spirituality and a Sense of the Sacred; Providing Flexible Options for a Diverse Range of Students and the Development of Structures and Formation Experiences to support Ethos.
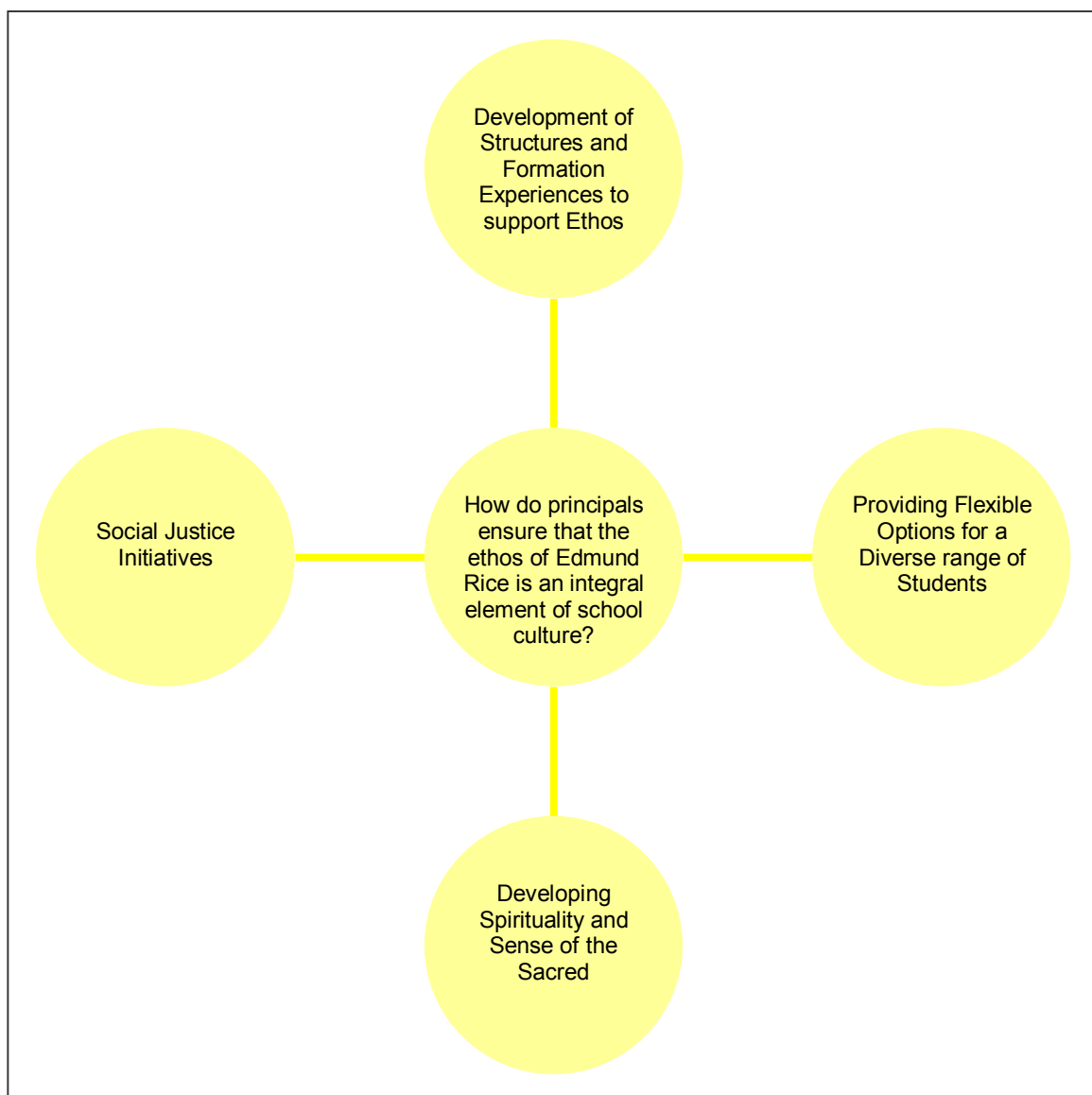
Figure 6.2 Culture and Related Themes

These headings are reflected in the literature on culture and form part of a background of what culture means for this study. Culture exists in relation to ethos. If they become separated from each other, an organisation can take on a life of its own, "Initially organisations are creatures of people; they tend over time to become separated from people and to function in pursuit of their own goals and purposes" (Sergiovanni, 1999, p.117).

This section discusses the cultural features that principals promote to make the Edmund Rice ethos a reality. In doing this, recognition will be given to the notion that culture is more than the structure of an organisation (Stolph & Smith 1995). It is a cooperative process transmitted from one person to another (Ridley, 1996). It is also a balanced process which takes both the organisational and personal focus into account (Sergiovanni, 2000).

That culture is evolving is recognised by participants all of whom recognise that change is a non negotiable option for them. Part of the discussion around the evolution of culture explored whether structures can be effective in changing culture or whether the focus on excellence will cause an effective process to happen (Cunningham & Gresso, 1993).

The Charter for Catholic schools in the Edmund Rice tradition outlines eleven Cultural Characteristics purported to be evident in these schools. While the Charter is acknowledged by participants as important, they perceive that there is more to school culture than these eleven features. There is a need to develop this document further with a view to making its implementation relevant to schools. One participant developed a useful analogy of the Charter and the schools as the "map and the terrain" (Case study A). In his view the terrain and the map are very different and each school's culture will have idiosyncratic features resulting from history, tradition and the perspective of each principal.

6.3.2 Social Justice Initiatives

The development of Social Justice Initiatives was a feature of all the schools in this study and was seen by participants as a means of integrating ethos into school culture. There are however clear differences in the way that schools in this study "do" Social

Justice. This research reveals that two approaches are evident. The first of these is through the enrolment process when disadvantaged students are offered a place in the school community; the second is working in service activities to support disadvantaged people outside the community.

Some schools in the study are involved in both types of Social Justice, while some were involved predominantly in work outside the community. Participants state that both approaches have positive outcomes for the school and the people involved though it would be possible to discern that both approaches are needed for a culture in keeping with ethos. One factor which appeared to impact on the types of Social Justice Initiatives was the socio economic status of the school. Ironically, schools that were experiencing financial constraints were more likely to enrol students from disadvantaged backgrounds especially Indigenous students, refugee students and students with disabilities than other schools and one participant articulates this as an issue (Case study C). This is possibly a result of the financial incentives from Queensland and Australian Governments as well as a commitment on the part of the principal and the school community.

The option for the poor is one of the tenets of Catholic schooling and the under representation of poor Catholic children in Catholic schools has been highlighted in recent statistics (Fisher, 2006). A commitment to Social Justice especially to the materially poor is part of the history and tradition of Edmund Rice and the Christian Brothers and is outlined in the Constitution of the Christian Brothers, Article 24, which states that the Christian Brothers are "missioned by the Church for the evangelisation of youth and especially for the education of the materially poor". For Edmund Rice, the education he provided was intrinsically tied to reformation of society and formation of youth; he was not acting out of a sense of charity, rather he was attempting to challenge the status quo (McLaughlin, 2007). Whether this goal is highlighted in the Charter to the extent that Edmund Rice would have wanted, is open to debate. It is possible to argue that the characteristics of service to others, justice and working with the marginalised are too broad to provide direction on how Social Justice should be realised in an authentic Edmund Rice school culture.

One means of supporting needy families has traditionally been through scholarships and fee concessions. The extent to which fee concessions are offered to support poor

families varies from school to school. This is a powerful symbol and is indicative of deep seated values and attitudes (Deal & Peterson, 1990; Geertz, 1973). The school outlined in Case study I provides an almost totally free education while another school, which is part of this system but not part of this research, enrols up to thirty percent of its students from financially deprived backgrounds. Most other schools offer concessions on a needs basis; this in practice can mean that in some schools there are no concessions offered while in other schools the concessions vary according to school's capacity and or the willingness to fund the concessions.

One issue that attracts scrutiny is the enrolment patterns of these schools and the extent to which disadvantaged families might feel comfortable in approaching the school for enrolment. As one participant articulated, "I can't find people to give bursaries to" (Case study C). If this is the case then the attitudes and values of this particular community could be seen to militate against the Edmund Rice ethos and may invite challenge.

Literature around Social Justice reveals that the development of schools was, in itself, an act of justice for Catholic boys, with one of the stated aims of Christian Brothers' schools being to enable social and economic mobility to occur (Angus, 1988); and that for all Catholic schools the imperative for Social Justice is essential for authenticity (Groome, 1998). This is supported by *The Catholic school on the Threshold of the Third Millennium,* which highlights the Catholic school as a "school for all". The context of schools and society has changed markedly and it is not just Catholics who are in need of social and economic mobility. Two groups that epitomise the materially poor are Indigenous youth and young people from refugee backgrounds. Another group which exists in the shadows is students with disabilities, under represented in these schools (Commonwealth Targeted Programmes, 2007 Funds Disbursement Report, p. 55) compared with other Catholic systemic schools. One case often made for not enrolling students from these groups is that there are not structures in place to support these disadvantaged young people and students are encouraged to apply to other schools which are structured to support them. This argument leaves Catholic schools in the Edmund Rice tradition open to criticism that the culture is not in keeping with the espoused ethos (Senge, 1990). This contention can be seen to be somewhat spurious especially if the school is financially well established and therefore able to support these young people.

One observable feature of most of the schools in the study is the predominance of "middle class" Australian students though there are variations according to location. Some participants in the study have consciously developed processes which welcome disadvantaged students into the school. These processes include employing qualified personnel, pastoral care structures and having flexible curriculum structures to support these young people. Case study I has an Indigenous Unit to cater for the needs of their young people. Both boarding schools enrol Indigenous students from remote parts of Queensland while another non metropolitan school has eight percent of its student population from Indigenous families.

Some schools have refugee students as part of their communities and this for some is an historical feature of the school community where migrant families have been located. One participant articulates that he has deliberately worked to change racist perspectives by the introduction of Asian languages and the enrolment of International students (Case study G), while another participant enrols students from diverse backgrounds and different religions (Case study B). In contrast, one participant commented that his community's "overwhelming embracement" is for the school to remain with its traditional focus, middle class generally professional Catholic families; in spite of this he is currently developing plans to enrol some refugee students and is receiving support from his community to make these changes (Case study H).

It may be that unless there is a deliberate attempt by principals to develop a culture accepting of the full range of students, with a special commitment to those at the margins, schools could be perceived as being socially unjust and be open to criticism for enculturation of values not congruent with the organisation's values (Russell, 2001). More alarming is if the values of exclusion can be seen to be part of the organisation's implied attitude and hidden behind the rhetoric of mission statements and the like; then an argument could be made that it does not have a "true ethos" (Monahan,2000).

Participants report a wide range of outreach programmes and service learning initiatives as part of the development of a culture supporting the Edmund Rice ethos. Some of these are embedded in the curriculum while others use the more traditional charity model (Case study B, Case study H). There is recognition by participants that the imperative to move from the "charity model" to the model of justice is part of cultural

change that needs to happen (Principal CD). The extent to which members of the school community are involved in these justice initiatives is questioned by one participant who observes that within his school at least, justice is "built on rather than built in" and that much of the commitment to Social Justice comes from a small group of committed people rather than the whole school community (Case study J). Another participant highlighted the responsibility of those in his community, "people with privilege", to take on the responsibility for outreach to those in need (Case study H).

Both perspectives call for further discussion; if Social Justice Initiatives are integral to an authentic Edmund Rice culture, then these need to have the support of the whole community and should be the type of activity that challenges the community to make real change, not merely make those within the community feel virtuous. If this challenge does not take place, then it is possible that schools will fall into the trap of losing sight of the goals of these initiatives (Stolph & Smith, 1995). Care needs to be taken to ensure that any Social Justice activities have some positive outcome for all involved and not just catering for the "feel good" factor. They must also be seen to be contributing towards "the common good" (Bryk, 1996).

6.3.2.1 Summary

The discussion in this section relates to the Social Justice initiative that principals see as integral to developing the Edmund Rice ethos. Catholic schools in general and schools within the Edmund Rice Tradition have as mission a commitment to Social Justice. There seems to be two types of school in this study; those for whom Social Justice is embedded in both enrolment and service that is, within and without their community, and those who work solely outside their community. From the literature the necessity to do both is clear and those schools whose focus is on working only outside their community would need to examine their practice if they were to be authentic.

6.3.3 Developing spirituality and a sense of the sacred

An emphasis on developing a community's spirituality and a sense of the sacred was seen by principals as a means of ensuring that the Edmund Rice ethos is integral to school culture; though a number of participants admitted that this is an area of challenge for them. Retreat programmes were affirmed by participants as important in developing the spiritual aspect of the community's life and one participant has initiated

parent programmes to assist in understanding aspects of adolescent development in this area (Case study H). Also of interest is the notion of evangelisation and what this means in schools. One participant articulated that there has been a shift in the role of schools in evangelising youth and now his experience is that the care and education of students occurs before they come to understand the Gospel (Case study G).

While literature affirms the role of the Catholic school in this important aspect of school life, the development of spirituality in a society where values are often absent was recognised as problematic (*The Catholic School on the Threshold of the Third Millennium,* 1998). Changing patterns of enrolment mean that for many schools the critical masses of Catholic students whose families have an allegiance with a parish community are now no longer existent (Fisher, 2006; McLaughlin, 2002; 2005), and some families are enrolling students at Catholic schools for their values and quality of education as well a means to a cheap private education, not for their Catholicity (Griffith, 1999). Conversely, research flags the view that schools connected to a religious order were seen to have a culture with added dimension resulting in a distinctive culture and this was one of the reasons for the continuing popularity of Religious Order schools (Fisher, 2003; Green, 1998). One question that arises from these findings is whether the distinctive culture offered by Religious Order schools is designed with inclusion in mind or its converse. Enrolment patterns already discussed indicate that for many students these schools are not an option.

For Edmund Rice, the development of spirituality was part of his holistic approach to education; the spiritual care of the young people was developed concurrently with their practical and academic needs (McLaughlin, 2007). Ironically, it seems that the wheel has turned the full circle and schools are once again the main site where spiritual development is likely to take place. There are issues that some participants perceive in developing spirituality in their schools, the first of these related to the participant's personal spirituality and the second related to the type of spirituality most appropriate to the young people in schools (Case study F, Case study G). These are important issues that need to be addressed if the spiritual culture is to be authentic. It seems clear that if the principal is the main role model for the school culture aspect, then appropriate and on going spiritual formation for the whole school community is called for (Russell, 2001).

The extent to which schools promote a Catholic perspective of spirituality and if there is a distinct Edmund Rice spirituality are both issues that invite discussion. Literature suggests that there was a distinct Edmund Rice spirituality which was grounded in his life experiences, his Irish upbringing and his innate respect for the dignity of the person as "a child of God" (McLaughlin, 2007). Issues arise when students with no connection to the Catholic Church are enrolled in schools. The tenets of Catholicism can prove problematic and this can create tension and principals are called upon to manage that tension (Gold et al, 2003). One participant articulated that students who do not respect basic Catholic teaching such as respect for Jesus and Mary, and students who are overtly "assertive" about their homosexuality, can create difficulties when developing appropriate spirituality (Case study B). Another participant articulated his concern that the spiritual values outlined in the Charter are too wordy to be easily understood, especially for the parents and the students (Case study J).

This is a matter that calls for further research, especially when Edmund Rice Education Australia is established, and especially in the question of criteria for enrolment. It would seem that if one of the criteria for student enrolment needs to be a commitment to the ethos of Edmund Rice, then the system itself needs to clarify what this is to mean in practice, especially what this commitment might entail.

The role of the Assistant Principal – Mission was acknowledged as an important factor in the development of spirituality and a sense of the sacred for school communities. This role is almost ten years old and was developed in a response to the need to maintain the Edmund Rice ethos through lay leadership (Tuite, 1999). Participants affirmed this leadership position as being important in developing this perspective especially in the organisation of retreat programmes and outreach activities as well as supporting the principal in staff formation. This confirms the need to understand ethos through a planned formation process (McDonnell, 2002). This role is seen by one participant as the key to "giving muscle" to the development of ethos and is in his view far more important than the role of the school Business Manager. The question of finance is one that is often raised by participants and seems to impinge on all areas of school culture including spirituality, reflecting the tension between the values that a principal is attempting to develop and the values of economic rationalism (Dempster, 2001). This could be seen as an issue if budget imperatives impact on the development of the spiritual aspect of school culture in any negative sense.

6.3.3.1 Summary

This section has highlighted that the development of a culture which recognises the importance of spirituality is a means of ensuring that the ethos of Edmund Rice is integrated into school culture. There are questions however, of the extent to which this culture is unique, the extent to which students are expected to conform to the culture and the means by which this aspect of culture is developed, so as all members of the community understand and feel part of the culture. The question of the role of finance was raised and the need to distance this from the spiritual element of school culture was acknowledged.

6.3.4 Providing flexible options for a diverse range of students

The development of flexible options for a diverse range of students was confirmed by participants as a means of ensuring that the Edmund Rice ethos is integral in school culture though the means by which this is realised is unique to each context. Each school is at a different stage in its development which results in a curriculum which is tailored to its community, to the different stages in its cultural development and its financial situation. These factors make it difficult to be definitive regarding the stage of cultural development each school has reached (Furlong, 2000; Handy & Aitken, 1986; Schein, 1985).

As outlined in the previous chapter, the context of each school and its idiosyncratic history and traditions resulted in a group of schools which are connected by their association with the Christian Brothers but otherwise existed as independent entities with different interpretations of the Edmund Rice ethos. Christian Brother led schools have traditionally featured cultures that are best described as uniquely male dominated with characteristics based on strict discipline and a competitive ethos in sport and study (Angus, 1988). While elements of this traditional culture still exist, most schools have moved on and offer a wider variety of options reflective of cultural change from within and outside the community (Flynn & Mok, 2000).

It is possible to argue that the cultural shift that has occurred is the result of two internal factors: lay leadership and the development of Edmund Rice Education Queensland. These factors have resulted in the development of an organisational structure with a bureaucracy underpinning the system. This system was developed initially to be the

central point for Commonwealth funding for schools. From this point on, schools have been connected through Edmund Rice Education, an organisation that has continued to grow to the point that it impacts on all areas of school life including the independence of the principal. Despite being part of an organisational structure, each of the schools in this research is distinctive, showing observable cultural differences (Furlong, 2000).

External factors have impacted on the change in culture that is a feature of these schools. The particular character of boys' education was addressed in *Boys: Getting it right. Report on the inquiry into the education of boys* (2002); this report highlighted the need to provide young men with options for reflection within supportive environments as well as flexible options to ensure success. This signalled a shift from traditional boys' education as offered by boys' schools. Edmund Rice Education, represented by this researcher, was a witness in the inquiry and participated in offering suggestions to improve outcomes for boys. This inquiry came at the end of a resurgence of interest in boys' education because of the perceived differential between the successes of boys as compared with their female counterparts (Biddulph, 1997; Browne & Fletcher, 1995; Connell, 2000; Lillico, 2000). As a result of this inquiry, the specific needs of young men have been highlighted and schools have attempted to address these needs.

Whether this inquiry and the work associated with it have borne fruit is debatable. A contrary view is posed by one participant who, while recognising the positive side of boys' schools in developing the values of young men in many areas, questions whether cultural change is widespread. One of the values that Christian Brothers schools espouse is the transformation of society and the irony is that from the perspective of many some of these schools are elitist and "the society they come from is structured so that they are the elite" (Case study J). This question of elitism is one that provokes close scrutiny and needs to be addressed at both school and organisational level. In the move to Edmund Rice Education Australia, it is important that this matter is addressed especially for the long term future of those Edmund Rice schools that do not have the prestige and reputation of some other schools. This is a matter for further discussion and investigation especially if there is a valid argument that this is the state of affairs.

Determining what offerings are made to students and what constitutes a diverse range of students depends to a large extent on the emphasis of the principal as well as the school community's needs and financial ability. Participants reported that in their

experience change in curriculum offerings can impact on school culture. One participant described the cultural change in his school from the introduction of the Arts as one of the dominant curriculum offerings while another reported that the introduction of non traditional sports was a factor, though this was not without angst from some members of his community (Case study G, Case study B). The latter participant reported his initiatives to ensure that "competent women" were represented on his staff and lamented the lack of women on his leadership team. This is an issue that needs to be addressed especially as the majority of schools are boys only. This issue was addressed in research, (Murphy, 2005), that determined that there was a need to mitigate the negative behaviour that can arise in an all male culture and several participants recognise that this was important for the totality of development of young men in their schools (Case study H, Case study G, Case study B). It seems that it is important to ensure that perpetuation of hegemonic masculine perspectives that militate against a more balanced outlook continue to be questioned and changed if necessary.

6.3.4.1 Summary

This section of the research has highlighted that participants see that an authentic culture will be realised in a school that provides flexible offerings suited to the particular school population. Issues such as the requirements of boys were discussed and participants reported that it was essential to develop a culture that was not static and expanded according to the needs of young people in contemporary Australian society and ideally not designed to perpetuate a traditional and arguably elitist model of education. The notion of elitism was also highlighted and this issue needs to be addressed if these cultures are to be authentic to the stated ethos.

6.3.5 Development of structures and formation experiences to support ethos

All participants articulated that the integration of ethos into school culture required planning, and formation of the whole school community, and there was a clear commitment from participants for this to happen authentically. Participants recognised that the role of principal was an important measure in ensuring that ethos was integrated into the culture of the school. The complexity of schools meant that this cannot be the principal's responsibility alone but involved both structural and human resources from both within the school and from the organisational section of Edmund Rice Education. It is, however, the role of the principal to envision the culture that will be

promoted, to institute structures and employ personnel so that appropriate transformation eventuates.

Participants stated that formation of staff, students and community was essential to ensuring that positive cultural change occurs, though there are times that this change does not happen without some challenge to the status quo (Case study G). One matter that is raised in this theme, and one that invites discussion, is the formation and support that is given to the principal; this matter was of concern for principals who articulated their need for initial and ongoing personal and professional support and who described their induction experiences (Case study B, Case study D, Case study F).

The changing nature of school culture is recognised in the literature and issues are likely to arise when cultural change is not supported in the school community. Some cultures become entrenched over time and while they initially are "creatures of people", they can become separated from their original mission (Sergiovanni, 1999). This becomes an issue when elements of culture are taken for granted, become hidden and not challenged (Stolph & Smith, 1995). One means of changing culture is through the employment of appropriate personnel and the development of structures to support a positive ethos, though this is not always effective without commitment to a culture of excellence (Cunningham & Gresso, 1993). Another means of ensuring the authenticity to an ethos is to develop an understanding of the history and traditions of the organisation (Deal & Peterson, 1990). Such formation is deemed important if staff members are to understand and promote ethos (McDonnell, 2002).

The culture of the schools in this research has undergone many changes over the last decade. With the absence of Christian Brothers on all but one of the schools' Leadership Teams, the presence of the Christian Brothers is fast becoming history. Ironically, the influence of Edmund Rice as an educationalist has become increasingly important and his educational vision is widely reflected on. This is a matter for both congratulations and concern. While it may be tempting to pick and choose from the elements of a Ricean educational perspective, the ethos is intrinsically embedded in Catholic Social Teaching and this element of culture cannot be ignored.

The Charter purports to identify what the cultural characteristics of schools are and is a useful starting point for reflection; however, the generic nature of these characteristics

provokes further questioning regarding the use to which this document will be put. One participant expressed reservations about how the Charter might be used, and suggested that using the Charter in a prescriptive manner could be seen to be "Pharisaic" and contrary to the ethos, inviting questions as to its usefulness (Case study A). Another participant who affirmed the Charter as a "spiritual document, both visionary and pragmatic" also stated that there is a challenge to form staff members in the Charter (Case study G).

One of the features evident in early Edmund Rice schools was the care and concern shown to the students (Normoyle, 1979). This continues to be a feature of the schools in this study and is also a cultural characteristic of the Charter. This marks a change from the times when Christian Brothers were the dominant influence in schools and the culture could be described as based in discipline, rather than Pastoral Care to "straighten them out" (Angus 1988). Participants affirm the change in emphasis from discipline to Pastoral care as an element of school culture suggesting that schools are a lot less tribal than they once were (Case study K); however, entrenched staff attitudes that mirror the "discipline" paradigm are still of concern for some participants, suggesting that formation in the ethos is an ongoing process for staff in schools (Case study G, Case study J).

While participants recognised their role in developing structures and forming staff for their schools, they also articulated their need for support from the Edmund Rice Education authority. The areas identified were of formation in the Charter and for a planned process of mentoring (Case study B; Case study C; Case study E). One participant referred to a negative sense of "stand alone or maverick" that he observed in non Queensland schools at his first meeting of the Association of Heads of Edmund Rice Schools Australia and he expressed surprise that this attitude still existed in spite of the predominance of lay leadership (Case study J). Such attitudes are not evident in this study and another participant sees a strength in lay leadership in Queensland schools, because there is "a sense of who we are and what we are on about" (Case study G). These observations have connotations for the development of Edmund Rice Education Australia; if the organisational structure is perceived by principals to be working contrary to the schools, then authenticity of both parties can be called into question. This raises questions for those responsible for this developing organisation

around the need to cultivate clear lines of communication to ensure the development of authentic relationships.

6.3.5.1 Summary

This section has emphasised that principals observe that one means of ensuring the development of an authentic Ricean culture is to develop appropriate structures and ensure that formation takes place for members of their community - staff, students and parents. There are changes in the culture that have resulted from lay leadership and the implication is that principals need appropriate support and formation to assist them in their leadership roles. The development of the new organisation, Edmund Rice Education Australia will pose dilemmas for both principals and organisational leaders about relationships and there will be need for quality formation and professional development so principals can be confident that they are in the position to lead and form their own communities.

6.4 Research Question 3: "What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

6.4.1 Introduction

The common themes that were evident in the data collection process that relate to this question can be grouped as follows: Leader promotes cultural change; Spiritual and Prophetic Leadership; Student centred leadership; Principal is role model. The following diagram illustrates the themes and their relation to leadership:
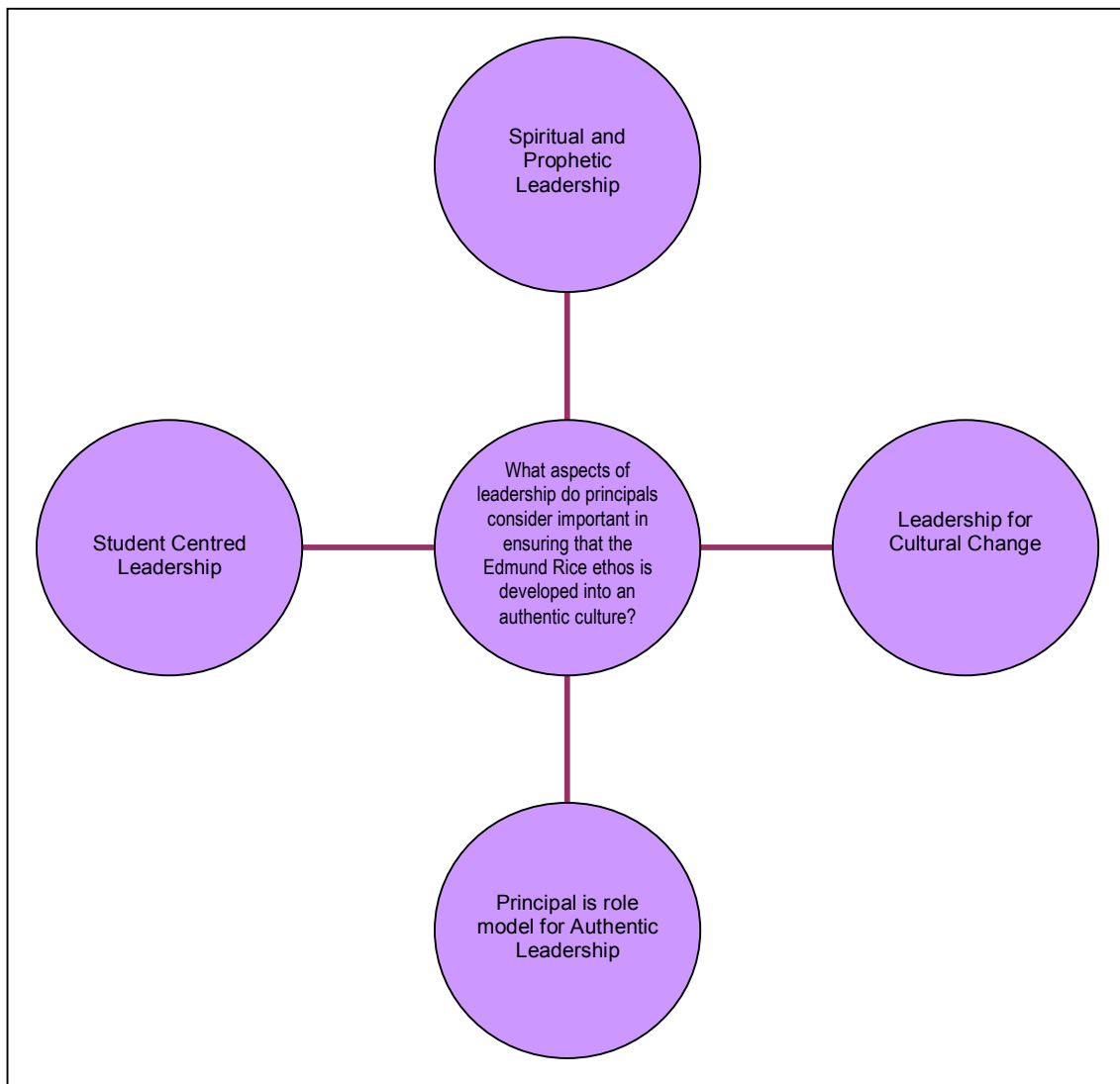
Figure 6.3 Leadership and Related Themes

These headings are reflected in the literature on leadership and are useful in determining what leadership model participants perceive as important for developing a culture authentic to the Edmund Rice ethos. This research has allowed for the identification of leadership styles that resonate with the participants especially given the complexity of contemporary schools and the leadership requirements in a culture that is constantly changing. "Leadership required in a culture of change is not straightforward. We are living in chaotic conditions, thus leaders must be able to operate under complex, uncertain conditions" (Fullan, 2001).

Leaders are purported to transform their culture by the values they promote and support. This presupposes that these leaders are supportive of and have practices that are congruent with the values of their organisation while being adaptable to an ever changing culture (Bass, 2000; Russell, 2001; Senge, 1990).

For principals in Catholic schools, the values that they are ideally supportive of relate to the vision and mission of the Catholic Church; however because of the myriad of change in attitudes resulting from Vatican 11 and other societal transformations, school leaders face issues that were previously outside their ambit. The responsibility of the principal for the school at the macro and micro levels creates tensions in deciding which sphere should take precedence (Gold et al 2003); however what is clear is that it is the responsibility of the principal to act ethically to ensure that leadership is authentic to the ethos of the school (Starratt 2004).

Leadership for Edmund Rice centred on the purpose of his educational mission which has been described as centring on the needs of the young people for liberation from societal injustice through the provision of a transformational education. This was achieved through compassion for the young people, liberation from their disadvantages, and a presence which affirmed their identity as children of God; in essence it was achieved through the service of and relationship to others (McLaughlin, 2007).

6.4.2 Leadership for cultural change

This research found that from the perspective of the participants, the role of the principal as an agent of cultural change was important. This change was seen to depend on principal's vision as well as the needs of the school community. The age of the school and the socio economic status of the students also had an impact on what cultural change principals deemed necessary. There was also the imperative that participants recognised to provide a positive leadership model that enabled any changes that took place to be congruent with the Edmund Rice ethos.

The relational nature of this ethos was found to be integral to the leadership models that principals promoted. Within this concept, participants confirmed that they saw the principal as having the responsibility to promote a sense of community and within this community to develop relationships that were positive and affirming of all. Literature confirms that the relationships that principals promote are crucial for the success or otherwise of the school and that it is the role of the principal to be a caring leader (Sergiovanni, 2000, 2001; Noddings 2006). Participants confirmed the importance of developing these relationships and described the structures and attitudes they promote

to ensure "right" relationships (Case study A; Case study H; Case study J). This relational leadership is reflective of the style of leadership that Edmund Rice espoused in that it promoted the need for authentic relationships based on respect and compassionate care (McLaughlin, 2007).

The need for cultural change was a clear direction from Edmund Rice. The schools he founded and the schools which developed into Christian Brothers' schools were clearly aimed at changing the accepted culture that denied, initially poor Catholic, boys, from an education which freed them from social injustice (McLaughlin, 2007). This was to be done through the development of relationships based on authenticity and care. His leadership style could be described as relational, based in connection with the young people in his schools, a model of leadership recognised as authentic (Fullan, 2001; Kouzes & Posner, 1998; Lewin & Regine, 2000). Edmund Rice sought to change the way young people were educated by providing them with an education that met their needs, not the reverse. This is a matter for concern if it can be seen that schools are educating students without due recognition to their needs and for the interests of the organisation, rather than the converse.

Participants recognised the changing culture of these schools which they discern was a result of lay leadership. The extent to which the community identified with this either positively or negatively was related to the school's continuing contact with the Christian Brothers. Some schools had little or no contact with Christian Brothers on a day to day basis while others still had Brothers on their staff or living within the community. This has been an important change and one that has invited discussion especially around the name change of these schools from Christian Brothers' schools to Catholic schools in the Edmund Rice Tradition. One participant articulated that, for him, there was a mismatch in the terms and that, for him, the new terminology does not provide the link to the ethos (Case study B), while another participant recognised the "subtlety" of the name change as a recognition that the schools are different under lay leaders (Case study F).

Any cultural change will impact on a school community and what is certain is that this frequently creates tension and it is the role of the principal to develop a culture supportive of change or risk backlash from the school community (Cunningham & Gresso, 1993). When necessary cultural changes are not promoted then issues arise.

One example is highlighted in research already cited. In this particular study Christian Brothers believed that their relationships with students were "special" in contrast with lay teachers, many of whom had been educated by Christian Brothers, who saw their mission as providing an education free from the "punitive strappings and a restrictive, authoritarian atmosphere" that they experienced at school (Angus, 1988, p.18). One participant affirmed this as his experience while another articulated that, for him, the culture of schools is ever changing and it is less about lay leadership and more about societal changes over the last twenty or thirty years (Case study C; Case study J).

The tradition and context of the schools in this study had an impact on how cultural change was received by the community. There was a sense that some participants were reluctant to challenge the perceptions of their community (Case study H; Case study C). The unwillingness to challenge the status quo is an issue for these schools particularly, and for Edmund Rice Education in general. It is possible to make the case that, by not challenging the status quo, injustice is being perpetuated contrary to Catholic teaching and the Edmund Rice educational vision. This would be even more problematic if it can be argued that elitism is occurring (Congregation for Catholic Education, 1977). One participant recognised the paradox of leadership for cultural change, and articulated that his role is to not merely to meet the needs of his particular community, but to change expectations in the light of the Gospel and through the lens provided by Edmund Rice (Case study A). The need to challenge and change expectations is an ethical dilemma, one of the many that principals face (Duignan, 2006; Starratt, 2004) and was highlighted by another participant who recognised that there are "no hard and fast rules" for leadership; it comes from the principal's definition of God (Case study, K).

One consequence of lay leadership is the financial pressure that several participants articulate as an issue with which they struggle. Indeed, it is a recurring theme throughout this research. Historically, Religious Orders, like the Christian Brothers, offered their services for the love of God and were able to offer education to young people at little or no cost. In contemporary Australian schools, such is clearly not the case given that they are predominantly staffed by lay teachers and principals. Initially Edmund Rice schools were free, though this changed to a system where those who could afford to pay supported those schools in difficulty. Unfortunately what has happened is that those schools in financial difficulty find themselves unable to provide

the quality of education that can be afforded by those in better situations. Several participants commented that this was their experience and that it was a matter for concern if the notion of "no money, no mission" was seen to be applied; they also expressed concerns that the financial aspects of schools were impacting negatively on their leadership (Case study J; Case study D). Another participant highlighted the responsibility on those who can pay to contribute to the support of those in difficulty (Case study K), thus making the issue of financial viability important for several of the schools in this study.

6.4.2.1 Summary

This section has discussed that participants perceive that cultural change is one of the imperatives of leadership. There were differences of opinion as to when to make changes, though there was recognition that the leadership model as espoused by Edmund Rice as relational and caring, was a model that was supported by participants. The challenges in the move to an Australia wide system of schools were highlighted as a significant cultural change and participants acknowledged that the change will bring challenges that do not currently exist, especially in relationship building.

6.4.3 Spiritual and Prophetic leadership

The notion that leadership of a Catholic school in the Edmund Rice tradition was different from leadership in other schools was highlighted by participants, some of whom have held leadership positions in both Catholic and Government schools. They articulated that from their perspective the spiritual and prophetic elements of Catholic schools are essentially the same; however there were shades of difference relating to their perceptions of the essential features of the Edmund Rice ethos and the particular spiritual needs of teenage boys. Changing enrolment patterns alongside shifting attitudes of families, especially regarding Church attendance, have also impacted on the role of schools in evangelisation and on the role of leaders as a result. The need for the principal to be prophetic in approach was one theme that resonated with participants. Most recognise that there are times when being countercultural will bring more problems than it will solve; at least in the short term, when attempting to change entrenched cultural perspectives and making hard decisions (Principal A; Principal G).

Some participants observed that the formation element of leadership was most demanding and one with which they struggle (Case study F), possibly because the formation process for lay principals is implied and is not as structured as it was when Christian Brothers were principals. It may equally be possible to argue that the age of participants means that their upbringing allowed for a very narrow masculine perspective of spirituality and that coupled with traditional religious education was a feature of Catholic and Christian Brothers' schools and so did not allow for broader spiritual development (Harris & Moran, 1998). Another possibility is because the formation element of leadership is only one of the capabilities that principals are expected to cover in the busyness of a school, managerial imperatives might take precedence at the expense of more indeterminate priorities (Marinelli, 2002). From another perspective, the changing nature of schools and school communities means that leadership is no longer as simple as it once was and this was acknowledged by one long serving and experienced participant (Case study D).

One area of change that makes this spiritual and prophetic element of leadership problematic is the changing patterns of enrolment in all Catholic schools (Catholic Education Commission of Victoria, 2004; McLaughlin, 2005; Fisher, 2006). Participants report that even though most of the students in these schools are nominally Catholic, their education in the spiritual dimension is lacking and participants observe the need to educate students in the rituals and teachings of the Catholic Church. These young people have been described as "spiritually poor" though their financial circumstances would indicate that they were not lacking in material goods (Case study C; Case study G). Interestingly, one participant who leads the schools with the most disadvantaged young people, reported an interest in spirituality, though not in traditional religion per se (Case study I). His perspective is mirrored in one school at other end of the spectrum whose principal noted a renewed interest in spirituality which, he observes, is a result of the Campus Ministry programme designed to give students opportunities to develop an "appreciation of the fragility of themselves and the fragility of others" (Case study H).

Providing students with the opportunities to engage in service learning and appropriate formation experiences is described by participants as another means to develop the spirituality of the young men in these schools, while also providing opportunities for young people to move out of their comfort zone. Such opportunities are examples of leadership shown by principals in this dimension, and participants report that there are

positive experiences that have impacted on school culture, for example, a decrease in bullying and a greater understanding of the need for Social Justice (Case study H; Case study B). This concurs with research into identity and spirituality of teenage boys which suggests that the traditional paradigm of boys' spirituality is changing and young men are seeking spiritual direction in personal integrity and developing good relationships (Engebretson, 2006).

The role of the principal as curriculum leader dovetails into this dimension of leadership. Participants report that offering young people a variety of subjects, not just the traditional "male" subjects, supports what they perceive is holistic leadership and one that challenges the traditional paradigm of education for boys. One participant stated that the inclusion of the Arts enabled a cultural shift from the traditional male educational model to a more holistic approach. This school offers retreat programmes which allow students to choose from a variety of experiences to suit their individual needs including the Arts (Case study G). One senses that in these schools, the need to develop young men who will contribute positively to society is at the forefront of participants' perspective as part of their leadership for the realisation of an authentic Edmund Rice ethos. Their approach is congruent with the education of boys in Edmund Rice's early schools in which the education offered was designed to enable these young men to reach" the potential for fuller humanity" (Mc Laughlin, 2007).

Ironically, one participant highlighted the paradox that, from his perspective, the prophetic dimension conflicts with the spiritual dimension of these schools. In his view Religious Education, the spiritual dimension, lacks direction and that Social Justice, the prophetic dimension, is considered more important (Case study D). One possibility for this is the attitudes of young people towards organisational religion and the need for connection and relationship which research has highlighted (Engebretson, 2006; McLaughlin, 2005; Mullins, 2003). Equally, family attitudes towards religious education are ambivalent and sometimes hostile, at least in this researcher's experience, and is highlighted in research (Sultmann, Thurgood & Rasmussen, 2003). As well, statistics suggest that graduates from Catholic schools are unlikely to continue the practice of their faith in post school life, making the development of appropriate spiritual growth during school life important (Tacey, 2003). These factors, including research which highlighted the differences between what teachers in Catholic schools believe, and the teachings of the Catholic Church, give the role of principal as spiritual leader an added

importance (McLaughlin, 2005). These factors add weight to the importance for formation of principals who may find that their spiritual direction is at odds with the direction of the Catholic Church on one hand, or out of touch with the beliefs of their community, staff, students and parents on the other. Equally problematic may be if the attitudes of participants regarding spiritual formation of students ignores the prophetic dimension.

6.4.3.1 Summary

This section has discussed the findings of this research in the area of spiritual leadership. Participants articulate that this is a key area that needs to be emphasised. Changing patterns of connection to the institutional side of the Catholic Church was recognised as making the role of principal as spiritual leaders even more important. There were tensions inherent in this role, especially as literature highlights that it is not only an issue that principals need to address for the students and families in their schools, but equally for teachers, who have a pivotal role in the development of spirituality in young people.

6.4.4 Student Centred Leadership

For participants in this research, there was overwhelming support for leadership that focused on the needs of students in their particular community. This approach involved the recognition that Catholic schools in the Edmund Rice tradition had at their centre education to meet the needs of students and families. The means by which this was achieved was in curriculum support offered, and pastoral support structures which they discerned best met the needs of their communities, which concurrently reflected the Edmund Rice ethos.

Pastoral Care structures vary in each school; however there was agreement that these structures were designed to support young people in their educational journey rather than to exclude them if they didn't meet community standards. As one participant described this perspective, "It's not, this is what we are and if you don't match up kid, move out. We work from the other end. These are your needs; how can we best make it happen for you" (Case study A). This approach was described as relationship building and participants described the diversity of means that they use to do this in their

particular communities (Case study A; Case study E; Case study, H), approaches which support both the Catholic and Edmund Rice perspectives at least in a rhetorical sense.

The extent to which these structures support the majority of students is not in question; however it might be that the minority of needy students, those with social and emotional problems for example, are not enrolled in these schools and so do not require extensive pastoral support. Statistics suggest that the largest growth of students with diagnosed problems is in the area of social and emotional problems and, as already stated, the enrolment patterns of the schools in this research reveal that students with diagnosed problems are enrolled in a small number of schools in this group, with the possible exception of Case study I and one school not part of this research study (Commonwealth Targeted Programmes, 2007 Funds Disbursement Report). Ironically the largest group represented with social and emotional problems are young men. Given that the schools in this study are the largest group of boys' schools in Queensland, then it is possible to raise issues of authenticity to the stated ethos if enrolment is not open to this group of young men (Barr, 2000).

One reason for not enrolling this particular group of young people is the cost factor. Participants recognise also that the cost factor is not just in money terms but in the strains that these young people put on the school community (Case study C); equally it may be that the expectations of the school community tacitly support this exclusive approach. While it is important to meet the expectations of the school community, it is equally important to challenge these expectations if the aspirations of the school community run counter to the teachings of the Catholic Church and the ethos of Edmund Rice, especially if the principal is not seen to be countering these cultural expectations by questioning community standards and thus not promoting an ethical school environment (Starratt, 2004).

Another issue raised in this research is the difference between student populations and the way their needs are met. Each school's unique context is a product of its history and tradition; principals have a role in how this tradition continues or is modified to suit student needs. This has already been explored in Chapter 5, however it encourages further discussion. There seems to be two perspectives around this topic. The first is that the context of each school invites a different response to the expression of the ethos, and the other, that there are some non negotiable core values that must be

promoted irrespective of context and irrespective of a community's agreement (Case study H; Case study A). This was an issue for Edmund Rice and is revealed in his dilemma in opening of pay schools which were designed so those "with more should have an education but should share their 'more' with those who had less" (McLaughlin, 2007); this is one question that invites much debate and will continue to challenge leaders in these schools.

Participants confirm that the academic needs of the students are essential and that curriculum leadership is an important aspect of their leadership. There is recognition that curriculum structures need to be put in place to support the needs of the young people in their communities and, for those who enrol only boys, that the particular needs of young men are met. Participants recognise that these structures will not be developed by them, but through delegated leadership to staff who are equally committed to the goals of the school (Leithwood, Jantzi & Fernandez, 1994; Newmann, King & Youngs 2000; Fullan 2001; Elmore 2000). Those, to whom this leadership is delegated, must be well formed and equally well informed about the needs of young people in particular, for the development of appropriate models of masculinity in young men in the 21st century.

One means of ensuring that young men develop appropriately in both personal and academic spheres is through good role models. One participant recognised this as an issue and has instituted formation programmes for all staff in the school community. In his words, "Boys are like sponges, they see, hear and absorb a heck of a lot" (Case study H). It seems that the need for appropriate formation is not just necessary for principals in these schools, but is part of the responsibility of the principal for the formation of the whole school community. Likewise the role of the principal as change agent for positive values is affirmed through delegating to others (Johnson & Castelli, 2000; Ryan, 2006).

Models of masculinity have changed markedly over the last twenty years; nowhere is it obvious than in the range of options open to students compared with twenty years previously. The expectation was that boys, enrolled in Christian Brothers' schools would move out of their working class background into "a position of prestige in Public service or Profession" (Manion, 1977). While it is clear that success is important in all the schools in this study, the means by which success is measured is broader. Participants

articulated the need to develop young men who are able to discern their own version of success which includes an appropriate spirituality (Case Study H; Case Study G; Case Study E). Participants recognise that this is not easily achieved and are working towards an understanding of boys' needs through both academic and spiritual initiatives (Case study F; Case study J). The leadership needed to realise this goal is not always easily achieved and male environments without good leadership run the risk of developing negative models of masculinity (Engebretson, 2006; Murphy, 2005).

6.4.4.1 Summary

This section has discussed the research findings that one way that principals can show leadership is through a focus on the needs of the students in their schools. These needs are in both the development of pastoral care and curriculum structures to support students, particularly young men, in realising their potential. An issue of enrolment of boys with social and emotional problems was raised and the limited of numbers of these students was raised as a matter of concern. The role of staff members other than the principal was highlighted as important and this shared leadership is important to promote.

6.4.5 Principal as role model

The findings of this research indicate for authentic leadership to occur, the principal needed to be the role model for the Edmund Rice ethos; this was articulated by participants as being at the core of their leadership. This finding is particularly interesting considering the differences, as outlined in Chapter 5, between the context of the school and the experience of each principal. Participants recognise that the role of the principal is not easy and involves making decisions that may not be popular. However, there was consensus for ensuring that all aspects of leadership can be seen to be congruent with their role as leader in a Catholic school in the Edmund Rice tradition. Participants recognise that formation in the Edmund Rice ethos is core to their leadership and acknowledged that recent research has assisted in this formation.

One means of ensuring that leadership is authentic to the stated ethos was seen to be in the development of leaders with emotional intelligence (Goleman 1997, 2006). This element runs parallel with the Charter's cultural characteristic, reflective practice. One participant perceived his role as one of "friendly critic" in order to promote reflective

practice that is clear sighted and reflective, while not accepting the status quo without challenge (Principal KL). This style of leadership can be problematic if the community's values are at odds with the principal's perspective (Deal & Peterson, 1990; Greenfield, 1973). It can, however, be a means for growth of the community if the principal understands the school culture and develops connections and relationships with key members of the school community to change the culture, while being clear as to the essential elements of ethos (Martin, 2003; Shaskin & Shaskin, 1990). For this to be successful there needs to be strategic leadership in place with recognition that one aspect of leadership is "humility in knowing that you don't have all the answers" (Principal MN).

Participants acknowledged the need for support to enable them to be an authentic role model for the ethos. There is a sense that leadership is a lonely position and the need to be "the end point" can create tension (Case study K). This paradox is aptly named, "tension accommodation" (Gold et al., 2003) and is reflected in the literature on leadership which names principals as the focal point for quality leadership, irrespective of school context and style of education (Crippen, 2005; Hernandez, 2004). Participants articulate the need to recognise the "mongrel element" of leadership; that there is a need to be seen to be authentic, though there is recognition that authenticity can come at a personal cost (Principal AB, Principal OP). This perspective is supported in the literature which indicates that the professional demands of the principalship were negative rather than positive (d'Arbon, Duignan, Duncan & Goodwin, 2001); however there was no sense that the "religious identity demands" identified in this study were an issue for principals, rather the reverse. One support that participants acknowledge as helpful is the use of professional supervision, part of a principal's contract which involves a debriefing process with a professional counsellor on a regular basis. Another was the sense of belonging to a supportive group which was described as "a tangible sense of belonging to a group" (Principal ST). This, and the support offered by Edmund Rice Education Queensland were affirmed in the educational sphere (Case study A; Case study J); however, there were issues for principals in the development of bureaucratic structures and moves towards a more systems based approach (Case study F; Case study D).

Some participants perceived that it is difficult to be authentic to the Edmund Rice ethos in a system where bureaucracy impinges on the day to day operation of the schools.

One participant who had been principal in a Catholic Education Office school articulated his concern that the move first to a Queensland system of schools, then to Edmund Rice Education Australia might result in a Catholic Education type model (Case study F). Another participant stated that in his experience the financial side of the bureaucracy has far too much influence on the school, when the important work for schools is developing the mission (Case study G). These perspectives raise two important questions. The first is the loss of identity and relationships that are likely to result from "the colonisation of the Lifeworld by the Systemsworld" (Habermas, 1987; Sergiovanni 2000) and the second is that schools not financially viable but authentic to the Edmund Rice ethos would be closed - the "no money; no mission" approach (O'Keefe, 1996). Participants expressed frustration that the pressures of financial management cause aggravation especially when corporate management values are given precedence over the work that needs to be done (Case study D; Case study J; Duignan, 2003). These concerns are matters which must be closely examined in the light of Edmund Rice Education Australia.

Participants acknowledge that personal witness is one powerful technique in ensuring that their leadership is congruent with the Edmund Rice ethos. This leadership style however, comes at a cost in terms of time needed to achieve objectives. The size and complexity of schools puts strains on principals both personally and professionally, and has been acknowledged as one of the reasons that leadership succession is an issue (d'Arbon, Duignan & Duncan, 2002).

The dominance of male leadership in these schools is one factor which attracts discussion, especially considering that literature on this topic suggests that one factor in developing emotionally healthy boys is the presence of women in leadership positions (Lillico, 2000). One participant articulated that he found this aspect of his current leadership unusual, especially compared with his past experience and was actively encouraging the development of women as teachers and leaders in his school (Case study B). This viewpoint resonated with another participant who came from the Government school sector where women leaders are the norm (Case study D). One factor that attracts discourse in relation to women as leaders in these schools, is whether the leadership required in a boys' school, discourages women from working in these schools or whether there are other factors such as the professional demands of the position and the life choices of the women concerned (M. Power, 2001; T. Power,

2002). This was not a matter for this research however; it raises certain questions which need to be addressed.

6.4.5.1 Summary

This final section of this chapter addressed the theme of principal as role model for the Edmund Rice ethos. Participants articulated that there were many competing issues and at times it was difficult to be authentic to the ethos in decision making. There were concerns raised about the development of bureaucracy and the impact both negative and positive that this is having at present and will have into the future. One matter that was raised was the role of women in leadership in these schools and the reasons for this.

The final chapter of this thesis will present the conclusions which the researcher has reached and offer some recommendations from these conclusions which the researcher sees as pertinent to the research purpose.

CHAPTER 7: CONCLUSION AND RECOMMENDATIONS

This purpose of this chapter is to present the conclusions and recommendations of this study.

7.1 Introduction

This chapter will firstly reflect upon the study's purpose and research design. Following this a summary of the findings framed by the research questions will be presented. This summary will lead to the conclusions and recommendations section where proposals for further research are highlighted. Finally, this thesis is completed with some concluding remarks.

7.2 The purpose of the study

The purpose of this study was to understand what lay principals in Queensland Catholic schools in the Edmund Rice tradition perceived were the essential features of the Edmund Rice tradition, how they ensured that this ethos is integrated into school culture, and the leadership aspects that principals considered important to develop ethos into an authentic Edmund Rice culture. This study also sought to understand whether these schools were authentic to the original educational charism of Edmund Rice or whether they retained the historic distortions that had taken place within the Christian Brothers.

Literature highlighted that the ethos of any organisation is understood as the dominant spirit or character of a place or an organisation (Williams, 1997). For the purposes of this research, ethos is described as "the fundamental characteristics of our culture – the external recognition of our beliefs" (Duncan, 1998). For Queensland Catholic schools in the Edmund Rice tradition, their spiritual characteristics were said to have originated from the Founder of the Christian Brothers, Edmund Rice, and were purported to be carried on by the Christian Brothers, the order of Irish lay men founded by Edmund Rice to staff this collection of schools.

The problem that underpinned this study was the search for authenticity. During the latter part of Edmund Rice's life and in the period following his death, there were clear

deviations from the original educational charism. There was a cultural shift within the Christian Brothers themselves under the leadership of Brother Paul Riordan and other subsequent Superiors General which resulted in a change in values and direction that deviated from Rice's original educational ethos. These changes indicated that authenticity was compromised and Christian Brothers' schools developed in ways that were not authentic to the original vision. In the past two decades, a resurgence of interest in the original Ricean vision has occurred coinciding with, among other events, the Beatification of Edmund Rice and the predominance of lay leadership. However the elements of this educational charism are still debated and the articulation into authentic Ricean education remains a matter for discussion.

This thesis explored the ways principals in Queensland Catholic schools in the Edmund Rice tradition perceived the essential features of the organisational ethos to be and the means by which this ethos was realised in the schools they lead. The purpose of the thesis was to understand the degree to which these particular schools were authentic to the Founder's vision or whether the deviations from the original educational vision were occurring and if authenticity was being compromised.

7.3 Research design

The conceptual framework grouped the literature into three sections. It was from these that the research questions emerged. The research design was focussed by the following research questions:

1. What do principals consider are the essential features of the Edmund Rice ethos?

2. How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?

3. What aspects of leadership of principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?

Given the purpose of this study was to explore principals' perspectives; an interpretive approach to the research was adopted. The epistemological framework of Constructionism from the interpretive paradigm was selected in order to gain an understanding of how principals understood and interpreted their experiences as

leaders in these schools through the interaction and consensus of both researcher and participants (Crotty, 1998; Denzin & Lincoln, 2000).

The theoretical perspective of Symbolic Interactionism was employed in this research; this was because it was recognised that perspectives could vary from person to person and leadership perspectives were influenced by both school context and social interactions (Bassey 1999). In addition, literature indicated that principals through their values, beliefs and practices exert an influence on schools culture so it was appropriate to explore their perceptions through this theoretical perspective (Griffith, 2004; Martin, 2003; Shaskin & Shaskin, 1990).

Given that the search for authenticity to the Edmund Rice educational vision is at the core of this research, a case study approach was adopted to explore principals' perspectives on what they believe to be the essential elements of this vision. This approach was consistent with Yin (2003) when a case study approach is considered to be suitable when the phenomenon under investigation, namely principals' perspectives on ethos, culture and leadership, could not be clearly separated from the context of the research.

Participants in this study were nine of the ten principals who lead Edmund Rice schools in Queensland currently and one of their numbers recently retired. The selection of Queensland principals was a logical progression determined by historical, contemporary and even geographic factors; it was also of interest to the researcher to understand how her Queensland colleagues approached these values in their own context especially as the schools in the study have quite different foci. The narrative of each case study explores their experiences and perspectives.

The data gathering strategies were used to gain an understanding of principals' perspectives; data was gathered and analysed in stages. The first stage was the analysis of newsletters written by principals in the final term of the school year; this process generated tentative themes and gave rise to the next stage, the semi structured interviews. Following the interviews, the perspective of the group of principals was gathered in a focus group. At this point participants received transcripts of the individual case studies for comment and validation. Reflection and discussion of the data ensued through the professional relationship of the researcher with the participants; this

relationship allowed for reflection and discussion of the data gathered throughout the process of data collection and development of findings. This process allowed for the recognition that knowledge gained in this process is constructed and reconstructed over time making this approach appropriate to the research purpose (Donymoyer, 1999). These case studies are documented in Chapter 5.

The participant selection and data collection process conformed to Ethical Clearance granted by the ACU Research Ethics Committee (Appendix 1).

7.4 Limitations of the research

The study explored how principals in Queensland Catholic schools in the Edmund Rice Tradition understood ethos and developed ethos into an authentic school culture.

One key limitation of the research was the professional and personal relationship that exists between the participants and the researcher. Because of this it could be argued that the findings of the research could be flawed because as researcher I was too close to both the participants and the contexts to be able to provide an objective perspective. This was acknowledged as a limitation and was militated against by "peer debriefing" and reflection on the interviews with persons from outside the research (Guba & Lincoln, 1981). It is equally possible that my perspective of what constitutes an authentic Edmund Rice school was coloured by my own philosophy and, because this could be at odds with the participants' perspectives, leading to bias on my part. Both limitations are acknowledged.

7.5 Delimitations of the research

One means of ensuring that these limitations were catered for was through the design of the research. In the research, participants were given ample opportunities for thick, rich description and this description is articulated in their own words throughout the research, so that readers will be able to conclude what the participants' views are and what are those of the interviewer (Merriam, 1998). The three research questions were generated from the literature and as such have integrity in their own right. Participants were able to comment on their individual case studies and this, along with the use of documentary analysis of school newsletters, gave this research the breadth it needed for justification.

It was possible to argue that the ten schools that comprise this study do not form a sizeable enough case; however the differing contexts and the range and experience of the participants as outlined in Chapter 5 militate against this concern. Readers may be able to apply their own limitations to this study through engaging with the discussion and thus make generalisations to suit their own case via a process of "vicarious experience" (Stake, 1995, p.87). Throughout this study it was made clear that this research was a particular case and confined to the particular context, Queensland Catholic schools in the Edmund Rice tradition.

7.6 Summary

In essence this study contributed to literature that reflects on the role of the principal in the development of ethos, culture and leadership in Catholic schools in the Edmund Rice tradition. This study was of value to the discussion of leadership and its relationship to ethos and culture by addressing the three research questions. They were:

- o What do principals consider are the essential features of the Edmund Rice ethos?
- o How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?
- o What aspects of leadership of principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?

The study's conclusions were drawn with the understanding that the principals' perceptions were not fixed and were subject to constant change as a result of the complexities of their role and the changing nature of the organisational structure in which they and their schools operate.

7.7 Research questions addressed

This section presents in summary form the findings of the three research questions listed above.

7.7.1 Research Question 1

The first research question sought to discover what participants consider are the essential features of the Edmund Rice ethos. It aimed to discover how participants describe this particular ethos defined as the fundamental spiritual characteristics of a culture. The question asked:

"What do principals consider are the essential features of the Edmund Rice ethos?"

Principals stated that they considered the essential features of the Edmund Rice ethos to be found in the Gospel stories, the story of Edmund Rice and the history and traditions of the Christian Brothers. Principals articulated that it was their responsibility to ensure that ethos is promoted at all appropriate opportunities. They also affirmed the articulation of these core values in documentation such as the Charter for Catholic schools in the Edmund Rice tradition and through recent research regarding Edmund Rice and the Christian Brothers. The viewpoint was that for the most part this ethos is not at risk while it is at the forefront of principals' thinking. Principals attest to the resurgence in interest in Edmund Rice as a result of his beatification in 1996 and acknowledge that lay leadership is in a better position to promote the values of Edmund Rice education now that they are explicitly stated and do not merely reside in the person of the Christian Brother.

Principals affirm the articulation of ethos as an organisational reference point to ensure authenticity; however there were concerns that this ethos is a recent invention and may be designed to serve the needs of the organisation, rather than to ensure that these fundamental values are a reality rather mere rhetoric. There was a sense that it was important not just to pay lip service to ethos but to have it realised in the development of relationships and a sense of community which liberates its members through quality education in a values based educational framework.

Principals articulated that they consider formation in this ethos is important. In their reflections they related that, at the time of their appointment as principal, an induction process in ethos was noticeably absent. This caused some issues for them and they expressed a view that a planned process of formation was essential if this ethos is to be continued. Principals stated that it was their personal philosophy and experience in leadership, both in Catholic and Government schools that enabled them to manage this lacuna in a positive way.

7.7.2 Research Question 2

The second research question sought to discover how principals ensure that the ethos of Edmund Rice is an integral element of school culture. It aimed to ascertain the variety of ways that ethos is realised in the school culture in both planned and ad hoc ways. The question asked was:

"How do principals ensure that the ethos of Edmund Rice is an integral element of school culture?"

Principals used their insight into the essential features of ethos to ensure that it was integrated into their particular school's culture. The role of the principal in determining the culture of the school community was considered crucial to the extent that principals used planned processes, when necessary, to change entrenched communal attitudes if they were perceived as being out of alignment with the stated ethos or to support those attitudes which they perceived as contributing to the ethos.

Principals affirmed that it was important to have programmes which explicitly addressed the development of ethos and to ensure that these programmes positively addressed areas of concern. One example was the wide variety of Social Justice initiatives that exist in these schools and principals stated that this was one means of create an awareness of the ethos. One problematical issue which arose through this question was the narrowness of the enrolment patterns of some of these schools. Some principals questioned whether a culture authentic to the Edmund Rice ethos is congruent with what could be perceived as exclusive enrolment policies and whether the existence of so called elite schools ran counter to the ethos.

A primary area that principals articulated that they struggled with was the development of the spiritual aspect of school culture especially in boys' schools though others perceived that the sense of brotherhood that exists makes spirituality easier to develop. One means by which this issue was overcome was by using the expertise of other members of the College Leadership team, especially the Mission role, to develop the spirituality of young people, and principals affirmed their need for continued support for this aspect of culture.

As part of an organisation across Queensland, principals affirmed positive elements of the organisational culture though one aspect which impinged on their ability to fully develop an authentic culture was the issue of finance. Principals perceived that there were times when the values of Diversity and Inclusivity were at odds with the financial focus of Edmund Rice Education and reflected that there were occasions when the organisational culture militates against schools that enrol disadvantaged students.

7.7.3 Research Question 3

"What aspects of leadership do principals consider important in ensuring that the Edmund Rice ethos is developed into an authentic culture?"

The person of the principal was seen to be role model for the Edmund Rice ethos, though participants acknowledge that it was necessary to share and delegate leadership where appropriate. Principals recognised that their role was not an easy one and the pressures of the position can result in a feeling of isolation and the difficult decisions that have to be made are akin to walking a tightrope. One means of ensuring that the decision making process is authentic is for principals to return to the core values of Edmund Rice and to use the Cultural Characteristics of the Charter as a point of reference. Even this is problematic at times, especially when decisions to exclude students need to be made and when economic rationalism means that important initiatives that would ensure an authentic culture cannot be undertaken on financial grounds. Equally, the development of the Charter and its implementation were seen as problematic. For the Charter to be an authentic expression of the Edmund Rice ethos, more research and consultation with school communities will need to occur if congruence between the rhetoric and the reality is to occur.

Aspects of leadership that principals affirmed as important were prophetic and spiritual leadership. This adds additional tension to their leadership role, especially as one of the imperatives of prophetic leadership is to be counter cultural and ensure that hard decisions that may be at odds with the school community, are made. Principals articulate that there are times when the need to be countercultural can be problematic; however this can be overcome by good communication and formation where possible.

The relational aspect of leadership was considered by principals to be at the core of an authentic Edmund Rice culture. The development of a community which cares for its members and the relationships that developed though student centred leadership was affirmed as important. This leadership model was described as coming from the example of Edmund Rice and was essential for authenticity of Edmund Rice culture.
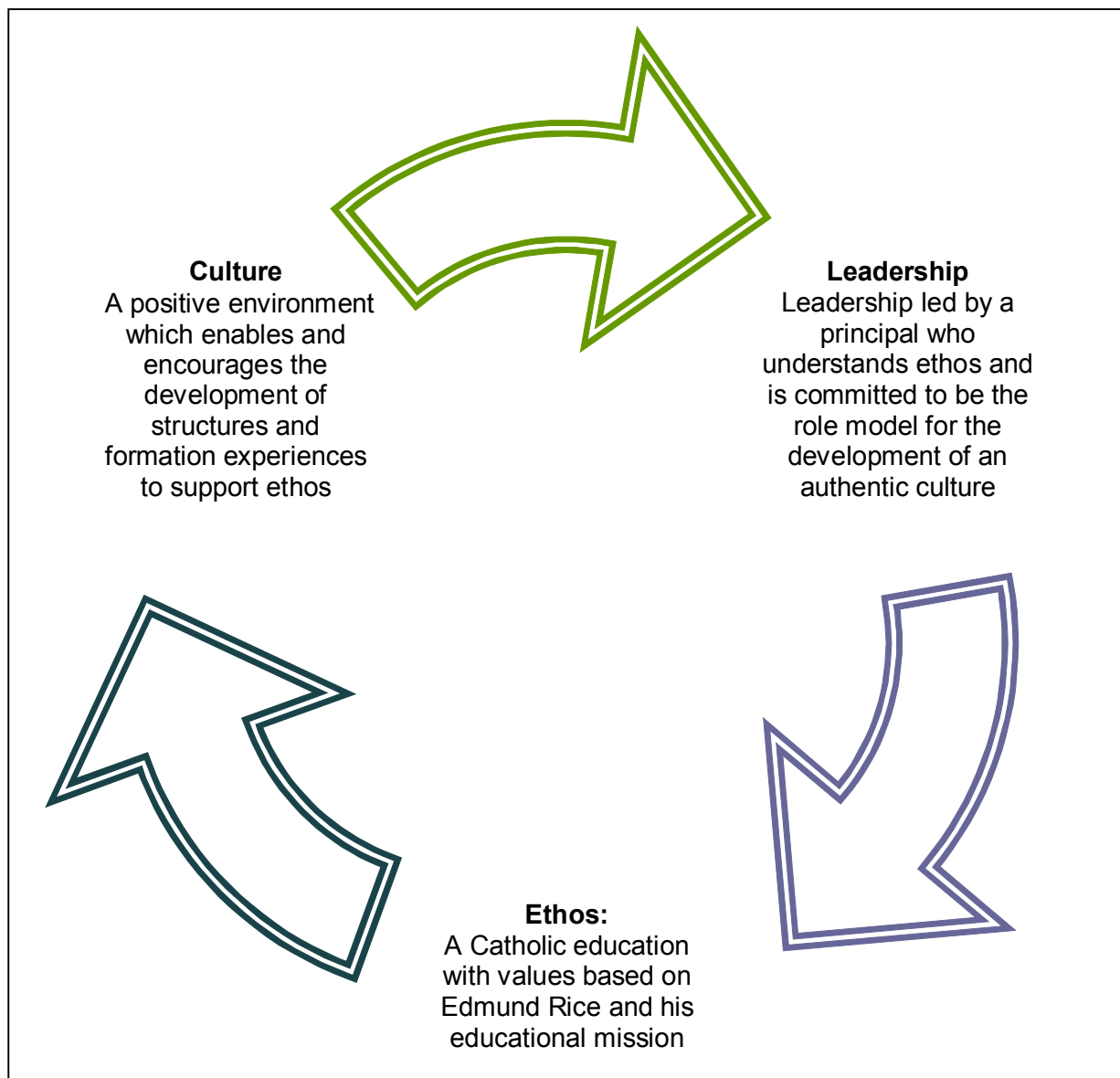

7.8 Conclusions of the study

The following conclusions represent an attempt to synthesise how principals in these schools understand ethos and develop this ethos into an authentic culture through their leadership. In essence the conclusions seek to name the features of an authentic Edmund Rice school in the 21st century from the perspective of Queensland principals.

The following diagram seeks to explain the relationship between the three concepts and provides a framework for this study's conclusions. These concepts have their origin in the themes articulated by participants and can be synthesised as follows:

- o Ethos: A Catholic education with values based on Edmund Rice and his educational mission
- o Culture: A positive environment which enables and encourages the development of structures and formation experiences to support ethos
- o Leadership: Leadership led by a principal who understands ethos and is committed to be a role model for an authentic culture

The use of a cyclical diagram signifies that the three concepts explored in this study are interconnected and together work towards the achievement of an authentic Edmund Rice school in the 21st century.

Figure 7.1 Conclusions of the study: A Framework

Conclusion 1: A Catholic education with values based on Edmund Rice and his educational mission

This study concludes that, from the perspective of principals, the essential features of the Edmund Rice ethos are found in the development of a distinctly Catholic education with values based on the leadership of Edmund Rice and his particular educational mission. The values confirmed by the participants originated in the Gospel story and Edmund Rice story, as well as the history and traditions of the Christian Brothers. Literature confirms that the original mission of Edmund Rice was to provide an education that was based in a respectful sense of the sacred; and education for liberation and a fatherly care for the students (McLaughlin, 2007). While principals are endeavouring to ensure that the schools continue to be faithful to this educational

mission, there were distinct differences in the way this is realised in the individual school context which call into question authenticity to the educational mission.

This study found that the interpretation of this mission depends to a great extent on the context of each school and principals felt constrained by the expectations of their communities. Some schools in this study have student populations with high SES and were described as elite by principals, while others clearly educate students from disadvantaged backgrounds. For Edmund Rice, his original mission was to educate poor boys, though boys of all social status were able to enrol in his schools. This is clearly not the case for all schools in this study and enrolment patterns indicate that there are clearly some students who are not represented in Edmund Rice schools in 2007. Indigenous students, refugee students and students with disabilities are underrepresented in these schools and this is a matter for concern. Principals recognised that there was a need for Diversity and Inclusivity as values, however, in practice this is still a work in progress with some schools essentially monocultures. The practice of excluding or not enrolling some students on the basis of disadvantage runs counter to both Catholic Social Teaching and the example of Edmund Rice and is a matter that needs to be addressed if schools are to be authentic Edmund Rice schools.

The "Catholic" in a Catholic school in the Edmund Rice tradition is a matter that invites further inspection. This study found that one of the issues for principals is the enrolment of spiritually deprived young people and the strains this puts on this aspect of school life especially in the teaching of Religious Education and the development of an appropriate contemporary spirituality. This is a result of changing family practices and societal attitudes that are well documented; however it is cause for concern if families are enrolling students in these schools without the expectation that they are supportive of Catholic teaching and practice. This is a particular concern for those schools that have flexible structures. More research needs to be undertaken to support staff in these non mainstream schools as well as in the other schools, to engage students in this important aspect of their development in the ethos; this is especially important as part of an authentic Edmund Rice school is the spiritual formation of young people.

This study concludes that one positive way that the ethos of Edmund Rice is realised is through the development of positive or "right" relationships. All principals affirmed that it was their intention to create a community where people feel welcome and included.

Principals described the development of positive pastoral practices to support young people throughout their formative years and described how they developed staff to support students. One matter that arises from this is the extent to which these relationships reflect a dominant masculine perspective as was the case when schools were staffed by Christian Brothers or have evolved into a more appropriate contemporary model (Angus, 1988). The conclusion that can be reached from this research is that principals are aware of this issue and have implemented programmes to develop all aspects of student life; this is noticeable in both the curriculum and in co curricular areas and is a matter for commendation, continuing development and awareness.

Finally, this study concludes that excellence in teaching and learning is identified by principals as an essential element of ethos, especially as a means for liberating young people from injustices. Principals acknowledge the importance of ensuring that students are given opportunities to achieve and affirm that this is important for them; whether this develops a negative sense of competition was not a matter for this research, however, data gathered leads to the conclusion that students who enrol in these schools are provided with a wide range of opportunities to achieve success. One negative conclusion which can be drawn from this theme is that, for some schools, the financial situation impinges on the offering of appropriate subjects to some students, especially in the more costly areas of Vocational Education and Learning Support. This is an issue that diminishes a principal's ability to provide young people with appropriate support to liberate them from their difficulties. Ostensibly, Queensland Catholic schools in the Edmund Rice tradition are connected organisationally; however it is possible to conclude that the schools that are in a more tenuous financial position are more likely to offer education to students with difficulties. From this it is possible to conclude that this is a matter for discernment for both principals and Edmund Rice Education as to whether this approach runs counter to the ethos, especially as recent research reveals that for Edmund Rice, his schools did not constitute a series of independent schools, rather that connection and connectivity were the hallmarks of the original schools.

Conclusion 2: A positive environment which enables and encourages the development of structures and formation experiences to support ethos

This study concludes that the way principals ensure that the Edmund Rice ethos is developed into an authentic culture is by the creation of a positive school environment which enables and encourages the development of structures and formation experiences to support ethos. This positive environment is a result of the mixture of elements and experiences that principals promote in their role as cultural leader, and result in opportunities for social and spiritual growth.

One powerful formation experience that many schools offer is the area of Social Justice. Schools in varying degrees offer young people the opportunity to take part in Service Learning Programmes designed to develop awareness of the needy in the wider community. This is a matter for commendation and principals report that these experiences are powerful means of developing the emotional side of the young people in these schools. While this is described as having a positive outcome, further research is warranted into the long term results of such programmes and the extent to which such programmes affect the school culture and the young person in a positive sense, and for the long term. It is possible to conclude that for an authentic culture to exist; Social Justice needs to be embedded, not just into the overt curriculum, but also in the student population base as was the case in Edmund Rice's schools. This may prove problematic for some principals whose community has a narrow perspective in this area; however some principals have attempted to widen their student base and report positive results for the school culture and are to be commended for their leadership. This conclusion invites further examination at organisational level especially given that the Cultural Characteristics of these schools is purported to include enrolment of disadvantaged young people; the extent to which this is likely to happen especially when Edmund Rice Education Australia is established is a matter for further debate which needs to take place if authenticity is not to be compromised.

Pastoral Care and related structures have been articulated by principals as a means of integrating ethos into the school's culture. The care and concern shown to students was a hallmark of the original Edmund Rice schools though there is evidence to suggest that

the way this "care" was realised when Christian Brothers were the dominant influence in schools was in a more disciplinary than pastoral approach (Angus, 1988). The care and concern shown for the students in this study is evident from the data and it is clear that support structures exist to ensure that students are able to remain at these schools in spite of the usual raft of adolescent difficulties. This study found that the tension that exists for the principals in making decisions in discipline is very real, especially when the knowledge and understanding of the ethos by the principal runs counter to the expectations of the school community.

The development of formation experiences both ad hoc and planned were powerful means of developing a positive school culture. Data gathered has found that the school newsletter is a powerful formation tool and principals are to be commended for the way this document is used. Equally, data gathered confirmed that the complexity of schools adds to the importance of the personal or presence aspect of ethos. Principals report that it is in the development of positive relationships with parents and other community members that ensures the development and continuation of a positive school culture. This finding invites exploration as to the extent that the school community is the dominant part of a young person's life. It is possible to perceive that a balance is needed between home, school and community life rather than having the school as the totality of a young person's life.

Conclusion 3: Leadership led by a principal who understands ethos and is committed to be a role model for an authentic culture

This study concludes that principals in this study perceive that it is their responsibility that the ethos of Edmund Rice continues to grow and to develop in their school context. Principals articulated that they were the beginning and the end point as a role model, in spite of the difficulties and complexities that this adds to an already demanding position. These aspects of the principal's role are widely supported in the literature and lend weight to the concerns and the demands of this position (Fullan, 2001; Sergiovanni, 2000).

Principals in this study saw their role as the leader of the school in the total sense, though all recognised the importance of having staff with leadership skills to support them in the development of an authentic Edmund Rice culture. This stance is supported

in the literature which suggests that leadership in a healthy school culture is undertaken by the most appropriate person (Lambert, 1995). One position which principals affirmed as a support in this role is the Leadership position of Mission, sometimes known as Director of Mission or Assistant Principal Mission. From this it is possible to conclude that this position now, almost a decade in Queensland schools contributes positively to the ethos and is to be commended. This study concludes that, for principals in this research, this Mission role gives support at an organisational level for the articulation of ethos into the school culture.

This study concluded that the Mission leadership role is also a support for the principals in the continuation of the Edmund Rice ethos and, according to several principals, is more important that the Finance Director in these schools. One conclusion, that can be reached as a result of this study, is that finance and the development of bureaucratic structures are considered by principals to have a greater effect on the development of Edmund Rice values than is warranted; this was a matter for tension for a number of principals who perceived that this bureaucratic attitude impinges negatively on their role as both spiritual and prophetic leader and if not monitored lead to a lack of authenticity.

From the data gathered it is clear that principals have some reservations about the development of bureaucratic structures, especially in the change from a Queensland based group of schools to Edmund Rice Education Australia. The issues for those schools with financial concerns has not been addressed in this study; however it is possible to conclude that the changes will be watched with interest by those schools whose financial base is not as secure as others. If there were moves to close schools that were not financially viable it would be a question of authentic leadership at a systems level and would clearly run counter to the Edmund Rice educational charism.

One conclusion that can be reached from the data gathered is that principals are a dedicated and committed group of men who lead exciting and complicated schools. The schools have benefited from the personal and professional expertise of these people. The absence of women in leadership was a matter of concern for several principals who articulated their need for a balance across gender roles. In the time since this data was gathered, there are now a number of women on College Leadership Teams, however the researcher remains the only woman principal in Queensland. Australia wide there are now three women leading Edmund Rice schools. The extent to which this is

determined by this Christian Brothers tradition of male leadership is not the ambit of this research; however it is a matter for concern if the predominance of young men in these schools experience only male leaders and the women are relegated to support positions.

7.9 Recommendations from this research

The following recommendations are elicited from the conclusions. These recommendations have implications for both the principals in the schools in this study as well as for the organisational sector of Edmund Rice Education.

In addressing the first conclusion, that the essential features of the Edmund Rice ethos are to be found in Catholic education which exemplifies the values of Edmund Rice and his particular educational mission, the following recommendations are made:

I. That principals continue to be supported in their role and that a planned process of formation takes place to ensure that principals receive support for this important area of their leadership. While it is recognised that support exists at a number of levels, if the ethos is to continue into the future by lay principals who have little or no knowledge of the ethos then there is a risk that the essential features might be lost. This is a possibility now that the schools will be amalgamated across Australia in 2007.

II. That research such as this, and other research currently in progress, continue to be encouraged by both the Congregation of the Christian Brothers and Edmund Rice Education to ensure that empirical research informs decision making and formation programmes at all levels.

III. That systems currently in operation, and to be developed into the future, recognise the importance of ensuring that policies and procedures in these schools do not prevent or discourage the enrolment of the whole range of students who would be advantaged by this particular education.

IV. That formation for all staff in schools and other ministries explores the elements of ethos and all staff receives professional development in the ethos with a particular focus on the importance that all staff have for the young people in their care. Initiatives need to be developed to ensure that the understanding of the marginalised includes those who are materially poor with a recognition that other types of poverty, emotional and spiritual exist as well.

It is important to recognise that all schools, no matter what their current practices and in spite of the reservations of some of their community, have responsibility for the continuation of this ethos. This issue needs to be addressed to ensure that the system does not provide an inclusive education in only a limited number of schools. It would be a temptation with the development of more non mainstream schools to delegate responsibility for this element of Catholic social teaching and Edmund Rice ethos to a minority of schools rather than in all schools. If this were to happen then the essential features of ethos could be seen to be lacking and that there would be a clear case of non adherence to the charism of Edmund Rice and schools would not be authentically Ricean.

In addressing the second conclusion, that the means by which principals ensure that ethos is developed into an authentic culture is through a positive environment which enables and encourages the development of structures and formation experiences to support ethos, the following recommendations are made:

I. One of the longstanding issues that exist for this group of schools as a legacy of Christian Brothers' leadership is the public perception of schools as male dominated with a reputation for harsh and rigid discipline. Media reports into the issues of child abuse have assisted in this public perception. This research has shown that the reverse is the case and these schools, while still being mainly single sex boys' schools have much to offer in terms of a positive culture. This is due in no small way to the calibre of the leadership in these schools. It is the recommendation of this research that further research into the positive promotion of these schools is undertaken and the unique qualities especially in the education of boys are highlighted, further investigated and promoted.

II. The development of an authentic culture that supports and includes all students was highlighted in the conclusions of this study. It is the recommendation of this study that serious consideration be given to developing ways to support schools that enrol students from disadvantaged backgrounds whether these young people are disadvantaged by race, circumstance or ability. This study has shown that those schools that are financially secure are less likely to enrol disadvantaged students. This is a

concern that invites further conversation and serious consideration needs to be given to address this issue. There also needs to be a recognition that schools that continue to exclude students who are disadvantaged could not claim to be authentic Edmund Rice schools given that research clearly flags Inclusivity as a hallmark of an Edmund Rice school. If this matter is not given serious consideration in the amalgamation of all Christian Brothers' schools across Australia into one system, Edmund Rice Education Australia may deserve criticism from other Catholic schools that the model they follow is the Independent Grammar School model rather than the Edmund Rice model.

In addressing the third conclusion that the principal is the role model for developing ethos into an authentic Edmund Rice culture, the following recommendations are made:

I. Principals are supported in their leadership role by the collegial support of their fellow principals and by the organisational arm of Edmund Rice Education. One means of ensuring that this support happens on a planned basis is to ensure that relationships develop between principals in schools and members of Edmund Rice Education. Currently principals in Queensland have access to personnel to support them in both management and leadership areas; however it will be important the Edmund Rice Education Australia develops policies and procedures to ensure that this support continues to exist.

II. It is important that the skills, expertise and experience of the principals in this study is not lost and there exists an opportunity for the development of a formal mentoring programme to develop leaders with a clear understanding of the particular demands of an Edmund Rice culture. Within this is the potential for the development of women as leaders in these schools and while it is recognised that these schools have been traditionally male led, this does not preclude the competent female leader from finding a role in these schools and this is a recommendation of this study.

III. One matter of concern to principals and which this research revealed, was the predominance of the financial aspects of leadership over other equally and possibly more important aspects of leadership. While it is recognised that schools need to be financially responsible, it is a strong recommendation that the notion of "No margin; no mission" has no place

in this system of schools. If this were to be the case and there are examples cited in this research then the system of schools is open to criticism as to their authenticity. This is a vexed question for some of the schools in this study whose community is not privileged and some of whom are not in a position to offer students financial support.

IV. One of the issues evident in this study is the importance of relationships and that an important element of leadership is connection within the school and within the group of schools. Principals in Queensland schools meet regularly and collegial relationship are forged by dint of this connection. With the development of Edmund Rice Education Australia, there exists the possibility that those relationships between principals will be difficult to develop and maintain and that the Lifeworld of the school, including the relationships between principals will be subsumed by the System of schools. It is the final recommendation of this study that the development of relationships from principal to principal and from school to system level be made a priority. It is essential that optimism over the development of Edmund Rice Education Australia does not preclude some clear thinking and planning to ensure that this essential element of both school and organisational culture is lost.

7.10 Concluding remarks

The decision to undertake this thesis originated in my own need to understand the values of the organisation within which I work as well as an enduring interest in the motivations of Edmund Rice for his educational mission. I have been privileged to observe and participate in Edmund Rice Education from differing positions: classroom teacher; Subject Coordinator; Pastoral Coordinator; Director of Mission, Deputy Principal and Principal over almost two decades. I have also been fortunate to have undertaken research into the Edmund Rice ethos at a time when the organisation has undergone a period of change, particularly from leadership by Christian Brothers to totally lay leadership across schools and Edmund Rice Education and when a renewed understanding of Edmund Rice as both person and educator is being reached.

The distinctive values of Edmund Rice's educational vision allow for the opportunity to develop the Edmund Rice ethos in differing school contexts. At the heart of authentic Edmund Rice school in the 21st century is the relationship between the young people

and the staff in these schools within an inclusive and caring Catholic community. This research has indicated that principals have this at the core of their leadership and this is to be affirmed, as is their willingness to be part of this study. This study has, I believe, afforded the opportunity for reflective practice for both participants and researcher which can only lead to a greater understanding of and an ever-increasing commitment to authenticity in Catholic schools in the Edmund Rice Tradition into the future, particularly in this period of organisational change. It has also been helpful in determining that under this group of principals, the values of Edmund Rice education are respected and affirmed and that on balance authenticity to the vision of Edmund Rice is not at risk in fact as one Christian Brother suggested to me, "It is in better hands than it has ever been". I have learned much and am grateful for this.

This thesis will conclude with the words of Edmund Rice in 1813:

> The world and everything in it is continually changing which proves to us that there is nothing permanent under the Sun, and that perfect happiness is not to be expected but in another life.

And in 1829:

> Be intent on prayer and whatever may happen will turn to our good. Cast all your cares into the arms of Divine Providence.

Appendix 1

Australian Catholic University
Brisbane Sydney Canberra Ballarat Melbourne

✦ACU National

Human Research Ethics Committee
Committee Approval Form

Principal Investigator/Supervisor: A/P Denis McLaughlin Brisbane Campus
Co-Investigators: Brisbane Campus
Student Researcher: Mrs Kerrie Tuite Brisbane Campus

Ethics approval has been granted for the following project: Making the Edmund Rice ethos a reality: A case study in the perceptions of principals in Christian Brothers' Schools in Queensland.   **for the period:** 31st January 2005 - 31st May 2005   **Human Research Ethics Committee (HREC) Register Number:** Q2004.05-16

The following <u>standard</u> conditions as stipulated in the *National Statement on Ethical Conduct in Research Involving Humans* **(1999) 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 minimum risk. There will also be random audits of a sample of projects considered to be of minimum 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.

K. Pashley.

Signed: Date: 31 January 2005
              (Research Services Officer, McAuley Campus)

REFERENCES

A Manual of School Government; being a complete analysis of the System of Education pursued in the Christian Schools (1845). Dublin: William Powell.

Akenson, D. (1970). *The Irish Education Experiment*. London.

Anderson, G. (1990). *Fundamentals of Educational Research*. London: The Falmer Press.

Angus, L. (1988). *Continuity and Change in Catholic Schooling: An Ethnography of a Christian Brothers' College in Australian society.* London: Faber.

Annual Report 2003 (2003). Brisbane: Queensland Catholic Education Commission.

Arbuckle, G. A. (1988). *Out of Chaos: Refounding Religious Congregations*. London: Geoffrey Chapman.

Australian Catholic Bishops Conference. (2005). Australian Catholic Bishops Conference Pastoral Projects Office.

Barnett, K., & McCormick, J. (2003). Vision, relationships and teacher motivation: A case study. *Journal of Educational Administration, 41*(1), 55-73.

Barr, I. (2000). Planning for Ethos. In C. Furlong, & Monahan, L (Eds.), *School Culture and Ethos: Cracking the Code*. Dublin: Veritas.

Bass, B. M. (2000). The Future of Leadership in Learning Organizations. *Journal of Leadership Studies, 7 (3), 18-40*.

Bassey, M. (1999). *Case Study Research in Educational Settings*. Buckingham. Philadelphia: Open University Press.

Bates, R. (1987). Corporate culture, schooling, and educational administration. *Educational Administration Quarterly, 23 (4)*, 79-115.

Beare, H., Caldwell, B.J., & Milliken, R.H. (1991). *Creating an Excellent School: Some Management Techniques*. London: Routledge.

Beare, H. (1995). New Patterns for managing schools and school systems. In C. W.

Ewers & J.D. Chapman (Eds.), *Educational Administration: An Australian Perspective*.

Beck, L. (1999). Metaphors of educational community: An analysis of the images that reflect and influence scholarship and practice. *Educational Administration Quarterly, 35*(1), 13-45.

Begley, P. T. (1996). Cognitive perspectives on values in administration: A quest for coherence. *Educational Administration Quarterly, 32*(3), 404.

Bell, D. (2003). *Instructional leadership activities and strategies of principals of high and low achieving schools and their influence on student achievement.* Unpublished EdD, University of Pittsburgh, Pittsburgh.

Bellows, G. (1987). Provincials' Conference. *Christian Brothers' Archives*(135/1608).

Biddulph, S. (1997). *Raising Boys: Why Boys Are Different, and How to Help Them to Become Happy and Well Balanced Men.* St Leonards, NSW: Allen & Unwin.

Blair, R. (1976). The Christian Brothers, *Plays of the 70's* (Vol. 3). Sydney: Currency Press.

Blake, D. (1977). *The Christian Brothers and Education in Nineteenth-Century Ireland.* Unpublished M.Ed, University College, Cork.

Blumer, H. (1969). *Symbolic Interactionism: Perspective and Method.* New Jersey: Prentice-Hall.

Bogdan, R., & Biklen, S. (1992). *Qualitative Research for Education: An Introduction to Theory and Methods.* Boston: Allyn & Bacon.

Boldt, S. (2000). The Vantage Point of Values - Findings from the School Culture and Ethos Survey Questionnaires. In C. Furlong & L. Monahan (Eds.), *School Culture and Ethos: Cracking the Code*. Dublin: Marino Institute.

Brisbane Catholic Education Office. (2006). *Supporting Inclusive Practices in Reporting: Curriculum Update No 60*. Brisbane: Archdiocese of Brisbane.

Brookover, W. (1979). *School Systems and Student Achievement: Schools can make a Difference*. New York: Praeger Publishers.

Browne, R., & Fletcher, R. (Eds.) (1995). *Boys in Schools: Addressing the Real Issues, Behaviour, Values, Relationships.* Sydney: Finch Publishing.

Bryk, A. (1996). Lessons for Catholic High Schools on Renewing our Educational Institutions. In T. McLaughlin, J. O'Keefe, & B. O'Keefe (Eds.), *The Contemporary School*. London: Falmer.

Burns, J. M. (1978). *Leadership*. New York: Harper Row.

Bush, T. (1995). *Theories of Educational Leadership* (1st ed.). Newbury Park, California: Sage Publications.

Candy, P. (1989). Alternative paradigms in educational research. *Australian Educational Researcher, 16*(3), 1-11.

Carr, K. (2000). Leadership Given to the Religious Mission of Catholic Schools. In J. Youniss, J.Convey, & J. McLellan (Eds.), *The Catholic Character of Catholic Schools*. Notre Dame, Indiana: University of Notre Dame Press.

Carr, W., & Kemmiss, S. (1983). *Becoming Critical: Knowing through Action Research*. Melbourne: Deakin University Press.

Carr, W., & Kemmiss, S. (1986). *Becoming Critical: Education, Knowledge and Action Research.* London: Falmer Press.

Carroll, J. E. (1973). Renewal in the spirit of the founder. Rome: Christian Brothers' Education Record.

Carroll, J. E. (1996). Edmund Rice: Man for today's journey. *Wellsprings*(Spring 1996).

Catholic Education Commission of Victoria. (2004). *The Affordability f Catholic Schools in Victoria: Access to Catholic Schools by Students from Catholic Families*. Melbourne: Catholic Education Commission of Victoria.

Charles, E., & McHugh, D. (2000). A Whole School Approach to Culture and Leadership. In C. Furlong, & L. Monahan (Eds.), *School Culture and Ethos: Cracking the Code*. Dublin: Marino Institute.

Charon, J. (1998). *Symbolic Interactionism: An Introduction, An Interpretation, An Integration* (7th ed.). New Jersey: Prentice Hall.

Christian Brothers' Schools in England: A way forward (2000). English Province Christian Brothers.

Christian Brothers' Education Development Office. (1997). The visions and values of Edmund Rice now and in the future. Dublin.

Cohen, M., & Manion, M. (1994). *Research Methods in Education*. London: Routledge.

Coldrey, B. (1996). "A most unenviable reputation": the Christian Brothers and school discipline over two centuries. In P. O'Sullivan (Ed.), *The Irish Worldwide* (Vol. 3 Religion and Identiity). Leicester: Leicester University Press.

Coldrey, B. (2001). *The Charism of Edmund Rice in a Secular Age*. Thornbury, Vic: Tamanaraik Press.

Commonwealth Targetted Programmes Committee. (2007). *Commonwealth Targetted Programmes: 2007 Funds Disbursement Report*. Brisbane: Archdiocese of Brisbane.

Congregation for Catholic Education. (1965). *Declaration on Christian Education*. Vatican City: The Holy See.

Congregation for Catholic Education. (1977). *The Catholic School*. Homebush: St Paul Publications.

Congregation for Catholic Education. (1982). *Lay Catholics in Schools: Witnesses to faith* (4th ed.). Homebush: St Paul Publications.

Congregation for Catholic Education. (1988). *The Religious Dimension of Education in a Catholic school*. Homebush: St Paul Publications.

Congregation for Catholic Education. (1998). *The Catholic School on the Threshold of the Third Millenium*. Strathfield: St Pauls Publications.

Congregation for Religious Institutes and Congregation for Bishops. (1978). *Mutuae Relationes*. Vatican City: The Holy See.

Congregation for the Cause of the Saints. (1988). Cause of Canonization of the Servant of God, Edmund Ignatius Rice (1762-1844), Posistio Super Virtutibus. Rome.

Congregation of Christian Brothers. (2002). Eight essential elements of Christian Brother Education. New Delhi: Christian Brothers India.

Congregation of Christian Brothers. (2004). *Charter for Catholic schools in the Edmund Rice tradition*. Melbourne: Christian Brothers Australia.

Congregation of Christian Brothers English Province. (1997). Christian Brothers' Schools in England: A way forward. Oxton: Christian Brothers England.

Congregation of Christian Brothers Holy Spirit Province. (1997). Christian Brothers Schools: A Vision for the Future. Western Australia and South Australia. : Christian Brothers.

Congregation of Christian Brothers Xavier Province. (1996). Document on Edmund Rice Education. Brisbane: Christian Brothers Queensland and Northern Territory.

Congregation of Christian Brothers Xavier Province. (2002). The Heart of Being Brother. Brisbane: Christian Brothers.

Connell, R. W. (2000). *The Men and the Boys*. St Leonards, NSW: Allen & Unwin.

Connole, P. F. (1965). *The Christian Brothers in Secondary Education in Queensland 1875-1965*. Unpublished Master of Arts, University of Queensland, Brisbane.

Coolahan, J. (Ed.). (1994). *Report on the National Education Convention*. Dublin: The Stationery Office.

Coolahan, J. (2000). School Ethos and Culture within a Changing Education System. In

C. Furlong, & L Monahan (Eds.), *School Ethos and Culture: Cracking the Code*. Dublin: Veritas.

Creswell, J. (1998). *Qualitative Inquiry and Research Design. Choosing among Five Traditions*. Thousand Oaks, London, New Delhi: Sage Publications.

Crippen, C. (2005). Inclusive Education: A Servant Leadership Perspective. *Education Canada, 45*(4), 19-22.

Cronin, P., & Hardiman, P. (1995). Edmund Rice's Educational Vision: A World wide influence. *Catholic School Studies, 69*(2), 17-21.

Crotty, M. (1998). *The Foundations of Social Research*. St Leonards: Allen & Unwin.

Cullen, L. (1981). *The Emergence of Modern Ireland: 1600-1900*. New York: Holmes & Meier.

Cunningham, W., & Gresso, D. (1993). *Cultural Leadership: The Culture of Excellence*. Needham Heights: Allyn & Bacon.

Daly, M. (1979). The Development of the Irish National School System, 1831-1840. In A. Cosgrove & D. McCartney (Eds.), *Studies in Irish History presented to R Dudley Edwards* (pp. 150-163). Dublin: College Press.

d'Arbon, T., Duignan, P., & Duncan, D. (2002). Planning for future leadership of schools: An Australian study. *Journal of Educational Administration, 40*(4/5), 468-485.

Deal, T., & Kennedy, A. (1982). *Corporate Cultures: The Rites and Rituals of Corporate Life*. Reading, Massachusetts: Addison-Wesley.

Deal, T., & Peterson, K. (1990). *The Principal's Role in Shaping School Culture*. Washington, D.C.: Office of Educational Research and Improvement.

Deal, T., & Peterson, K. (1999). *Shaping School Culture. The Heart of Leadership*. San Francisco: Josey-Bass. A Wiley Imprint.

Dempster, N. (2001, August 2,). *The ethical development of school principals.* Paper presented at the International Leadership Institute, Adelaide.

Denzin, N. K., & Lincoln, Y.S. (2000). *Handbook of Qualitative Research*. Thousand Oaks, CA: Sage.

Dey, I. (1993). *Qualitative Data Analysis*. London: Routledge.

Donmoyer, R. (1996). Educational research in an era of paradigm proliferation: what's a journal editor to do? *Educational Researcher, 25*(2), 19-25.

Donnelly, C. (1999). *Differences in schools: a question of ethos?* Paper presented at the

British Educational Research Association Annual Conference, University of Sussex, Brighton.

Dufour, R., & Eaker, R. (1998). *Professional Communities at Work*. Bloomington, Indiana: National Education Service.

Duignan, P. (2006). *Educational Leadership: Key Challenges and Ethical Tensions*. New York: Cambridge University Press.

Duignan, P. (1994). *Quality Leadership and Management: An Organisational Culture Perspective.* Australian Catholic University.

Duignan P. (1998). *The titanic view: The challenges and paradoxes of leadership in times of uncertainty and unpredictability.* Paper presented at the International Conference on Catholic Education, Mount Saint Mary Campus, Australian Catholic University.

Duignan, P. (2003). *Shared Leadership: From Competencies To Capabilities*. Strathfield: Australian Catholic University.

Duignan, & T. d'Arbon (Eds.), *Leadership in Catholic Education 2000 and Beyond*. Strathfield, NSW: Australian Catholic University.

Duncan, D. (1998). Leadership, Catholic School Culture and Catholic Identity. In P.

Dunlop, O. (1912). *English Apprenticeship and Child Labour*. London: T. F. Unwin.

Editorial (1816, June 29). *The Waterford Chronicle*.

Eisner, E. (1994). *Ethos and education.* Paper presented at the Scottish Consultative Council's Curriculum Conference on Climate and Ethos, Scotland.

Ellis, P. (1855). Ellis to Hearne, 27 November 1855. Christian Brothers' Roman Archives 006/0044.

Ellis, W. (1887). *Irish Education Directory and Scholastic Guide*. Dublin: Publisher unknown.

Elmore, R. (2000). *Building a New Structure for School Leadership*. Washington, DC: Albert Shanker Institute.

Engebretson, K. (2006). Identity, masculinity and spirituality: a study of Australian teenage boys. *Journal of Youth Studies, 9*(1), 91-110.

Essential Elements of a Christian Brother Education (2002). Brother Rice Province, USA.

Fenehey, J., M. (1996). *A Time of Grace: School Memories*. Dublin.

Fisher, A. (2006, March 13). *Purposes of catholic secondary schools today.* Paper presented at the Association of Catholic Secondary School Principals.

Fisher, J. (2003). *An exploratory study of the impact of the Salesian charism on the alumni of Salesianum School.* Unpublished EdD, Wilmington College, Delaware).

Fitzgerald, F. S. (1925). *The Great Gatsby*. New York: Charles Scribner's Sons.

Flynn, M., & Mok, M. (2002). *Catholic Schools 2000*: Catholic Education Commission, NSW.

Fullan, M. (2001). *Leading in a Culture of Change/ Being Effective in Complex Times*. San Francisco: Jossey-Bass.

Furlong, C., & Monahan, L. (Eds.). (2000). *School Culture and Ethos: Cracking the Code*. Dublin: Marino Institute of Education.

Fyans, L. J. Jnr., & Maeher, M. L. (1990). *School Culture: Student Ethnicity and Motivation.* Urbana, Illinois: The National Centre for School Leadership.

Geertz, C. (1973). *The Interpretation of Culture*. New York: Basic Books.

Gibson, L. (2002). *A Process Model for Principal Leadership*., University Of Dayton, Dayton.

Gillespie, W. (1975). *The Christian Brothers in England, 1825-1880*. Bristol.

Glesne. (1999). *Becoming Qualtitative Researchers: An Introduction*. New York: Longman.

Gold, A., Evans,J., Early, P.,Halpin, D.,& Collarbone,P. (2003). Principled Principals? Value driven leadership: Evidence from ten case studies of "Outstanding" school leaders. *Educational Management & Administration, 31*(2), 127-138.

Goosen, G. (2000). *Australian Theologies: Themes and Methodologies into the Third Millennium*. Sydney: St Pauls.

Government of Ireland. (1995). *Charting our Educational Future. A White Paper on Education*. Dublin: The Stationery Office.

Grace, G. (2003). *Catholic Schools: Mission, Markets and Morality*. London: Routledge Falmer.

Grant, G. (1988). *The World we created at Hamilton High*. Cambridge, MA: Harvard University Press.

Green, M. (1998). *The charismatic culture of Marist secondary schools in the province*

of Sydney. Unpublished EdD, University of Sydney, Sydney.

Greenfield, T. (1973). Organisations as social institutions: Rethinking assumptions about change. *Journal of Applied Behavioural Science, 9*(5), 551-574.

Greenfield, T. (1986). The decline and fall of science in educational administration. *Interchange, 2*(2), 57-80.

Greening, W. A. (1988). *The adaptation of the Irish Christian Brothers' education system to Australian conditions in the nineteenth century.* Unpublished PhD, University of Melbourne, Melbourne.

Griffith, J. (1999). The school leadership/school climate relation: Identification of school configurations associated with changes in principals. *Educational Administration Quarterly. Thousand Oaks, 35*(2), 167-291.

Griffith, J. (2004). Relation of principal transformational leadership to school staff satisfaction; Staff turnover, and school performance. *Journal of Educational Administration, 42*(3), 333-356.

Groome, T. (1998). *Educating for Life*. Allen: Thomas More.

Grove, D. (2004). *Revisiting instructional leadership in an era of accountability: A study of principals and their behaviours.* Unpublished PhD, The Claremont Graduate University.

Guba, E., & Lincoln, Y. (1981). *Effective Evaluation*. San Francisco: Josey Bass.

Habermas, J. (1987). *The Theory of Communicative Action, Volume 2: Lifeworld and System: A Critique of Functional Reasoning*. Boston: Beacon Press.

Hall, S. (1841). *Hall's Ireland: Mr & Mrs Hall's Tour of 1840* (Vol. 1). London: Publisher unknown.

Hallinger, P., & Heck, R. (2005). The study of educational leadership and management. *Educational Management Administration and Leadership, 33*(2), 229-244.

Hallinger, P., & Heck, R. (1996). Reassessing the principal's role in school effectiveness: A review of empirical research 1980-1995. *Educational Administration Quarterly. 32*(1), 5-44.

Handy, C., & Aitken, R. (1986). *Understanding schools as organisations*. London: Penguin Books.

Harkness, T. (2003). Authentic and Inclusive Catholic Schools: Some Challenging Contexts. *Australian E Journal of Theology*.

Harris, M., & Moran, G. (1998). *Reshaping Religious Education: Conversations on*

Contemporary Practice. Westminster: John Knox Press.

Hawkins, T. (2002). *Principal Leadership and Organisational Climate: A study of perceptions of leadership behaviour on school climate in International schools.*, University of Minnesota.

Hayward, I. (1987). Management, myth and ritual. *The Practising Manager, 7*(2), 30-34.

Heckman, P. (1993). School restructuring in practice: Reckoning with the culture of school. *International Journal of Educational Reform, 2(3),* (July 1993), 263-271.

Hennessy, P. J. A. C. B. (1916). *A Century of Catholic Education*. Dublin: Publisher unknown.

Herbert, D. (1929). *Retrospections of Dorothy Herbert 1770-1789*. Dublin: Publisher unknown.

Hernadez, D. A. (2004). *Principal leadership and student achievement: An examination of the impact of principals' achieving styles.* Unpublished PhD, The Claremont Graduate University, Claremont.

Hickey, F. R. (1991). People in Edmund's story: Michael Paul Riordan. *Edmund, 9*, 98-113.

Hickey, F. R. (2007). *Forty Willing Years*. Brisbane: Xavier Grafix.

Hinton, M. E. (1998). *Sharing the spirit: Transmission of charism by religious congregations.* Unpublished PhD, University of Melbourne, Melbourne.

Hislop, H. (1993). *The 1806-12 Board of Education and non denominational education in Ireland.* Dublin: Oideas.

Hoy, W., & Sweetland, S. (2001). Designing better schools: The meaning and measure of enabling school structures. *Educational Administration Quarterly 37(3,) 296-321.*

Huber, J. B. (2004). *The accessibility of American Catholic secondary schools to the various socioeconomic levels of Catholic families in the 21st century.* Unpublished EdD, University of San Francisco, San Francisco.

Huberman, A., & Miles, M. (1994). Data management and analysis methods. In N. K. Denzin, & Y.S. Lincoln (Eds.), *Handbook of Qualitative Research*. Thousand Oaks, CA: Sage.

Jason, M. (2000). The role of the principal as transformational leader in a multicultural learning community. *The High School Journal, Chapel Hill, 83*(3).

Johnson, H., & Castelli, M. (2000). Catholic Head Teachers: the importance of culture

building in approaches to spiritual and moral development and the transmission of faith tradition. *International Journal of Children's Spirituality, 5*(1), 74-90.

Kelleher, D. V. (1988). *James Dominic Burke: Pioneer of Irish Education*. Dublin: Irish Academic Press.

Kelman, H. C. (1982). Ethical Issues in Different Social Science Methods. In T. Beauchamp, R. Fadden, R. Wallace Jnr., & L. Walters (Eds.), *Ethical Issues in Social Science Research*. Baltimore: John Hopkins University Press.

Kent, J. E. (1988). *The educational ideas of Edmund Rice, Founder of the Presentation and Christian Brothers.* Unpublished M.Ed, University College, Cork.

Kouzes, J., & Posner, B. (1998). *Encouraging the Heart: The Leader's Guide to Rewarding and Recognising Others*. San Francisco: Jossey-Bass.

Krueger, R. A. (1994). *Focus Groups: A Practical Guide for Applied Research*. London: Sage Publications.

Krug, S. (1992). *Instructional Leadership, School Instructional Climate and Student Learning Outcomes*. Washington D.C & Urbana, Illinois: United States Department of Education & National Centre for School Leadership.

Laffan, B. (1998) in Furlong, C., & Monahan, L. (Eds.). (2000). *School Culture and Ethos: Cracking the Code*. Dublin: Marino Institute of Education.

Lakoff, G., & Johnson, M. (1980). *Metaphors We Live By*. Chicago: University of Chicago.

Lambert, L. (1995). Toward a theory of constructivist leadership, *The Constructivist Leader*. New York: Teachers College, Columbia University.

Lambert, L. (2003). *Leadership Capacity for Lasting School Improvement*. Alexandria, VA: Association for Supervision and Curriculum Improvement.

Lecompte, M. D., & Preissle, J., with Tesch, R. (1993). *Ethnography and Qualitative Design in Educational Research* (2nd ed.). Orlando, Fla: Academic Press.

Leithwood, K., Jantzi, D., & Fernandez, A. (1994). Transformational Leadership and Teachers' Commitment to Changes. In J. Murphy & K. Seashore Lewis (Eds.), *Reshaping the Principalship, Insights for Transformational Reform Efforts.* Thousand Oaks, California: Corwin Press.

Leithwood, K., Jantzi, D., & Steinback, R. (1999). *Changing Leadership for Changing Times*. Buckingham, Philadelphia: Open University Press.

Lewin, R., & Regine, B. (2000). *The Soul at Work*. New York: Simon & Schuster.

Lillico, I. (2000). *Ian Lillico's Churchill Fellowship* . Accessed from
www.citybeach.wa.edu.au December, 2006.

Logue Correspondence (1898). Armagh Diocesan Archives.

Lunn, A. (1991). *Over the top with Jim*. Brisbane: Macmillan.

MacSuibhne, P. (1961). *Paul Cullen and his contemporaries*. Naas, Co. Kildare:
Leinster Leader Ltd.

Manion, C. (1977). Editorial. *Catholic School Studies, 50*(2), vii-x.

Marinelli, M. (2002). *An exploratory study of the most important attributes and roles of a
headmaster as perceived by headmasters and assistant headmasters of Catholic
schools sponsored by the Brothers of the Holy Cross.* Unpublished EdD,
Wilmington College, Delaware.

Marks, G., & McMillan, J. (2003). The changing impact of socio-economic background
and ability on education in Australia. *The British Journal of Sociology, 24*(4), 453-
471.

Martin, P. (2003). *One model for assessing a School's Ethos and its Impact on Spiritual,
Moral, Social and Cultural Development.* Oxford: Farmington Institute of Christian
Studies.

Maxwell, T., & Ross Thomas, A. (1991). School climate and school culture. *Journal of
Educational Administration, 29, 2*(1991), 72-82.

Maykut, P., & Morehouse, R. (1994). *Beginning Qualitative Research: A Philosophic
and Practical Guide*. London: The Falmer Press.

McCarthy, W. M. (1926). *Edmund Ignatius Rice and the Christian Brothers*. Dublin:
Publisher unknown.

McCaughey, T. (1993). *Memory and Redemption: Church, politics and prophetic
theology*. Dublin: Sage Publications.

McDonnell, M. (2002). *A program designed to promote the charism of the Sisters of
Mercy in their sponsored educational institutions.* Unpublished DMin, The
Catholic University of America.

McLaughlin, D. (1998). Catholic Schools for the Twenty-first century: Challenges for
Educational Leadership. In P. Duignan & T. d'Arbon (Eds.), *Leadership in
Catholic Education: 2000 and beyond*. Strathfield, NSW: Australian Catholic
University.

McLaughlin, D. (2001). *The Defining Features of Catholic Schools: What the Literature
Says*. Brisbane: The Queensland Catholic Schools Report.

McLaughlin, D. (2002). *Aspiring Towards Authenticity: The Dialectic of Australian Catholic Education.* Paper presented at the Association of Catholic Secondary School Principals' Conference. Journey into the heart, a journey to the spirit: Catholic schools into the future. Coolangatta.

McLaughlin, D. (2004). *Mr Rice before Brother Ignatius.* Paper presented at the Association of Heads of Edmund Rice Schools, Australia. Annual National Conference, Brisbane, Australia.

McLaughlin, D. (2005). The dialectic of Australian Catholic Education. *International Journal of Children's Spirituality, 12*(2), 215-233.

McLaughlin, D. (2007). *The Price of Freedom*. Melbourne: Australia: David Lovell Publishing.

McLaughlin, T., O'Keefe, J., & O'Keefe, B. (Eds.). (1996). *The Contemporary Catholic School: Context, Identity and Diversity*. London: The Falmer Press.

McLellan, J. (2000). Rise, Fall and Reasons Why: U.S Catholic Elementary Education, 1940-1995. In J. Youniss & J. Convey (Eds.), *Catholic Schools at the Crossroads*. New York and London: Teachers College Press.

McManus, A. (2004). *The Irish Hedge School and its Books, 1695-1831*. Dublin: Four Courts Press.

McSuibhne, P. (Ed.). (1961). *Cullen to Fransoni, 7 August 1840* (Vol. 1). Nass.

Merriam, S. B. (1998). *Qualitative Research and Case Study Applications in Education*. San Franscisco: Jossey-Bass.

Meuller, F. C. (2000). Sponsorship of Catholic Schools. In J. Youniss, J.Convey, & J. McLellan (Eds.), *The Catholic Character of Catholic Schools*. Notre Dame, Indiana: University of Notre Dame Press.

Milne, K. (1997). *The Irish Charter Schools 1730-1830*. Dublin: Four Courts Press.

Moran, P. (1882). *The Pastoral Letters and other writings of Paul Cullen*. Dublin.

Moran, W. (1966). *Development and Evolution of Education Theory and Practice of John Baptist De La Salle in The Congregation of the Brothers of the Christian Schools, in France, in the Eighteenth and Nineteenth Centuries.,* London: University of London.

Morgan, G. (1997). *Images of Organization*. Thousand Oaks: Sage.

Mulcahy, C. (2000). Values in Education - A Pluralist Perspective. In C. Furlong & L.

Monahan (Eds.), *School Culture and Ethos: Cracking the Code*. Dublin: Marino Institute of Education.

Mulchay, C. (1998). *Celebrating difference- the search for core values in the multidenominational sector in Irish education.* Unpublished M.Sc. Dissertation, Dublin City University: Dublin.

Mullins, M. (2003). Has the Church a future? The generational divide. In M. McGillon (Ed.), *A long way from Rome: why the Australian Catholic Church is in crisis*. Sydney: Allen & Unwin.

Murphy, J. (2003). *Ireland: A Social, Cultural and Literary History, 1791-1891*. Dublin: Four Courts.

Murphy, M. (2005). C*hallenging the myth: education of boys in Christian Brothers schools: A challenge to Christian leadership.* Unpublished EdD, Australian Catholic University, Brisbane.

National College for School Leadership. (2001). *Leadership Development Framework*. Nottingham: National College for School Leadership.

National College for School Leadership. (2002). *Making the Difference: Successful leadership in challenging circumstances*. Nottingham: National College for School Leadership.

Neuman, W. (2000). *Social Research Methods: Qualitative and Quantitative Approaches*. Sydney: Allyn and Bacon.

Newmann, F., King, B., & Youngs, P. (2000). Professional Development that addresses school capacity: Lessons from urban elementary schools. *American Journal of Education, 108*(4), 159-285.

Noddings, N. (2006). Educational leaders as caring teachers. *School Leadership and Management, 26*(4), 330-345.

Normoyle, M. C. (1976). *A Tree is Planted: The Life and Times of Edmund Rice*. Dublin: Congregation of Christian Brothers.

Normoyle, M. C. (1978). *The Roman Correspondence*. Booterstown: Congregation of Christian Brothers.

Normoyle, M. C. (1979). *Memories of Edmund Rice*. Booterstown: Congregation of Christian Brothers.

Ô Tuathaigh, G. (1972). *Ireland before the Famine 1798-1848*. Dublin: Gill & McMillan.

O'Brien, S., & Coyle, T. (1999). *Christian Brother Identity Project*. Dublin: Marino Institute of Education, Ireland.

O'Caithnia, L. P. (1996). The Man from Callan. *Wellsprings* (Summer) 13-24.

O'Donnell, S. (2001). *The Character and Culture of the Catholic School*. Wellington: New Zealand Council for Educational Research.

Off with their heads (2006). *Times Educational Supplement*.

O'Keefe, B. (1997). The Changing Role of Catholic Schools in England and Wales: From Exclusiveness to Engagement. In J. McMahon, H. Neihart, & J. Chapman (Eds.), *Leading the Catholic School*. Richmond, Victoria: Spectrum.

O'Murchu, D. (1997). *Our World in Transition: Making Sense of a Changing World*. Dublin: Gill & Macmillan.

O'Neill, T. (1973). Fever and public health in pre-famine Ireland. *The Journal for the Royal Society for the Promotion of Health, 103*(1) 1-34.

O'Toole, A. L. (1975). *Challenged. The story of Edmund Rice and the Christian Brothers in Australia and New Zealand since 1825*. Bristol: Burleigh Press.

O'Toole, A. L. (1984). *A Spiritual Profile of Edmund Ignatius Rice (1762-1844): Founder of the Christian Brothers and the Presentation Brothers*. Bristol: Burleigh Press.

Palestini, R. H. (2000). *Educational Administration: Leading with Heart and Mind*. Philadelphia: Technomic Publishing Co.Inc.

Patton, M. Q. (1990). *Qualitative Evaluation Methods* (2nd ed.). Thousand Oaks, Calif.: Sage.

Phillips, J. (1982). Do standardised tests treat minorities fairly? *NASSP Bulletin, 66*(457), 28-32.

Pinto, P. (2002). Address by Brother Philip Pinto CFC, Congregational Leader of the Christian Brothers. New York.

Pollock, L. (1983). *Forgotten children: Parent-child relations for 1500-1900*. Cambridge: Cambridge University.

Power, M. (2001). *Life at the top: An examination of the career experiences of the career experiences of female principals in the state secondary system*. Unpublished EdD, University of Melbourne, Parkville, Vic.

Power, T. (2002). Dancing on a moving floor: Lay women and the principalship. In D. Duncan, & Riley, D., (Ed.), *Leadership in Catholic Education*. Sydney: Harper Collins.

Prendegast, N. (Ed.). (2003). *Reimagining the Catholic School*. Dublin: Veritas.

Prosser, J. (Ed.). (1999). *School Culture*. London: Paul Chapman.

Quane, M. (1971). Waterford schools in the opening decades of the nineteenth century. *Journal of the Royal Society of Antiquaries of Ireland*. 101, 141-145.

Queensland Catholic Education Commission. (2000). Guidelines for Leadership Positions in Queensland Catholic schools. Brisbane: QCEC.

Rasmussen, T. (1995). Creating a culture of servant leadership: A real life story. In L. C. Spears (Ed.), *Reflections on Leadership*. New York: John Wiley & Sons.

Report of the Commissioners. (1881). *Endownments, funds and actual condition*. London: Publisher unknown.

Rice, E. (1816, 29 June). Waterford Mirror.

Ridley, M. (1996). *The Origins of Virtue*. Harmondsworth, England: Penguin Books.

Robbins, J. (1980). *The lost children: a study of charity children in Ireland 1700-1900*. Dublin: Institute for Public Affairs.

Rose, K. (2002). *Profiles in success: The leadership role of the principal as initiator, facilitator, and sustainer of change in Blue Ribbon elementary schools in Illinois.* Unpublished EdD, Northern Illinois University.

Royal Commission of Inquiry into Primary Education (Ireland). (1870).

Rubin, H., J & Rubin, I .S. (1995). *Qualitative Interviewing: The Art of Hearing Data*. Thousand Oaks, CA: Sage.

Rules and Constitutions of the Society of Religious Brothers (1832). Dublin: Joseph Blundell.

Russell, R. (2001). The role of values in servant leadership. *Leadership & Organization Development Journal, 22*(2), 76-83.

Rutter, M. (1979). *Fifteen Thousand Hours: Secondary Schools and their Effects on Children*. Cambridge, Massachusetts: Harvard University Press.

Ryan, J. (2006). *Inclusive Leadership*. San Francisco: Jossey-Bass.

Rymarz, R., & Graham, J. (2006). Australian core Catholic youth, Catholic schools and religious education. *British Journal of Religious Education, 28*(1), 79-89.

Schein, E. (1984). Coming to a New Awareness of Corporate Culture. *Sloan Management Review, 25*, 3-16.

Schein, E. (1985). *Organisational Culture and Leadership*. San Francisco: Jossey-Bass.

Schwandt, T. A. (1994). Constructivist, Interpretist approaches approaches to human inquiry. In N. K. Denzin, & Y.S Lincoln (Eds.), *Handbook of qualitative research*. Thousand Oaks, CA: Sage.

Scott, J. (1998). *Seeing Like a State*. New Haven, CT: Yale University Press.

Selltiz, C., Jahoda, M., Deutsch, M., & Cook, S.W. (1959). *Research Methods in Social Relations*. Austin, Tex.: Holt, Rinehart and Winston.

Senge, P. M. (1990). The leaders new work: Building learning organisations. *Sloan Management Review, Fall 1990*, 7-23.

Sergoivanni, T.E. (1984). Leadership and Excellence in Schooling. *Educative Leadership, 41*, 4-13.

Sergoivanni, T.E. (2000). *The Lifeworld of Leadership: Creating Culture, Community and Personal Meaning in our schools*. San Francisco: Josey-Bass.

Sergoivanni, T. E. (2001). *The Principalship: A Reflective Practice Perspective* (4th ed). Boston: Allyn and Bacon.

Shaskin, M., & Shaskin, M.G. (2003). *Leadership that Matters: The Critical Factors for Making a difference in People's Lives and Organisations' Successes*. San Francisco: Berrett-Kochers Publishers.

Shaskin, M., & Shaskin, M.G. (1990). *Leadership and Culture Building in Schools : Quantitiative and Qualitative Understandings*. Boston: American Education Research Association.

Shelley, J. (1863). *Edmund Ignatius Rice and the Christian Brothers - A Compilation*. Kilkenny: Publisher unknown

Slattery, M. (1999). *The Role of the Catholic school principal in the face of modern day challenges and demands.*, Unpublished EdD, Australian Catholic University. St Patrick's Campus, Fitzroy, Victoria.

Smircich, L. (1983). Concepts of culture and organisational analysis. *Administrative Science Quarterly* 38, 339-358).

Stake, R. (1995). *The Art of Case Study Research*. Thousand Oaks, CA: Sage.

Starratt, R. (1991). Building an ethical school: a theory for practice in educational leadership. *Education Administration Quarterly, 27*(2), 185-202.

Starratt, R. (1995). *Leaders with Vision: The Quest for School Renewal*. Oaks, California: Corwin Press, Inc.

Starratt, R. (2003). *Centering Educational Administration: Cultivating, Meaning, Community, Responsibility*. Mahwah, NJ: Lawrence Erlbaum Associates.

Starratt, R. (2004). *Ethical Leadership*. San Francisco: Jossey Bass.

Stenhouse, L. (1983). *Culture and Power in Educational Organisations*. Milton Keynes: Open University Press.

Stephenson, J. (2000). *Corporate capability: Implications For The Style And Direction Of Work-Based Learning*. Sydney: University Of Technology, Research Centre for Vocational Education and Training.

Stoll, L., & Fink, D. (1992). Effecting school change: The Halton approach. *School and School Improvement, 3*(1), 19-41.

Stolph, S., & Smith, S. (1995). *Transforming School Culture. Stories, Symbols, Values & the Leader's Role*. Oregon: Clearinghouse on Educational Management. University of Oregon.

Strouse, D. F. (2004). *A qualitative case study of the impact of principals' leadership and school performance awards on eight Maryland schools.* Unpublished EdD, University of Maryland College Park.

Sturman, A. (1997). *Case Study Methods*. New York: Pergamon.

Sultmann, W., Thurgood, G., & Rasmussen, B. (2003). What parents are thinking: some reflections for choices for schooling. *Catholic School Studies, 76*(2), 16-19.

Tacey, D. (2003). *Spirituality Revolution.* Melbourne: Harper Collins.

Taylor, C. D. (1989). Brother Anthony Leonard O'Toole, *Christian Brothers' Educational Record, Necrology*. Rome: Christian Brothers.

Taylor, S., & Bogdan, R. (1998). *Introduction to Qualitative Research Methods: A Guidebook and Resource* (3rd ed). New York: John Wiley and Sons, Inc.

The Early General Chapters: 1832-1890. Christian Brothers' Roman Archives, 058/0644.

Thompson, R. (2002). *Perceptions of Excellent Minnesota Principals by Teachers, Principals and Superintendents.* Unpublished EdD, University of Minnesota.

Treston, K. (1992). *Transforming Catholic Schools: Visions and practice for renewal*. Brisbane: Creative Enterprises.

Treston, K. (1997). Ethos and Identity: Foundational Concerns for Catholic Schools. In

R. Keane, & D. Riley, (Eds.), *Quality Catholic Schools: Challenges for Leadership as Catholic education approaches the third millennium*. Brisbane: Archdiocese of Brisbane.

Treston, K. (2002). *Wisdom Leadership for Schools*. Brisbane: Creation.

Truitt, J. (2002). *Effective principal leadership practices as perceived by teachers in schools demonstrating continuous students' academic improvement.* Unpublished EdD, The University of Arizona.

Tuite, K. (1999). *Is the Director of Mission really necessary to ensure the continuation of the dream of Edmund Rice: Changing leadership directions in Edmund Rice schools.* Unpublished MEdL, Australian Catholic University, Brisbane.

Vercruysse, R. J. (2004). *The congruency of Blessed Edmund Rice's charism with the "Essential Elements of a Christian Brothers Education" in Christian Brothers' owned secondary schools in the United States.* Unpublished EdD, University of San Francisco, San Francisco.

Walker, D., & Lambert, L. (1995). Leading and Learning Theory, in Lambert, L., Walker, D., Zimmerman, D., Cooper, J., Lambert, M., Gardner, M., Slack, P., Ford (Eds), *The Constructivist Leader*. New York: Teachers College, Columbia University.

Walker, R. (1983). Three good reasons for not doing case studies in curriculum research. *Journal of Curriculum Studies, 15*(2), 155-165.

Walsh, J. P. L. (1983). *A comparative analysis of the reading books of the Commissioners of National Education and of the Christian Brothers 1831-1900.* Unpublished Masters, Dublin.

Williams, M. (1997). *Building Professional Communities*. Brisbane: Queensland Society for Information Technology in Education.

Wilson, V. (1997). Focus groups: a useful qualitative method for educational research. *British Educational Research Journal, 23*(2), 209-224.

Wittberg, P. (1994). *The Rise And Fall Of Catholic Religious Orders: A Social Movement Perspective*. Albany, NY: State University of New York Press.

Wolcott, H. F. (1973). *The Man in the Principal's Office: An Ethnography*. Austin, Tex: Holt, Rinehart and Winston.

Woods, P. (1983). *Sociology and the School*. London: Routledge & Kegan Paul.

Yin, R. (1994). *Case Study Research: Design and Methods* (2nd ed.). London: Sage.

Yin, R. (2003). *Case Study Research: Design and Methods* (3rd ed.). London: Sage.

Youniss, J., Convey, J., & McLellan, J. (2000). *The Catholic Character of Catholic Schools*. Notre Dame, Indiana: University of Notre Dame Press.

Youniss, J., & Convey, J. (Ed.). (2000). *Catholic Schools at the Crossroads*. New York: Teachers College, Columbia University.

Youniss, J., Convey, J., & McLellan, J. (Eds.). (2001). *The Catholic Character of Catholic Schools*. New York: Teachers College, Columbia University.