

ACU Leadership Conference 2013

Submission Paper

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Title: Challenges and change for future leadership

Sub-Theme: Laicisation of leadership in Australian Jesuit schools

Abstract:

This paper is on the introduction of lay leadership in the five Australian Jesuit schools and influence on the Jesuit tradition of Catholic education. This is significant because vocations are not being maintained at a rate that will enable the Jesuits to provide for the academic, parish, pastoral and social justice activities in which they are involved throughout the Australian province. The vocation shortage is long-term, not just temporary. Social pressures causing this are strong and present a new social context for the Church to seek new strategies for the Christian mission in this setting. The social, economic, political and ecclesiastical features of modern Australian society also impact on these schools today.

The laity and school community are strong in faith and ready to serve the Church. Spirituality among Catholics is strong and their involvement and dedication evidenced in schools of other religious Orders. Qualified and experienced laity with professional development and opportunities to participate in roles of governance and build partnerships with the clergy are exist in our schools.

It is hoped the study will influence the relationship of the laity and Jesuits and contribute to the development of an influential and effective leadership within these schools.

1.1 Introduction

The Society of Jesus or more often known as the Jesuits, is a Catholic religious order of men. Founded by Saint Ignatius of Loyola in 1540 he believed he was called to “help souls” live more authentically Christian lives, especially by helping them to do certain “spiritual exercises” in prayer and discernment (Worcester, 2008). Involved in education since opening the first school in Messina, Sicily in 1548 and today operates in approximately two thousand institutions worldwide (O’Malley 2008).

Jesuit education focuses on the emphasis Saint Ignatius’ gave to education – it is God-centred. ‘Ignatius’ truly did great deeds, and education ought to be at the heart of these’ (Duminuco 2000, p.19). ‘Ignatian Spirituality’ refers to a way of living one’s relationship with God in the world that came from the life of Saint Ignatius Loyola (1451-1540). It refers to the spirituality for any person seeking to know, love and serve God in the reality of daily life. It is founded on the belief that God can be found in all things (Scroope & Cornish 2008).

A Catholic education in the Jesuit tradition seeks to identify the Characteristics of Jesuit Education evident within the fabric of schools embracing and fostering Jesuit traditions and values; emphasising the development of the ‘whole person’ – mind, heart, body, will; the intellectual and affective, the spiritual and the physical, the imagination and the sense of the critique.

In Jesuit schools effective leadership and maintaining the nature of Jesuit education is essential for the future of the schools. In religious schools the leadership position has moved from clergy to lay leadership, who while professionally competent, do not have the same depth and breadth of Catholic formation as the previous generation of leaders (Ormeod, 2010) and so must be developed to assume these roles.

Table 1: Principal Types in Australian Jesuit Schools

<i>Australian Jesuit school</i>	<i>Principal type:</i>	<i>First Lay appointed:</i>
St Aloysius’ College	First Lay appointment underway	May 2014
Saint Ignatius’ College, Adelaide	Clergy	
Saint Ignatius’ College, Riverview	Second Lay appointed	2001
Xavier College	Second Lay appointed	1997
Loyola Senior High School	First Lay appointed	2006

The relevance of this evolutionary change or transition to lay leadership (see Table 1) is to retain the identity and traditions. There are factors to consider and elements of the transition to discern before one can equivocally state the impact of the change occurring today.

Does the appointment of a lay person completing preparation in the education and transmission of Ignatian Spirituality continue the Jesuit ethos? Further, immersion in the charism through formation may attain a level of knowledge and understanding commensurate with a leadership position. However, it will still require time and a mentor to settle the person into the role.

Even with formation, is a person from a secular society without the experiences and preparation of a Jesuit Father able to lead in the same way? Their contribution is derived from their secular environment and especially being able to grasp the signs of the times of contemporary society. A Jesuit's preparation in a closed environment of living and life experiences compares so differently with that of a lay person.

A suitable and effective model of leadership needs to be determined and instituted. The study looks to the understanding of the attributes essential for leadership of schools. Specifically, research seeks to identify desirable qualities of lay leaders in Australian Jesuit schools.

An outcome may be a paradigm that recognises this and so ensures the educational, administrative and spiritual leadership of a school is retained. Or will the modern educational leader with educational and leadership training and experience fulfil the role? Is the understanding and mission of the Jesuit tradition furthered by the lay leadership accounting for the inherent benefits and weaknesses of their experiences?

1.2 Leadership

The term leadership means different things to different people (Yukl, 1981, p.2). Reviewing literature identifies studies focusing on character and personality traits, behaviour, role relationships, group processes, influence over others, perceptions held by others.

Leadership is critical to the success of any institution or endeavour (Marzano, Waters & McNulty, 2005). It is complex and multifaceted encompassing internal and external factors at a variety of levels that are constantly evolving. Different styles of leadership appropriate for different personalities, situations and organisations can be directly related to the

organisational setting, level and issues associated with the industry. Currently, there is no one view of leadership rather leadership refers to the practice of management, change, a figurehead or person of influence who commands and controls, presents a vision and charisma to influence and direct others and an organisation's performance (Avery 2004).

Leadership is an organisational feature linked to all aspects of activity and is one of those activities where the formal structure is part of the context in which leadership is realised with certain individuals having predefined positions and roles and made to work. Values influence the way leadership is exercised and accepted by the followership (Eriksson-Zetterquist, U, Mullern, T & Styhre, A. 2011).

Leadership and management are not synonymous terms. One can be a leader without being a manager, conversely one can manage without leading (Schon) in (Yukl, 1986, p.36). Leadership is shaping the behaviour and values of others (Schein, 2010).

'Management is about human beings. Its task is to make people capable of joint performance, to make their strengths effective and their weaknesses irrelevant' (Haas Edersheim, 2007, p.157).

Bennis and Nanus (1985) explained the difference as leadership is the exercise of high-level conceptual skills and decisiveness. It is envisioning mission, developing strategy, inspiring people, and changing culture. Management is 'making the bells ring on time, doing things right, while leaders do the right thing' (Bennis et al, 1985, p.21)

Northouse (2007, p.3) concluded that process, influence, group context and goal attainment are four components central to the phenomenon of leadership. Specifically 'effective educational leaders have an ethical responsibility to optimise learning opportunities and outcomes for their students by helping create organisational learning environments that are visionary, authentic, ethical, strategic, people-centred and motivational' (Duignan 2006:p.7).

Tichy and Devanna (1996) and Kotter (1996) distinguished between the two terms. Management focuses on maintaining existing organisations, whilst leadership presupposes change. The style of leadership will be different and the responsible person needs to be appropriately selected and prepared. Bolden (2004) in Hayes (2010) furthered the idea that managers and leaders are to a large extent, incompatible people. However, it may be that leaders undertake managerial work as part of their role.

Todnem (2005) presents the view that the successful management of change is crucial to any organisation in order to survive and succeed. In the context of change, it is leadership that is an essential requirement. Kotter (1996), Kotter (1999) promotes the idea that leadership addresses the future with vision and inspiration and makes change happen. The challenge identified is managing change.

Change is effective with a vision. Kotter (1996) identified six characteristics of an effective vision. These are 'imaginable, desirable, feasible, focused, flexible and communicable' (p.72). A vision is acceptable and supported when it accounts for the needs of customers, employees and investors. In a school these people are students, staff, parents and school community and its identity. Furthermore, Kotter and Cohen (2002) identified successful change leaders identify a problem, explain and present in a truthful, compelling way, model desired behaviour with importantly provided valid ideas with an emotional impact. Lewin (1951, p.0), (Waddell, Cummings & Worley, 2011, p.32) and in Robbins et al (2008, p.654) identified successful planned change follows three steps: unfreezing status quo using directs behaviour away, movement to a desired end and refreezing the change to make permanent. The type of change can be organisational development or organisational transformation. The first plays an increasingly important role in helping organisations change themselves (Waddell, et al, 2011,p.10) and may accompany transactional leadership and the second, directional and/or charismatic leadership.

In Australian Jesuit schools the movement to lay leadership teams and appointment of the first lay Principal in 1997 was planned change. That is 'a series of planned, rationally controlled orderly processes for carrying out effective change in organisations' (Waddell, et al, 2011, p.51). However, planned change in Australian Jesuit schools unlike business organisations or similar, also effecting planned change is not because of diagnosed organisational problems seeking solutions; rather an evolutionary process responding to other factors.

Australian Jesuit schools operate with lay Executive teams not lacking experience and understanding of the values and traditions. It is the appointment of Lay Principals and decline in clergy numbers that will affect the presence of Jesuits in the schools. The study seeks to identify a suitable and effective model of leadership with laity assuming the key leadership role across the schools.

1.3 Leadership in Catholic Schools

Catholic education in Australia has changed significantly since the Second Vatican Council (1962-65) with the image of Pope John XXIII shaping it 'as a universal call to all Christians, to seek unity and renewal' (Albrerigo, 2006, p.20). The inclusion of the laity was a strategic outcome. This was seen as a necessary precursor to the Church widening its influence, relevance and role within a rapidly changing world with economic, political and social divides and tensions across continents and peoples.

The role of leaders is vital in keeping alive the Catholic culture and character of schools previously administered by the clergy. Ciriello (1996, 1998) described leadership as composed of the following components: symbolic and cultural, vision for Catholic education, enhancing staff morale, recognizing the leadership in others, using power, recognizing and effecting change, and attending to personal growth and development.

The contemporary Australian Catholic schools have been changing dramatically to retain their identity and will require leadership to respond to these changes and those of a secular Australian society. Preserving and enhancing Catholic identity is a major challenge for Catholic educational leaders. In the past, Catholic identity was seldom at issue because Catholic culture was transmitted, almost through osmosis, by women and men religious who staffed the schools. Today, Catholic schools are staffed, by and large, by a corps of lay teachers who come from diverse backgrounds. Conscious transmission must replace osmosis. Therefore, there must be more intentionality on the part of the leader when it comes to transmitting Catholic culture.

However, a sizable majority of Catholic schools are led by lay leaders who have not had the benefit of formal religious training. When it comes to transmitting Catholic culture, many have probably wished they had been presented with a formal process of preparation and known fully the role before appointment.

The context of this study is evidence of significant change from the first half of the 20th century where the majority of Catholic schools were run by the clergy to the phenomena in the decades following the close of the Second Vatican Council where the number of religious sisters and brothers and priests steadily declined (Jacobs, 1996). This has been specified by Neidhart's (1997) article (as cited in Duignan and D'Arbon 1998) 'The laity have been told by Vatican II that they are to be an active part of the Church: indeed they have a vocation to

Christianise the world through ministry. This is not a consequence of today's shortage of vocations to the priesthood and religious life, but the result of Baptism'. The decline in religious vocations and a focus on the withdrawal of clergy from leadership positions has required the appointment of lay people to positions previously held by clergy. 'The paramount issue posed by this exodus concerns how the laity will receive the formation they need to preserve and advance the identity of the Catholic school' (Jacobs 1996:p.vi). This is reinforced by Hellwig (as cited in Fox et al; 2005:p.46) who wrote 'the Second Vatican Council has brought Catholics back to follow Jesus and the New Testament mandate which sees the call for lay leadership becoming obvious again'; adding 'the Church needs many people to respond to the call and to undertake leadership roles'.

There is transition in the leadership of Catholic schools with the formation of lay leadership critical to maintaining this school system. The involvement of the laity in Jesuit schools is seen as both collaboration and sharing of responsibility for the benefit of students. The induction, professional development, retreats, immersion programs and pilgrimages assist the laity to develop knowledge of the aims of Jesuit education and prepare to assume leadership positions in these schools. Fincham (2010) believes that 'in Catholic schools there is a need to promote a distinctive, specifically Catholic nature and ethos of school leadership' (p74). This contributes to the role in providing spiritual and religious leadership.

The mission of the Jesuit schools is to ensure their Catholic identity and Jesuit nature are apparent and importantly distinguish themselves from other Catholic schools. This requires a focus on the delivery of the Ignatian pedagogy in the curriculum and the pastoral care and immersion programs for staff and students.

'Religious orders have made a unique and unrepeatable contribution to life in Australia. This is not sufficient reason to maintain their particular traditions if they do not contribute in a challenging way to education today' (Densley in McMahon, Neidbert & Chapman 1997:p.71). The quality of school leaders and Diocesan leadership will have a significant and profound impact on the continued growth and effectiveness of these schools.

The lay leadership in Catholic schools emerging after Second Vatican Council (1962-1965) had many Catholic education systems throughout Australia institute religious education leaders to support lay school principals in the religious dimension of the school (Buchanan,2011). The administration of most Catholic schools has passed from religious

congregations and parish priests to complex and predominantly lay-staffed organisations, called Catholic Education Offices (CEOs) (Luttrell 1992). The various State Catholic Education Offices produced documents to guide leadership in religious education and exercise lay ministerial leadership.

This has been occurring in Australian Catholic schools since the 1960s and in Jesuit schools from the 1990s. 'For a number of years there has been increasing concern in Catholic education systems in Australia of the need to develop a strategy to ensure an ongoing supply of well-qualified and highly motivated principals. There is anecdotal evidence that this situation is being replicated in the religious order-owned or private Catholic schools' (d'Arbon, Duignan & Duncan 2002:p.468).

'The lay principal's leadership of a contemporary Catholic school is now such a key one in changing Catholicism that it demands recognition and promotion' (Hansen, 2001:p.10). The increasing laicisation of Catholic schools as a radical transformation has been occurring since the 1980s. The Catholic Church has been forced to confront these challenges directly and the laity will be instrumental in forming and maintaining Catholic schools in the future (Coughlan, 2009).

The fostering, development and appointment of lay leadership in Catholic schools does not guarantee the future of the Australian Catholic school system which is affected by significant social, cultural, political and ecclesial forces that will make even greater demands on the school system and so impact on the lay principals (Belmonte & Cranston 2007). The Catholic Church must confront the challenges of modern life directly and the laity will be instrumental in helping shape the Church of the future. These are exemplified by 'the current social bias to reduce education to nothing but preparation of the individual to be a skilled worker in the economic scheme' (Kelly 2002:p.2). 'Catholic education must be an education for life in all its aspects. It must nurture the affective, moral, and the cognitive domains' Hutton (2004:p.53). D'Orsa (2002:p.17) argues more broadly that 'Catholic education has great potential to engage Australian society and culture in such a way that the Gospel of Jesus may more clearly and deeply find a home in our land'.

'The interest expressed by many lay men and women to follow in the footsteps of the forebears presents a tremendous resource and opportunity for the Catholic community' (Jacobs 1996:p.xii). The opportunity for laity to become more influential in setting the direction, opening opportunities to innovate and reform our schools leadership within the

Australian Catholic Church may prove to be an outcome. The successful leadership in Catholic schools will be influenced by the cultural and spiritual capital that a Principal brings to a school signifying a fundamental importance of appointing principals who are not only professionally competent, but spiritual as well (Belmonte, Cranston & Limerick 2006). 'Spirituality of leaders emphasises the human and emotional features of an organisation and is based on a foundation of meaning and values' (Fairholm 1998, Turner 1999).

However, the study by d'Arbon (et al 2002) of why more persons were not applying for the principal's position in a selection of 588 Catholic schools in New South Wales found that additional expectations are a deterrent in applying to become principals. These were 'leading a faith-based school community in which their personal lives, faith-commitment and religious practices are placed under scrutiny by Church authorities, Catholic education systems, the students, parents and the local community' (d'Arbon et al 2002:p.483).

Is the leader today needing to demonstrate the characteristics that Sharkey (2006 in Rymarz, Ed, 2006; p.80) identifies for those in positions of leadership in religious education; namely intelligence, courage and balance? The secular environment of today and the view 'school replace family' for so much of the educating in regard to life matters beyond the curriculum affects not only the religious education program; more so the leadership of the school. If it is to be a Catholic school then the leader must be the one to demonstrate this and the values of the organisation. *In Jesuit schools the leadership must retain the Jesuit values and philosophy in the Catholic tradition.*

Morey and Holtschneider (2003) in an instructive paper (as cited in Fox & Bechtle, 2005) identified three challenges of lay leadership. First, lay leaders have a 'leadership disadvantage' as they assume positions once held by vowed religious and clergy. Second, they are inadequately prepared and formed in theological and spiritual foundations to support the mission and identity of the institution and third, lack an understanding of mission and identity. To address these factors, the clergy can train leaders to live from a vision that guides the foundation and growth of the institution and enable the lay to lead in order to continue the mission and craft a new vision.

'There has been a significant decline in religious vocations and a corresponding movement of lay teachers into the schools. Lay people have now entered the highest leadership positions in schools to the extent that Catholic schools in Australia have almost completely passed into the hands of the laity' (Burn in McMahon et al 1997:p.193). This pattern has been evident in

the highly significant and influential single-sex boys schools founded by the Christian, De La Salle, and Marist Brothers throughout Australia and now evident in Australian Jesuit schools.

Canavan (1998) emphasised the importance of lay leadership in New South Wales Catholic schools. In his role as Executive Director of the Catholic Education Office for the Archdiocese of Sydney he reviewed the importance of teaching and leadership in the Diocesan system. He concluded 'the present generation of educational leaders is in a position to contribute to the future effectiveness of Catholic schools by making a commitment to the preparation of the next generation of leaders, men and women with a passionate commitment to Jesus and his Gospel. We must take steps to ensure a steady supply of well-prepared, future-oriented leaders. We must develop strategies to enable more women to accept leadership positions. This may well involve reconceptualising some roles, including the principalship, to bring them more in harmony with the demands of family and community life.' This was further reviewed by Dorman and D'Arbon (2003) noting there is not much evidence that Catholic schools have embraced succession strategies, apart from an ardent prayer that there will be someone out there, somewhere, who will be able to fill the vacancy.

Today many educational leaders seeking to fill positions of responsibility with multiple dimensions to the role acquire qualifications commensurate with the emerging role of Principals today. This is evident in Church and State-lead schools as micro-management and autonomous decision-making seeks leaders who are both educators and business leaders. Aspect of leadership and management of schools may assume these roles are synonymous.

From this it is apparent that leaders impact on their organisations. Their style interacting with the culture to achieve desired outcomes and as is referred today as outcomes and more contemporarily KPIs - key performance indicators. They must be first compatible with an organisation to secure this and in the context of this study within a religious organisation has existed for 462 years! The dimension of my study is the emerging lay leadership.

1.4 Organisational Change in leading Catholic Schools

'There is widespread recognition that leadership is a key factor in successful educational organisations. At the same time, the demands on educational leaders have arguably never been greater'(Preedy, Bennett & Wise 2012:p.1). The environment of a school comprises the

community of students, staff, families and alumni whom are all important to the effectiveness of leadership. When principals practice leadership they demonstrate their 'stewardship responsibilities by committing themselves to building, to serving, caring for, and to protecting the school and its purposes. This calls for 'commitment, goodness, effort and accountability'(Sergiovanni 1996:p.95). Effective school leadership and effective schooling are inseparable from one another (Hallinger & Heck 2010). Drysdale, Goode and Gurr (2009) studied effective school leadership and reported that leadership that builds relationships, uses appropriate support and developed staff enabled a school Principal to be successful, promote continuous improvements and lead to the sustainability of successful schools.

There are social, economic and political forces influencing reshaping and creating an environment in education which is like many other organisations experiencing variability and pressures and demands of conflicting interests and pressures of enormous workloads (Evans, 1996). McBeath (1998) identified in international studies that permanence and transferability of leadership qualities between leaders and to succeeding heads is of importance for effective school leadership responding to change. A state of permanence is still the desired outcome. 'In learning organisations as leaders listen carefully to others' visions they begin to see that their own vision is part of something larger. This does not diminish any leader's responsibility for the vision – if anything it deepens it' (Senge, 1990, p.352).

In the Australian Jesuit Province there are factors currently existing which necessitate the collaborative process to further the lay leadership in schools. The decreasing numbers within the Province, no current novitiates undertaking formation and the growing demands for involvement in educational, social and missionary works throughout the Province, secures the fruitful apostolic collaborative role with the laity to sustain and increase their works and opportunities. This *change* is taking place over time and in all areas with a strong sense of the laity involved in social services and partnering the works throughout the Province. The four Jesuit schools are now joined by an expanding number of partner schools. These are conducted not by the Jesuits rather are schools in the Ignatian tradition following the charism and its features with enthusiasm and reverence. These schools are lead by laity formed in this tradition. This change is overseen with diligence by the Province.

A view often held and over-stated is change is inevitable. 'Perspectives are images of reality and not truths in themselves' (Sergiovanni et al, 1986, p.10). 'More and more organisations today face a dynamic and changing environment' (Robbins, Judge, Millet, Waters-Marsh,

2008, p.646). March (1986) observed change as being continual, routine and frequently happening (in Sergiovanni & Corbally, 1986), Robbins (et al, 2008) proposed change can be intentional and goal-oriented and thus, is planned; adding organisational change must thus happen quickly.

Change has been viewed through different paradigms. Evans (1996) writes of the rational-structural paradigm evolving from scientific management proposed by Frederick Taylor in 1911. Main features view traditional change uses the concept of scientific management with three assumptions: stability, rationality and structure. He emphasised 'for truly practical, effective approaches to school improvement to develop, this must give way to a framework acknowledging the real world of people, institutions and change' (p.9-10).

Sergiovanni (et al, 1986) identified organisations as cultural systems. They are built on the unification of people around values and schools were more sacred organisations. They are protective of a set of values and dedicated to socialising others to these values. Flanagan (1983) observed from studies in schools there is the potential to change, even though the major effort of teachers at present is towards maintenance, as opposed to change. If schools are to change, a great deal will depend on the catalytic behaviours of formal authority figures.

Organisational culture has numerous definitions. The authoritative writer on the topic Edgar Schein defines it as 'the deeper level of basic assumptions and beliefs that are shared by members of an organisation, that operate unconsciously. They come to be taken for granted because they solve problems repeatedly and reliably'(Schein, 1985, p.6). Two essential characteristics are depth and structure. He added that the rituals, climate, values and behaviours form a whole running very deep and are stable. 'This patterning is the essence of culture' (Schein, 1992, p.10-11.) reflected in three levels: artifacts and creations, values and basic assumptions. Given the importance of culture in understanding organisations, it is appropriate to examine it specifically in the context of the Society of Jesus (Jesuits) and existence operating schools for over four-hundred and sixty years. Schein (2010) wrote about cultures of organisations which may vary in strength and stability as a function of length and emotional continuity of their actual history from the moment they were founded. With respect to the Jesuits and focus on education it would appear historically theirs is worthy of study. 'There is a connection between culture and leadership, and what is called culture is usually the result of the embedding of what a founder has imposed on a group that has worked out' (Schein, 2010, p.3).

1.5 Leadership Effectiveness

Viewing the Australian Province as an organisation and the changing culture resultant from the current phenomenon it is incumbent to consider the leadership question more specifically and substantially. A personal concern of the study is the partnership and equality that can be created within the contemporary mission.

The ministries of the Jesuits include education, parishes, social and refugee services, retreat houses and outreach programs throughout the Province. These seek to engage the laity, to work alongside them in their ministries as collaborators. This principle is referred to in the previous section. A leadership style emerging is articulated by Scroope (2003) as ministry. This is characterised by the values of collegiality and subsidiarity where ‘good decisions can only be made in the process of co-operative decision-making’ (p.24). The study focuses on leaders character traits, their leadership style and the notion of appropriate leadership models.

This integrating of leadership ideas and practices has been found to fall on a continuum Bass (1990). At one end there are autocratic practices at the other end are democratic practices; these include highly involved to laissez-faire approaches. However, leadership is ‘a complex of interactions between leaders, followers, colleagues, organising mode, environmental factors and all those variables we call context’ (Clegg & Gray in Avery 2004). Kotter (1996:p.11) provides an even more succinct definition of leadership indicating ‘it is concerned with establishing direction, aligning people, motivating and inspiring’. It is suggested that to study leadership ‘it is best at the school level and to study leadership practice, we need to study leaders in action’ (Spillane, Halverson & Diamond 2004:p.28) ‘that centres on the how and why of leadership activity’ (Spillane et al 2004:p.27).

‘There is widespread recognition that leadership is a key factor in successful educational organisations. At the same time, the demands on educational leaders have arguably never been greater’(Preedy, Bennett & Wise 2012:1). The environment of a school comprises the community of students, staff, families and alumni whom are all important to the effectiveness of leadership. When principals practice leadership they demonstrate their ‘stewardship responsibilities by committing themselves to building, to serving, caring for, and to protecting the school and its purposes. This calls for commitment, goodness, effort and accountability’(Sergiovanni 1996:95). Effective school leadership and effective schooling are

inseparable from one another (Hallinger & Heck 2010). Drysdale, Goode and Gurr (2009) studied effective school leadership and reported that leadership that builds relationships, uses appropriate support and developed staff enabled a school principal to be successful, promote continuous improvements and lead to the sustainability of successful schools.

There are four paradigms representing broad sets of ideas reflecting different aspects along several continua, termed Classical, Transactional, Visionary and Organic leadership (Avery 2004). Classical emerged from Plato and Aristotle as a feature of culture and educational process with the dominance of a pre-eminent person whose role and rights are accepted. In schools there may not necessarily be only one dominant paradigm present suitable to all situations, rather elements from different paradigms may occur together. Transactional leaders use their skills, experience and display confidence to obtain cooperation of their followers who are seen as individuals with more focus on skills, needs and motives. They achieve their own personal needs and simultaneously those of the staff through agreements and by maintaining good interpersonal relationships. Their focus is often more short-term and effectiveness is limited when rapid change and innovation are required.

Developing from this are theories of leadership and theorists influencing school leadership. Two terms introduced within modern leadership theory referring to education are transactional and transformational leadership (Burns 1978). Bass and Avolio (1994) as cited in (Marzano et al, 2005:p.14) describe three forms of transactional leadership: management-by-exception-passive, management-by-exception-active and constructive transactional which invites followers into the management process. Transformational leadership is a process whereby one individual influences a group of individuals to achieve a common goal, helping managers become exceptional leaders (Northouse 2001). It is the interpersonal relationships that are the key to transformative leadership (Poultney 2007). That shared sense of a desirable future can help motivate and coordinate the kinds of actions that create transformations (Kotter, 1996, p 85). Leaders are central to any major change effort, so we sometimes conclude that transformation equals leadership. But more is required. Specific skills and knowledge are required. All highly successful transformation efforts combine good leadership with good management (Kotter, 1996, p.129) Bass (1985) identified three aspects of leadership behaviour that he believes accounts for transformational leadership: charismatic behaviour, individualised consideration and intellectual stimulation.

Whereas transactional leadership motivates followers by appealing to their self-interest involving values relevant to the exchange, transformational leadership seek to raise the consciousness of followers by appealing to higher ideals and moral values (Yulk 1981). These transformational leaders form a relationship of mutual stimulation and elevation that converts followers into leaders and may convert leaders into moral agents (Burns 1978). This model was developed with four behaviours that are valuable to the transformation process characterised by Bass (1985) as the “Four I’s” – individual consideration, intellectual stimulation, inspirational motivation and idealised influence as cited in (Marzano et al, 2005:p.14). Individual consideration is characterised by giving personal attention to those who seem neglected, intellectual stimulation characterised by enabling followers to think of old problems in a new way with innovation and creativity, inspirational by getting followers to commit to the vision; motivation by communicating high performance expectations through powerfully dynamic presentation and idealized influence is modelling exemplary behaviour through achievements, behaviour and character (Bass 1990). Leithwood (1994) developed the model further identifying the Four I’s are necessary skills for school leaders to meet the challenges of the 21st century. For example, the school leaders must attend to needs of staff, provide support for staff to review old problems in new ways and inspire staff and be a role model of behaviour in order to be effective, enhance performance and success (Marzano et al, 2005:p.15).

McLaughlin (1997) proposes the leaders within Catholic schools deals with the education of a community, and that leadership should ‘become a touchstone of authenticity’ by focusing on the core values grounded in Scripture and the authoritative Church teachings. To be authentic, leadership must be communal, transformative and serving’. This is a focus as lay leadership replaces clergy. The style and type of leadership is of specific importance for Catholic schools. These schools require leadership which is unique and demonstrates the valuable qualities of character and faith and not simply management of tasks simply done right. Duignan and Bhindi (1997:p.206) propose ‘the concept of authentic leadership impels a radical shift in our mindset about the principles and functions of leadership and the efficacy of our leadership practice’. ‘Authentic leaders earn the allegiance of others not by coercion or manipulation but by building *trusting* relationships’. ‘Authentic leaders have clear moral purpose, a well-developed set of core values, and a passionate commitment to a collective ethic of responsibility for the wellbeing of their school community, the quality of its leadership, the authenticity of what happens within the learning environment and the quality

of learning outcomes (Duignan 2012:p.141-142). 'Leaders also need to collaboratively develop and communicate a value-driven vision for the future in order to give a sense of purpose, meaning and hope to their school community...building authentic relationships in order to serve the needs of students and parents. Another challenge is to translate the vision into everyday practices' (Duignan 2012:p.56).

Authentic leadership demonstrating responsibility, consultation, leading by example and sympathetic to the traditions and values of these schools will be paramount to an effective and sustainable future. '...people of the highest integrity, deep sense of purpose and are true to core values with the courage to meet the needs of all stakeholders, and leaders who serve society' (George, 2005:p.7). 'Effective school leadership also involves instrumental management on the form of good planning, sound management practices, efficient follow-through, political sensitivity and practical engagement skills. Authentic leadership and instrumental management are two dimensions which carefully balanced support each other' (Sergiovanni 2000:p.ix).

(Badaracco, J. L & Ellsworth, R. 1989, p. 100) proposes the values of authentic leaders are characterised by three features: personal ethics, vision and belief in others. Evans (1996) added leaders needed to be honest, fair, competent, forward-thinking and consistent; the basis of trust. The sincerity of their commitment brings loyalty. Importantly, 'they build their practice outward from their own commitments rather than inward from a management text' Evans (1996, p.193) and exhibit practice marked by clarity and focus. 'Authentic leaders do lots of modelling and encouraging, noticing and asking, approving and supporting' Evans (1996, p.260)

Before becoming fixated with leadership especially charismatic, it is important to understand that it does not come to everyone easily and to others not at all. Evans (1996) importantly identifies three aspects of character about leadership. These are summarised as: some aspects are innate, thus not everyone can become authentic or transformational. Second, to be effective leaders must demonstrate and foster it, be courageous and decisive. Third, authentic leaders build their practice outward from their core commitments rather than inward from a text (p.192-193). Added to by their beliefs, assumptions, experiences and knowledge such people demonstrate integrity and leadership (Sergiovanni, 1996)

Lavery (2012) identified transcendental leadership as a model for Principals in Catholic schools. It emphatically embeds the notion of service as a key component highlighting the

value and place of spirituality within leadership. For these leaders this dual framework moves the understanding of leadership beyond the transactional and transformational concepts of organisational efficiency and the call to a leader's vision through collégial processes.

In contrast servant leadership emphasises effective leadership with focus on a desire to meet the needs of others rather than self and understanding the role of the leader as a servant. These leaders provide vision, gain credibility and trust from followers and influence others. The primary difference between transformational and servant leaders is the focus of the leader; the servant leader focuses upon service (Stone, Russell, Patterson 2004).

1.6 Concluding Remarks

To enable change there needs to be leadership. In this context it is the leadership of the Jesuit community to first, select the appropriate lay people and in collaboration form them so that second, they inspire successful and continued works of their own institutions and partner schools in the Province.

There are several Archdioceses and Dioceses in Australia and overseas that have developed frameworks for leadership in Catholic schools. Similarly, a leadership preparation program of immersion in Ignatian Spirituality and Characteristics of Jesuit education is a framework developed in the Province. The approach used now to appoint the first lay leaders maybe appropriate, however generations of future leaders may require different approaches and development to preserve and enhance the identity of these schools.

The shared mission of lay and clergy can be successful as both possess an active vocational conscience using the diversity and complementarity of their own vocations. The spiritual companionship that exists provides for the journey and not only transformation, rather continuation of the Province's works, notably the leadership of schools. It is a challenge and opportunity that is identified and being addressed as a way of proceeding.

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