COLLABORATIVE LEADERSHIP: LEADING

EDUCATIONAL ORGANIZATIONS INTO THE

NEXT MILLENNIUM

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STATEMENT OF AUTHORSHIP

I certify that the research paper entitled *Collaborative Leadership: Leading Educational Organizations into the Next Millennium*, submitted for the degree of Master of Education (Leadership) is the result of my own work, except where otherwise acknowledged, and that this Research Paper (or any part of the same) has not been submitted for a higher degree to any other university or institution.

Signed: ....

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CHAPTER 1

THE RESEARCH DEFINED

1.1 Introduction to the Research

The notion and expectations of education and their subsequent effect on educational institutions has changed quite significantly in recent years (Leithwood, 1992; Telford, 1996). This has meant that contemporary educational institutions have had to adapt and will be required to continue to respond to constant change (McGuiness, 1992; Leithwood, 1992). Indeed the place of the school within the community is forever evolving and a consequence of this is that schools are "in a constant state of reorganisation with the dismantling of centralised authorities" (Telford, 1996, p.2). These changes have forced schools to not only reevaluate their curriculum offerings, but also their very nature and purpose (Sergiovanni & Starratt, 1993; McGuiness, 1992; McLaughlin, 1998; Starratt, 1993; Telford, 1996).

A restructuring of school organisations is necessary to simultaneously meet demands of greater discretion and coordination between programs and staff members (Shedd & Bacharach, 1991). Therefore Catholic school staff need to adapt to the increasing fluctuations and demands to their vocation to minimise disruption to both the people and the system. The most significant changes necessary to tackle the changing purpose and nature of the Catholic school are within the organisational leadership structures. Catholic schools need to develop leadership models that not only account for the differing demands of education but also give due regard to all of the other dynamics

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that encapsulate the Catholic school community. The model must be imaginative and innovative. Outdated hierarchical organisational structures exhibited by Catholic schools must be transformed to encourage a more consensual and collaborative approach (Shedd & Bacharach, 1991; D'Orsa & D'Orsa, 1997).

A review of the literature establishes that transformational leadership models are the most appropriate for Catholic school leadership structures and that these structures must not be influenced by the business and organisational theories of the modern era. The latter, reductionist-mechanical styles, created and supported a status quo that nurtured economic rationalism. Such theories are counter cultural to Catholic schools as Catholic schools commend holistic education as the central focus of their being. Therefore people and their needs are the basis for community within Catholic schools.

The Post-modern organisations value people as the most important resource in their structures and clearly differentiate between the roles of administration, management and leadership. They recognise that today's challenging and demanding climate of constant and turbulent change in education cannot rely on single individuals with the combined capacities necessary to engage in effective leadership (Telford, 1996; Leithwood, 1992). Contemporary Catholic schools must see leadership as a shared venture, empowering all members to feel valued and be a part of community decisions and activities.

Collaborative leadership promotes an increased awareness and commitment to shared goals and visioning processes (Bennis & Nanus, 1985; Simon, 1957), it therefore empowers school community members in decision-making. This process encourages a density of leadership (Telford, 1996) that can focus on a broader scope of school community life rather than a tunnelled view offered by a single leader.Telford (1996)

developed a four part framework that may be used to contrast organisational structures with collaborative guidelines.The four parts are:-

(a) Structural frame
(b) Human Resource frame
(c) Political frame
(d) Symbolic frame

STRUCTURAL	HUMAN RESOURCE	POLITICAL	SYMBOLIC
Democratic Organisation	Empowerment	Networks	Hardwork
Documentation	Communication	Problem Solving	Morality
Leadership Density	Celebration	Power Sharing	Focus of Teaching/Learning
Roles	Organisation Fit	Negotiation	High Expectations
Gender Balance	Collegiality		Egality
Vision	Support		

TRANSFORMATIONAL LEADERSHIP

OUTCOMES

STUDENT	TEACHER	ORGANISATIONAL
Maximisation of	Continuous Learning	Clarity of purpose
Educational Potential	Love of Teaching	Staff committment
Positive Behaviour	High Morale	Institutionalisation of
Love of learning	Action Directed	vision
Sense of Security	Effective Coping	Effective
Climate		planning/implementation
		Technical culture

(Diagram 1.1 Relationship between school organisational leadership and Telfords four frames)

Diagram 1.1 indicates how this framework enables the structure to be transformational and the ensuing benefits this gives to schools. Each frame and its relevance to this study is canvassed in detail in chapters 2 and 5.

If educational changes are causing tensions regarding the nature and purpose of Catholic schools, they will need to be examined. A part of such an examination would need to justify their relevance to contemporary Catholic schools.

Contemporary writings (The Catholic School, 1977; Lay Catholics in schools: Witnesses to Faith, 1982; The Religious Dimension of Education in a Catholic School, 1988) assert that the Catholic school should be a catalyst for community building. This is in essence, the very nature of a Catholic school (McLaughlin, 1998). As transformational leadership empowers community members through decision-making processes and sharing visions it clearly builds and supports community.

The Second Vatican Council also had a significant affect on Catholic school organisations. The Council reminded the Church organisations that Christ's leadership was not about himself for himself, but was about serving the people for **their** greater needs. Subsequently schools were required to copy this serving, collaborative approach to the extent that they were required to involve parents, teachers and pupils in collaborative decision-making. The Council called upon Catholic schools to develop leadership structure models that moved authority away from a centralised power base to a structure that reflected a collaborative decision making process. Catholic school organisations have grappled with this responsibility for many decades. With greater lay staff presence and involvement in Catholic education there seems to be a more determined effort to achieve this mission.

Therefore, contemporary Catholic schools need to develop leadership structures that are transforming and collaborative thus reflecting their nature and purpose to ensure that they are able to meet the ever-increasing demands placed on educational institutions.

1.2 Research Site

Ignatius Park College is an order owned school conducted by the Christian Brothers, providing a Catholic education service for the Townsville and Thuringowa communities. Though independent, the college takes its place within the context of Catholic education in the Diocese of Townsville, according to the spirit and traditions of the Christian Brothers.

Ignatius Park exists specifically for the education of Catholic boys, with a current enrolment of 632 boys, but students of other faiths are accepted on the understanding that they take part in and are supportive of the religious life of the College. The College endeavours to function and grow as a united Christian community, consisting of students, parents, staff and friends. To this end it promotes community through structures, processes and relationships based on the Gospel values of justice and peace, freedom, mutual respect, compassion and love.

The College draws its clientele from the Townsville and Thuringowa areas. These twin cities are basically working class towns. The students of the college tend to be in the middle to lower socio-economic group. Approximately sixty-five percent of the College population are Catholic with the remaining thirty-five percent non-Catholic. There is a teaching staff of 48 teachers and 17 members of the ancillary staff ranging including business managers, ground staff, office staff, library staff and aides.

The College has a brief history, opening in March, 1969. The Christian Brothers have been in Townsville since 1911 and Ignatius Park opened after Townsville's population outgrew the Our Lady's Mount Campus in the inner city. It was built on land originally acquired by the Brother's Old Boys Association for playing fields for the school. As a consequence of it's brief history and the movement from Our Lady's

Mount, there is not a strong old boys network. Like other Christian Brothers schools the make up of the teaching staff has changed since it's opening in 1969 with the dwindling numbers of Christian Brothers necessitating a higher percentage of lay teachers. There are currently four Brothers on staff, one of whom is Principal, and one a part time teacher.

1.2.1 Leadership Structures of the College

Initially, the College leadership team was made up of a Principal and Deputy Principal, both of whom were Christian Brothers. As the enrolments increased the college leadership structures changed to one Principal and two Deputy Principals and R.E. Coordinator. Again, the Principal remained a Christian Brother whilst both deputies were lay teachers. Initially, the Religious Education Coordinator was a Christian Brother but the position was passed to a lay person ten years ago. This structure remained in place for twenty years until 1998. Over this period the school Principal changed every few years, but the same two lay Deputy Principals remained. It was not until the retirement of one of the Deputy Principals at the end of 1997, that any leadership restructuring could occur or was perceived as a need within the college community.

The Christian Brothers Province advised that a new school Principal would also be appointed. As a result a committee was formed, including College staff to advise them as to what leadership structure the College should implement. This committee met on a number of occasions during the third term (1997) and produced a model of leadership they believed to be most appropriate. The Province generally adopted this model and the positions were advertised and selected during the fourth term.

The new structure has a Principal, Deputy Principal, Director of Mission, Assistant Principal Studies and Assistant Principal Pastoral. This five-person team was bigger

than any previous structure and included a Director of Mission, a role new to the Christian Brothers' schools. It is, in fact, a blueprint for future leadership teams (although not necessarily the nomenclature).

Whilst most of these positions are presently in operation within many Catholic schools, the Director of Mission is quite unique.The chief role of this position is to ensure that the vision and charism of Edmund Rice, the founder of the Christian Brothers, is present in all activities and decisions made within the College community. The position is closely linked with staff and the parent body. It is anticipated that such a position will ensure that the spirit of Edmund Rice continues in the aftermath of the Christian Brothers.

It is considered that such a broad leadership team is required to meet the demands of the contemporary school and the roles of each member in this new structure fit within the four-part framework for collaborative leadership offered by Telford (1996).Table 1.1 below illustrates the elements of school organisational structures encapsulated in Telford's four frames and their relationship with the different roles of the current leadership structure.

FRAME	ELEMENTS	PRIMARY ROLE
Structural ⇒	• Timetabling • Coordination of daily activities • Student subject selection	⇒ Deputy Principal
	• Staff communication • Planning • Listening • Frank, open and frequent communication	⇒ Whole Team
	• Centrality of teaching and learning • Value and regard for professional development • Teachers as curriculum leaders • Teachers teaching teachers • Continuous learning	⇒ A.P. Studies
	• Staff pastoral concerns • Student pastoral concerns • Positive staff student relations	⇒ A.P. Pastoral

Human Resource ⇒	• Strong sense of community • Parents as co-partners • Teams • Support, praise and trust • Professional honesty • Acceptance • Sharing • Continuous improvement • Staff cohesion	⇒ Whole Team
Political ⇒	• Absence of hierarchy • Power sharing • Open discussion • Consensus • Majority rule • Shared responsibilty • Using authority • Using influence • Diffusing conflict • Agreed upon "political" behavior • Participatory decision making procedures • Disagreements not seen as disruptive • Absence of subgroups • Negotiation • Coalitions • Networks • Frank open and frequent communication	⇒ Whole Team
Symbolic ⇒	• Beliefs • Values	⇒ Whole Team
	• Shared meanings • Symbols • Rituals • Ceremonies	⇒ Director of mission

Table 1.1 Matrix of Telford's (1996) frames and elements with leadership team roles

1.3 Identification of the Research Problem

It is evident that the nature and purpose of Catholic Schools has changed since their inception (McLaughlin, 1996). This has been caused by the changing demands and expectations of education and within the Catholic Church. In evaluating these areas, Catholic schools also have opportunity to review their leadership team structures to ensure that they reflect their true nature and purpose in modern society. Such changes need to be innovative and imaginative and able to keep pace with and effectively manage the increasing and turbulent demands placed on contemporary Catholic schools.

With this goal, as a result of Province and staff collaboration, the current leadership structure was devised and implemented in the beginning of 1998. This study allows me, as a member of the leadership team, an opportunity to investigate the structure and allow staff opportunity to comment on their understanding of the leadership structure and the changes it has brought to the College.

1.4   Purpose of the Research

The purpose of this study is to explore the model of collaborative leadership within the Edmund Rice community at Ignatius Park College. In order to achieve this, the study will address the following:

- The community understanding of collaborative leadership

- The structures that are operating at present

- The changes in educational leadership styles brought about by the introduction of the current structures

- The community reaction to the present model.

1.5   Design of the Research

This study is to focus on the community's understanding of collaborative leadership and how it is practised and reflected in the current leadership model. It also investigates the changes that the current leadership structures have made to the school community. As this is the focus of the study the case study methodology was deemed to be the most appropriate for research. Therefore community members were given opportunity to participate, if they wished, in the natural environment of school life.

Teaching staff, ancillary staff and parents were invited to express their opinions on collaborative leadership and identify its commitment in the leadership structure

recently introduced at Ignatius Park College. This was implemented through participation in a questionnaire for all teaching staff members, ancillary staff, and parent groups including the Ladies Auxiliary, Education Working Party and Parents & Friends committee. The questionnaire was followed by a group interview. The participants involved in the interview were selected from school and ancillary staff from a range of positions and experience.

This research methodology ensures validity and reliability through triangulation.

1.6   Significance of the Research

This study acknowledges the increasing social and educational changes affecting contemporary schools. These changes have made Catholic schools review their nature and purpose in modern society. They have also created the need for Catholic schools to change their organisational structures to accommodate this social and educational evolution. Significantly, this restructuring also offers Catholic schools the chance to devise and implement leadership structure that truly reflects their purpose and nature.

This study will help the researcher and others to investigate and assess a leadership structure that has been devised and implemented with a view to meeting these demands. Therefore, such an investigation will be useful to other Catholic schools faced with the need to address the issue of organisational restructuring.

1.7   Limitation of the Research

This study has offered opportunity for teaching staff, ancillary staff and parents to offer opinions on the current leadership structure. All participants involved have done so on a voluntary basis. Therefore not all members completed and returned the questionnaire. Also it was not practicable to offer an invitation to all parents of the

college. Instead members of different parent committees associated with the college have represented the parent body. Such a cross section is acknowledged as only a limited cross section of parental opinion.

Furthermore the researcher is a member of the leadership structure under examination, and whilst he has attempted to complete the research in an open, honest and objective manner this must be taken into account. During the course of research the researcher reassured the participants that all responses would be kept in complete confidence trusting that responses would be completed in an open and honest manner.

1.8 Outline of the Thesis

This study begins with an explanation of the changing nature of education and the consequences of this to educational institutions, particularly Catholic schools.

Chapter two reviews three areas of literature that impinge upon this subject exploring both the theological and educational perspective's of leadership and the concept of collaborative leadership.

The third chapter discusses the design and methodology of the research project. The research design employs a case study approach with a questionnaire and interview process within a qualitative paradigm of research. The findings of the research are presented and analysed in chapter four and chapter five reviews and concludes the research, finishing with some suggested directions for ongoing development.

LITERATURE REVIEW

2.1   Introduction

The purpose of this study is to explore a model of collaborative leadership within the Edmund Rice community school at Ignatius Park College. In order to achieve this, the study will address the following:

- The community understanding of collaborative leadership`

- The structures that are operating at present

- The changes in educational leadership styles brought about by the introduction of the current structures

- The community reaction to the present model.

The notion of education has changed quite significantly in recent years (Leithwood, 1992; Telford,1996) with the drift not only affecting curriculum choices but the very nature of schools (Sergiovanni & Starratt, 1993; McGuiness, 1992; McLaughlin, 1998; Starratt,1993; Telford, 1996). Educational institutions have had to and will continue to be required to respond to constant change (McGuiness,1992; Leithwood,1992) and indications are that future change will approach with increasing momentum. Therefore Catholic school staff need to plan for the increasing fluctuations and demands to their vocation.

Arguably the first and most important adjustments should occur within school leadership structures with due regard to all of the dynamics that encapsulate the

Catholic school community. Existing school leadership models need to be restructured to meet the greater demands placed on them by contemporary school issues. The outdated "top- down" organisational structures exhibited by Catholic schools must be transformed to encourage a more consensual and collaborative approach meeting the school's needs through a decision making process (Shedd & Bacharach, 1991; D'Orsa & D'Orsa, 1997). Achieving such transformation will require much negotiation and redefining of roles to ensure that the resultant structure corresponds with the current purpose of the Catholic school (Sarasons, 1990 , Rowan ,1990).

To explore this concept of restructuring fully and assess what is the most appropriate leadership structure in Catholic schools today it is helpful to review three areas of literature. These are:

1. Educational Perspective's of Leadership

2. Theological Perspective's of Leadership

3. Collaborative Leadership.

2.2 *Educational Perspectives of Leadership*

The concept of leadership is very broad and thus carries different connotations to different people and in different contexts (Stogdill, 1974; Bennis and Nanus,1985; McGuiness,1992). "Leadership as a concept has dissolved into small and discrete meanings. A study of leadership generated 130 definitions of the word" (Burns, 1978,p.2). Leadership is natural in the sense that usually for something to happen a party or parties have influenced others in an attempt to reconstruct their social world (Greenfield, 1986). "Leadership is the process of persuasion by which a leader or leadership group (such as the State) induces followers to act in a manner that enhances

the leader's purposes or shared purposes" (Sergiovanni, 1987,p.2) Of direct relevance to any perceived need for change in organisational structure is educational leadership in Catholic schooling as the quality of leadership in school has a significant influence "on the effectiveness of the institution" (McGuiness, 1992).

Schools have, in the past, clung to the leadership theories espoused by contemporary experts. Business and organisational theories have influenced leadership theory since the Second World War. Such theories failed to address issues that are often unique to leadership functions in schools. They were even less apposite to Catholic schools which hold the holistic education and pastoral care of their community members a priority. These concepts are often foreign to economic rationalist theories. Economic rationalists fail to distinguish the role of leadership from that of the manager or administrator (McGuiness,1992). They tend to encompass all three concepts into the one area of leadership, yet there is a clear distinction between the roles. A school run by administrators or managers may be efficient, but arguably this limits opportunity to deal with the constant change expected of schools and restricts the ability to grow without the dynamics of resistance and conflict. Above all else, a leadership team must be vision centred. Often administration teams forfeit this notion for the sake of efficiency, the budget and maintenance of the status quo.

Fortunately in the past twenty years these positivistic reductionistic approaches have been challenged. Researchers began to include human beings as a central factor in their study of why social systems do or do not work. Therefore... "life in organisations is coming to be seen as far more complex, as involving not only rational thinking, but also emotional responses, political influence peddling, ego investment, shifting power alliances etc"(Sergiovanni & Starratt, 1993,p.52).

This not to say that there is not a place for management and administration in schools. On the contrary, these roles are still required for organisational well being but not at the expense of the role of leadership which deals with human beings and the complexities that they bring to an organisation (Sergiovanni,1987).

2.3   Leadership, Management and Administration

Whilst leadership management and administration are interrelated, it is my opinion that they are not one and the same thing. A very good leader may not be able to manage or administer well and vice versa. The positions are not necessarily interchangeable.

2.3.1 Management

Distinguishing management from leadership has been a problem throughout the history of leadership studies. "Often leadership is presented in such favourable language and management is presented as such a prosaic activity that the two might be seen as in conflict with one another or as polarised" (Sergiovanni & Starratt,1993,p.190.). Managers place emphasis on planning and organisation. They regard people as economic resources and tend to view leadership as a means to controlling and improving efficiency (Treston, 1994; Terry,1993). " Manage comes from the word 'hand'. Managers handle things. They take care of the business, see that things are done" (Ristau, 1991,p.7).

Management denotes a structured organisation put in place to achieve predetermined and quantifiable outcomes. Therefore a manager deals with the systematic arrangement of people to accomplish some form of specific purpose (Robbins & Mukerji, 1990). There is little doubt that organisations need managers so that business runs efficiently (Mintzberg 1973). However, if management dominates the

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organisation, it is in danger of becoming economy driven placing more importance on the structures and productivity outcomes rather than the people that create productivity. Should such a reductionist- mechanical approach be the most predominant in a leadership model the values and ethics of the organisation would be mostly based on economic viability. Such structures tend to be "top down" and to categorise people in terms of economic worth.

> Many current organisations reflect to a large extent the prevailing value system of our society. These values which drive our economic system might be described as power, prestige and privilege. In this value system people are not important except to the extent that they can add to my power prestige or privilege (Flynn, 1993,p223.).

Generally, in this approach the essence of any managerial relationship is power. There is a manager and subordinates. The role of the subordinate is to obey the manager (Rost, 1989). Unilateral power is prevalent and the influence of the manager over subordinate is usually implemented for personal gain such as promotion within the organisational structure. This type of leadership has been labelled "transactional leadership" (Burns, 1978). It is an excellent model if an organisation prefers to maintain the status quo (Burns,1978; McGuiness,1992).

In contrast, as a result of the different approach adopted by post modernists which oppose the rigid reductionist-mechanical approach, management is not seen in a negative light. Post modernists are more concerned with self-organisation, self-renewal and the process of change. They promote transformational leaders and managers that empower all members of a community. "Managers are people who do things right and leaders are people who do the right thing" (Bennis & Nannus, 1985,p.21).

In post modern organisations, managers harness the energy of the different groups within the structure to maintain interconnectedness with the "big picture" plan. "Proper management is a basic requirement of all organisations if they are expected to function properly day to day and to maintain support from external constituents"(Sergiovanni, 1987p.53). Whilst leaders tend to focus on vision, managers are usually the ones that know how to make things work. They embed the vision into policies, programs and organisational structures. " Managers are relatively comfortable manipulating the variables in these areas, but they need leaders to talk through the implications of the vision at a level of specificity so that institutional forms of vision can be fashioned" (Sergiovanni & Starratt,1993,p.198.).

Historically, Catholic school leadership teams have been more managerial, that is they have embraced the reductionist- mechanical management style which enabled the creation of hierarchy. This hierarchy allowed the organisation to maintain status quo and stifle community efforts for renewal and self-organisation. The Church organisation has struggled with the notion of disempowering a central body and empowering Catholic Education offices in local communities. Indeed it is arguable that in some local areas the parish priest still controls (manages) all of the educational decisions for the parish. In empowering Catholic education offices and local school leadership teams, Catholic schools have the opportunity to engage in a form of New Age management and leadership to work together in nurturing community vision and creating organisational structures that foster right relationships based around " justice, love and peace" (O'Murchu, 1991) instead of power, prestige and privilege.

2.3.2 Administration

Administration is very closely entwined with management. Indeed, the Oxford dictionary defines administration as "management". Management is about using process to achieve set outcomes. To ensure this occurs hierarchical structures are determined. These structures are referred to as administration. Administration structures set tasks and procedures. "Administration is sometimes used to refer to the activities of the higher level of management group who determine major aims and policies" (Appleby, 1991,p.5).

Administration is linked to management in that it is the part of management concerned with institution and carrying out of procedures that are laid down by the institution (Appleby, 1991). Like management structures, administration has a tendency to create beaucracy. A leadership team that becomes too administrative often becomes entangled in "power" games with other staff members or within the team itself. It tends to use unilateral power as a prestigious and controlling mechanism. A 'leader'' who is an administrator alone tends to influence, guide and manipulate the environment for his own purposes (Edwards, 1987).

Staff and students often see administrators in Catholic schools as the decision-makers of the institutions. Because of this, their position is seen as more powerful and privileged than other community members. This, in turn, reinforces the view of leaders as elite, powerful people. In a Catholic school administrators need to " minister to ministers. That being the case, the work requires an unusual degree of selflessness and receptivity" (Wagner, 1989,p.111). Catholic schools are different because, idealistically, like church, they are not about organising activities or physical buildings and facilities. Primarily Catholic schools are about people. The consequence of this for Catholic schools in the 90's is to ensure that the leadership teams are self-renewing

(Sungaila, 1990.), visionary and transforming in their approach to organisational structures and the needs of the people in their care.

2.3.3 Leadership

Management and administration are geared towards "doing things right". In this context leadership is about "doing the right things right" (Covey 1991). "Compared to management, leadership characteristically concerns itself with the long term, beyond the daily problems, even beyond the annual report. Leadership envisions a future and is free to dream its dream" (Kelly, 1990,p.10). Studies of leadership theories have undergone a dramatic shift in the past 25 years (Wagner, 1989). The emphasis on management that dominated past theories has become obsolete in contemporary theories. Current theories are more people oriented. The perspective of power and relationships is built around collaboration and empowerment.

In school organisations the model of leadership must be imaginative and innovative. If schools are to be learning organisations that concern themselves with holistic education, the model of leadership should reflect this purpose. The nature of schooling and curriculum is constantly changing (Starratt,1993). Indeed the place of the school within the community is forever evolving and a consequence of this is that schools are "in a constant state of reorganisation with the dismantling of centralised authorities" (Telford, 1996,p.2). Such "reorganisation" must be proactive in the sense that it allows for organisational renewal and community growth. It must be mindful of the needs of the whole school community and encourage community input.

Expectations for schools now emerging require...

> More discretion and more control, more flexibility, more direction, more room for professional development and more ways of ensuring professional accountability. Systems that produce compromises between these competing sets of needs are no

longer sufficient but neither are strategies that explicitly subordinate one set of needs to the other (Shedd & Bacharach, 1991,p.5).

A restructuring of schools is necessary to simultaneously meet demands of greater discretion and greater coordination between programs and amongst staff members (Shedd & Bacharach, 1991). Therefore new roles within the school organisational structures will need to be negotiated. There is a need for flatter structures that allow potential for the utilisation of the problem solving powers of the staff as well as leaders (Shedd & Bacarach, 1991; Sarsons, 1990& Rowan, 1990). "...suggestions imply that principals have to consult their staff continually, not only on the day-to-day problems, but also on the big policy questions and challenges." (Starratt, 1993,p.17)

Such empowerment of staff and other stakeholders also nurtures growth of the whole school community.

In essence, Catholic schools are " living systems" (Sungalia,1994,p18-22). It is important not to lose sight of this when dealing with change. Schools are self-renewing in that they cannot simply maintain and exist without reacting to what happens around them (Sungalia, 1995). School leadership teams (as opposed to administration teams) must be prepared to keep abreast of educational movements and be prepared to implement these if they are appropriate to the vision and mission of the school community. In this way the process of change can, in fact, be life giving and ensure that the school is a "living organism" (Sungalia, 1995).

In today's challenging and demanding climate of constant and turbulent change in education, a single individual will not have the combined capacities necessary to engage in effective leadership (Telford,1996;Leithwood,1992). Leadership in contemporary schools needs to be a shared venture engaged in by many. The vision of the community should be central to its decision making and power sharing should be

critical (Louis & Miles, 1991). To ensure this happens organisational structures must reflect and practice collaborative leadership.

2.4 *Collaborative Leadership*

A significant difference between a learning enriched school and one that is learner impoverished is that in the former the collaborative culture shared between school leadership structures and the school community (Telford, 1996). If leadership within the school structure is to be collaborative it needs to have an increased awareness and commitment to shared goals and visioning processes (Bennis & Nanus, 1985; Simon, 1957). "...when a process makes people feel that they have a voice in matters that affect them, they will have greater commitment to the overall enterprise and will take greater responsibility for what happens to the enterprise" (Sarason,1990,p.61).

Such processes can only occur if the leadership team is prepared to empower school community members in decision - making. Collaborative models "acknowledge and value the interdependence of the individual and the group in a school and effectively harness that balance of relationships so that the individual and the group are inherently and simultaneously valued" (Fullan &Hargreaves, 1991). The most significant theory in recent times that embraces and promotes such a concept is that of transformational leadership.

Unlike early notions of leadership, transforming leadership acknowledges that in today's challenging and demanding educational climate, no single person can effectively lead a school organisation (Telford,1996). Transformational leadership encourages improvement and success. A feature of this transformation is that it is accomplished by a density of leadership across the school through the empowerment

of the school community (Telford, 1996). To encapsulate the notion of transformational leadership into a practical and operational method of collaborative leadership, Telford (1996) developed four different perspective's (frames) to be included within the school leadership structures. "Each frame is based on a body of knowledge drawn from contributing disciplines" (Telford, 1996,p.23).

(1)   The Structural Frame

This frame emphasises the importance of formal roles and relationships. It is, in essence, the management and administrative side of organisational leadership. The focus is on organisational direction and goals, roles, policies, procedures and coordination and planning. The structural processes in the school clarify the above matters through documentation of policies and procedures. Such processes allow for the "Institutionalisation" (Telford,1996; Yukl, 1989) of the school's vision.

(2)   The Human Resource Frame

This frame is underpinned by the premise that schools are social organisations encompassing human needs, wants and claims (Argyris,1984; Owens, 1991).There is constant interplay between individual and the organisation to ensure a gel between administrative goals and individual members. If organisations are alienating in their operation , valuable human talents are lost and human lives become unfulfilled (Deal,1990). Effective leaders are aware that people and organisations need each other. The quality of the decisions made within the school depends on the input of all members that are directly responsible for the education of the students. Therefore participatory decision- making processes that involve a cross section of the human resources within the school community, are essential if transformational leadership is to function.

(3)   The Political Frame

This frame recognises that power is an inevitable fact within relationships in a school community. Such relationships are described as political. However, political tactics need not bear negative connotations. Used correctly, political power can be a necessary and constructive part of the leadership function. Leaders can use power as a

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means of attaining group goals and facilitating achievements. The goals, structure and policies of a school emerge from an ongoing process of bargaining and negotiating among staff, and there is a pressing need for leaders to be active in the political process.

(4)   *The Symbolic Frame*

The concept of culture is central to the leadership debate. School leaders have to work within the boundaries of staff needs and skills and the goals and roles of those in the community. Such dynamics invite conflict and the use of political power. This situation breeds a community system of beliefs and values. It is important for the Catholic school community to develop a culture that encourages appropriate values both in educational and spiritual terms. Such culture is reinforced by the school rituals, ceremonies, symbols and celebrations that take place in everyday practice.

Diagram 2.1: Elements of collaborative leadership
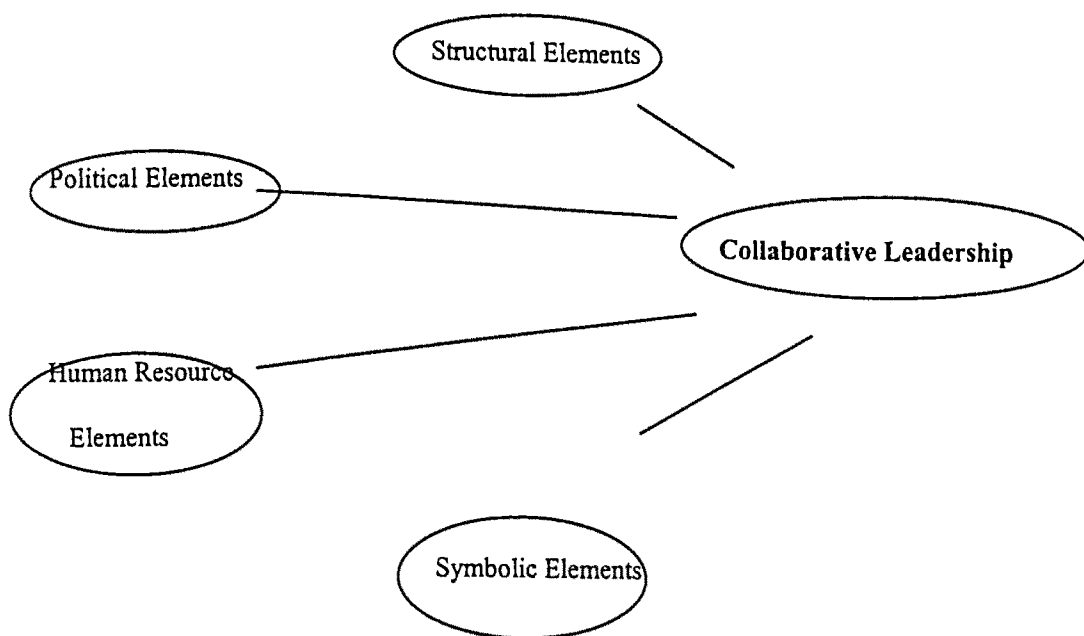
Fully functional collaborative leadership ensures the vision of the school becomes institutionalised (Sergionvanni and Starratt, 1988). Collaborative leadership is transforming leadership, the presence of the four frames ensures that within school

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leadership structures there is transforming leadership "changing the school into one of achievement and success" (Telford, 1996, p.26).

2.5 Transformational Leadership

This leader interacts with followers to discover their needs and desires, but unlike transactional leadership, does it not with a view to profiting from the fulfilment of these needs, but from a desire to transform the needs of all, to raise them to a different and higher level (Foster, 1986; MacGregor Burns, 1989). In essence transactional leadership deals with people seeking their own individual, independent objectives compared with transformational leadership, which involves an exchange among people seeking common aims in pursuit of higher goals (Sergiovanni & Starratt,1993).

> The collective action that transforming leadership generates empowers those that participate in the process. There is hope, there is optimism, there is energy. In essence, transforming leadership is a leadership that facilitates the redefinition of a people's vision and mission, a renewal of their commitment, and the restructuring of their systems for goal achievement (Roberts, 1985, p.1031).

To achieve this it includes the elements of charisma, individualised consideration and intellectual stimulation (Avolio & Bass, 1988). A charismatic leader is a person of integrity. " 'Charisma' refers to the inspiration and excitement followers derive from their association with a leader" (Sergiovanni & Starratt, 1993, p. 187). They have a strong perspective of the holistic purposes of life, and can effectively articulate this vision in a way that inspires the followers and lifts and empowers them to attain like visions of their own (Cronin, 1996). Transforming leaders are concerned with relationships and values. They can gauge and reflect potential motives within the followers and muster them to engage in joint partnerships to explore such motives.

Often this releases a synergy (Covey, 1991) that surpasses the individual expectations of both the leader and the follower.

Individualised consideration is that leadership quality which prompts the leader to facilitate each follower's development to maximum potential (Cronin, 1996). Such action empowers the follower to be involved in decision making processes, increasing expertise, increasing motivation which, in turn, leads to heightened performance. The transformational leader also adds intellectual stimulation that prompts followers to look at problems from a new perspective so that problem-solving techniques develop and are shared thus creating further energy (Avolio & Bass,1988; Sergiovanni & Starratt, 1993; Starratt,1993; Leithwood,1992).

The transformational approach to school leadership is especially appropriate today given the challenges facing schools now and through to the next millennium (Leithwood, 1994). In devising a transformational model of leadership to meet these challenges it is necessary to develop a collaborative culture within schools. To allow this to happen the concepts of power, community and vision need to be considered in developing the organisational leadership model.

2.5.1 Power

Power can be experienced in any form of relationship. For many people power has negative overtones as it is often associated with coercion, force, threats and sometimes violence. Power is often perceived as something that only few possess and is paralleled with control (Sergiovanni & Starratt, 1993.). However the definition of power itself is not negative. It is the way that power is sometimes used that gives it this connotation. Power can be understood as the interaction between the exertion of force or influence and the sharing of purpose of both the power holder and the power

recipient (Foster, 1986;Burns, 1989;Chubb, 1990;Miron & Elliot, 1994). Both leader and follower are essential in the relationship since the leader would have no power unless it was given by the follower. In this sense power and leadership should not be perceived as things but rather as relationships (Burns,1989)." Instead of thinking of power as ' power over', we may think of power as something every person possesses: a power to be and a power to do. The most unique power each person possesses is the power to be herself or himself" (Sergiovanni & Starratt,1993,p.56).

In this sense power can be viewed in two different ways. Firstly, there is unilateral power: power that controls or manipulates the follower or their environment in order for the leader to gain or advance their own purposes. This form of power operates to increase one's own influence and status in the world. Whereas relational power is the capacity to both influence others and be influenced by them. One takes into account the feelings and values of another. Relational power involves being influenced by another without losing one's identity or freedom (Edwards, 1987). "Unilateral power can overpower, relational power can empower" (Wagner, 1989,p.22).

School leadership teams, by creating a trusting and supportive relationship with teachers, can enlarge the relational space which teachers need to be more fully themselves. " Such a process of empowerment involves mutual respect, dialogue, and invitation; it implies recognition that each person enjoys talents, competencies, and potential which are being exercised in responsible and creative ways for the benefit of the students" (Sergiovanni & Starratt, 1993, p.58). Within schools, empowering relationships between teachers and leadership teams allow all parties to exercise their power to be themselves.

A transformational leader will see power in a relational sense and empower followers to be autonomous in some way. One of the essential notions in the concept of power is

purpose. Relational power involves the intentions or purposes of both power holders and recipients. Therefore the purpose is not merely motivational behaviour but is truly empowering the recipient and thus collective or communal.

The use of relational power in transformational leadership creates a paradox in that the more power the leader gives to the followers, the more power they give back (MacGregor Burns, 1989; Miron & Elliot, 1994; Sergiovanni & Starratt,1993.).

2.5.2 Community

Collaborative (transforming) leadership resides in community. The transformational leader is one who can identify with the followers, who can take his/her place beside them, understand their problems and build such a relationship with them that the followers are inspired to leap out to higher achievement. Leadership is not perceived as a function of position held by the elite. Leadership roles can be interchangeable between leaders and followers. "Many who could lead do not do so because of the lack of community support. Leadership is not an elitist activity" (Ristau, 1991,p.16).

One purpose of leadership is to transform schools from organisations to communities. In other words leadership should be directed to community building.

> The art of the creative leader is the art of institution (community) building, the reworking of human and technological materials to fashion an organism that embodies new and enduring values. To institutionalise is to infuse with value beyond the technological requirements of the task at hand. The prizing of social machinery beyond its technical role is largely a reflection of the unique way it fulfils personal or group needs. Whenever individuals become attached to an organisation or a way of doing things as persons rather than technicians, the result is a prizing of the device for its own sake.From the standpoint of the committed person, the organisation is changed from an expendable tool into a valued source of personal satisfaction….the institutional (community) leader, then, is primarily an expert in the promotion and protection of values (Selznik,1957,p.28).

Community in a collaborative (transformational) model of leadership has a shared purpose and trust in one another. It is appropriate to Catholic schools because Catholic

tradition focuses more on community than the individual. In his letter to the Romans St. Paul referred to it as; " Just as each of us has one body with many members, and not all members have the same function, so too we, through many, are one body in Christ and individually members one of another" (Rom. 12:4-5). The purpose of community is to share and if this does not occur then it is little more than a group of individuals living independently of one another. Community requires interdependence not independence. " As in all transforming leadership it is the purpose that is crucial: the building up of Christian community, the primary means being listening, example and persuasion" (Arbuckle,1993,p.123.).

Leaders become transformational when they are able to " shape and elevate the motives and goals of followers" (Bennis & Nanus, 1985,p.216).

In an interdependent community each person has their role clarified and feels responsible for and supported in it's achievement, but also works to combine their actions with others with common purpose. The primary aim of the community is team building: not addressing the needs of individuals.

> Such leadership is collective, there is a symbolic relationship between leaders and followers and what makes it collective is the subtle interplay between the follower's needs and wants and the leaders capacity to understand. These collective aspirations (Bennis & Nanus, 1985,p.217).

Each person in this community moves comfortably in and out of the leader and follower roles. Effective leaders who work in transformational ways address themselves to the wants, needs and other motivations of their followers. "Transformational leadership occurs in such a way that leader and follower raise one another to higher levels of motivation. Their purposes become fused" (MacGregor Burns, 1989,p.24).

Therefore a transforming community works to produce " the enmeshing of goals and values (wherein) both leaders and followers are raised to more principled levels of judgement" (Miron & Elliot, 1994,p.138). Such a community nurtures and values the ideal of working selflessly for the gain of all. In turn, the community needs a leader whose task it is to listen to the group's needs and to ensure that something is done about them. This leader will encourage, nurture, nudge and inspire a group to grow through their shared wisdom, but such growth will not occur unless each member has a common purpose and trust in one another. One of the key elements to successful community is shared vision (Sergiovanni & Starratt, 1993.).The concept of community from a theological perspective is discussed later in this chapter.

2.5.3 Vision

Vision is a mental journey from the unknown to the unknown, creating a future from a montage of hopes and dreams. It provides a description of what the organisation will evolve into in the future (Bennis,1984) and when shared by the community explains what the group is about and what it wants to become. 'Shared vision' results when individuals come together and determine what they, as a group are committed to (Sofield & Kuhn,1995,p.57).   Shared vision is an important element of a transforming community because it prevents a community from stagnating. It enables the group to continually review it's needs and purpose and, if necessary, to adjust to meet these. However it can only be achieved through the process of dialogue, "allowing personal views to surface so that a shared vision might emerge to energise the entire group" (Sofield & Kuhn, 1995,p.57). The leader needs to ensure that this process occurs.

The leader can promote shared vision by stimulating people to consider the more fundamental values, which their goals represent. These goals also take on a greater meaning when they are shown to be consistent with the community's (school) collective past and future because it creates a sense of connectedness. When this occurs personal goals become shared with others and are believed to reflect deeply held values and an unconditional commitment to their accomplishment by the group and it's individual members. In essence, an individual ownership is formed through a collective process (Shamir, 1990).

A transforming leader offers a vision to the community and invites the members to participate in moulding it to suit the group. First, the leader supports the group as it defines where it wants to go. Then the leader becomes the challenger and change agent, helping the group assess how it is achieving its vision and supporting the group's efforts to keep the vision current (Sofield & Kuhn, 1995). Such a collective action not only empowers those involved in the process but also offers the group hope, optimism and energy. "In essence, transforming leadership is a leadership that facilitates the redefinition of a people's mission and vision, a renewal of their commitment, and the restructuring of their systems for goal accomplishment" (Roberts, 1985,p.1024; Leithwood,1992).

Not necessarily the person in authority, the transformational leader delegates and shares vision; values diversity in others and empowers them for their own and the community fulfilment. Although not the only ones responsible, school leadership teams are among those in the school community who have to be committed to a vision of what the school can become.

> The notion of vision or purpose, especially when applied in a school context, is very appealing and, indeed, is frequently mentioned in the effective schools literature as an important characteristic of effective

principals. Indeed, it is this aspect of school leadership which not only distinguishes educational leadership from leadership in industry/business contexts, but also distinguishes between the educational administrator who is mainly concerned with developing an organisational culture which is directed towards developing and improving the institution. Concern with vision, beliefs , values and culture are seen by some authors as critical in the exercise of leadership as distinct from management or administration in educational institutions(McGuiness, 1992,p. 7)

Most schools articulate this through vision and mission statements(Sergiovanni & Starratt, 1993). These statements should be continually referred to by all community members when making decisions that affect the school community. Transformational leaders ensure that these statements are not mere rhetoric but are "practising" parts of the school decision making processes. In other words, the vision must become widely grounded in the routine activities of the school. Telford (1996) refers to this practice as the "institutionalisation of the vision" (Telford,1996; Yukl, 1989). ·

Schools also need to utilise and promote the vision to allow excellence in the core business of teaching and learning. For this to be effective school leaders also need to employ the notion of instructional or curriculum leadership.

2.6   *Instructional (Curriculum) Leadership*

As schools consider teaching and learning their core business, leadership teams will also need to be instructional thereby focusing on goal orientation and student outcomes, technical knowledge and management of effective teaching and learning. Curriculum design, development and evaluation, and research into effective teaching and learning will share the focus (Dimmick, 1995). In order to facilitate student learning, the instructional leader will pursue the knowledge and ability necessary to

manage organisational structures and to change and innovate these structures to better support teaching and learning (Duke, 1987; Sergiovanni, 1987). An important part of this process is the leader's ability to make professional development available through managing resources and utilising staff available.

This organisational climate needs to support and foster student learning also. The instructional leader nurtures and creates linkages throughout the school community, thus helping to foster a unifying energy that concentrates on achieving student learning outcomes (Cronin, 1996). By modelling a learning orientation, inquiry and problem solving and collaborative decision-making, the principal involves teachers and parents and together they may provide an example to students of how to learn (Dimmick, 1995; Barth, 1990). The success of instructional leadership requires an underpinning of empowerment and positive relationships built through transformational leadership. " Instructional leaders often make such important 'second-order changes' as building a shared vision, improving communication, and developing collaborative decision-making processes" (Leithwood,1992,p.9).

Empowerment and collaboration permeating all elements of the school community are essential elements (Rosenholtz, 1089).

The transformational leader can manage the change process across the school community whilst instructional leaders can ensure that the change, as appropriate, enhances the core business of the school in improving teaching and learning (Fullan, 1991).

Whilst it is quite apparent that every school community would greatly benefit from collaborative leadership based on the principles of transformational and instructional

models, in addition Catholic schools must also account for the theological perspective's of such models.

2.7 Theological Perspective's of Leadership

To explore the concept of leadership from this perspective it is necessary to consider both the purpose and nature of the Catholic school. The documents and teachings of the Vatican are also significant in this analysis as " the proper and immediate end of Christian education is to cooperate with divine grace in forming the true and perfect Christian" (Pius X1, 1929,par.101).

2.7.1 Second Vatican Council

Historically, the Roman Catholic Church had adopted an " inward-looking, hostile-to-the-world, sacred fortress mentality" (Treston,1997,p.16). " The Catholic church operated with military like precision, due to the way the organisation of its many institutions was conceived" (Mc Laughlin et al, 1998,p.14). Therefore authority within this model of church was synonymous with unilateral, coercive power aimed at control of the individual and maintaining the status quo (Arbuckle, 1993; Hellwig, 1992). Leadership structures were hierarchical and bureaucratic.

> The church has become too introverted. The Catholic church is highly sacramental, institutional, and hierarchical in its structures. Its activities are primarily directed toward the institution and pastoral care of its own members, whose needs and demands tax the institution to its limits. (Sofield & Kuhn,1995,p.60)

Catholic schools during this time were almost exclusively staffed by religious orders that reinforced such organisational structures. Furthermore scriptural research was also mainly allowed to theologians of religious orders or others that swore oaths to the Pontifical Biblical Commission (PBC). Such an oath compelled the theologian to never " either in teaching or in speaking or in writing attack these church decrees"

(Mc Laughlin *et al*,1998, pp 15-16). This climate allowed little renewal within the church and only further reinforced the status quo.

It was under these circumstances that pre modern Catholic education was formed.

Pius XI's encyclical on Christian Education, *Divini Illius Magistri*, was testimony to these beliefs. There were four main sections to his encyclical dealing with the agents of education within the church. The purpose of education, in the eyes of Pius XI, was to encourage and prepare man (sic) for what he must be and do in order to obtain the sublime end for which he was created. Therefore Catholic education was absolutely necessary. The essential thesis of Pius XI's document was " the impossibility of a perfect and adequate education outside the context of Catholic Christianity" (Groppo, 1991,p.65).

> It is therefore as important to make no mistake in education, as it is to make no mistake in pursuit of the last end, with which the whole work of education is intimately and necessarily connected. In fact, since education exists essentially in preparing man (sic) for what he must be and do here below, in order to obtain the sublime end for which he was created, it is clear that there can be no true education which is not wholly directed towards man's last end, and that in the present order of Providence, since God has revealed Himself to us in The Person of His Only Begotten Son, Who alone is " the way, the truth and the life," there can be no ideally perfect education which is not Christian education (Pius XI,1929,P.6).

Such an educational philosophy places Christ above culture. "That is to say Christ is both the fulfilment of culture and the means which relates humanity to the supernatural order" (Mc Laughlin et Al, 1998, p.22). This philosophy was conceived in a time where the Church as an organisation had great influence (control) over the Catholic members of society. However it could not survive in a changing world that would challenge Catholicism and cling to values that are counter-cultural to Catholic beliefs.

Pius XI's philosophy was finally outdated by Pope John XXIII's gathering of the Second Vatican Council. " Pope John XXIII initiated a revolution against ecclesiastical institutionalism (in order) to return the church to the dynamic virtues of Christ-centred love, justice and service to a changing world"(Arbuckle,1993,p.91). This council acknowledged that the church had deficiencies and needed renewal to meet the challenge of contemporary society. It was given the responsibility to "actively engage in all societies, thus promoting 'effectively the welfare of the earthly city and (serving) the advancement of the reign of God" (Declaration on Christian Education,1965,par.8.).

There were two developments as a result of the Second Vatican Council that had a lasting impact on the pre-modern model of church. Firstly, there was " the call for greater collegiality in the church" (Higgins, 1991,p.67). This call for collegiality demanded the decentralisation of authority and a more collaborative approach to decision making. Secondly, the evolvement of " the definition of the church as ' the people of God' " (Higgins,1991,p.67). This confirmed that church ministry was not exclusive to the religious orders. The Council called upon Church members to take a more responsible role in the church. The Church was being challenged to reach out and become more relevant to modern society "...it seemed to many that the church was at last shaking off outmoded accretions from the past and that it was becoming more relevant to contemporary men and women and hence more Christian" (Campion, 1982,p.172).

Again, such a directive served to further decentralise the authority of the hierarchical model. The Catholic school was also expected to play a special role in the new openness to society (Lane,1991). The contemporary Catholic school was challenged to make :

....contribution to the development of the mission of the people of God, to dialogue between the church and the community of mankind, to the safeguarding of the freedom of conscience to the cultural progress of the world, and sometimes to the solution of problems created by public deficiency... The Catholic school points per se to the purpose of leading man (sic) to his human and Christian perfection (John Paul II,1985,p.357.).

These calls from the Second Vatican Council affected Catholic schools to the extent that they were required to involve parents, teachers and pupils in collaborative decision making. Systemic structures were to provide service and pastoral care rather than control. This began a general acceptance of the diversity that recognised every individual as gifted and unique. Catholic education was to be holistic. Schools were to offer opportunity for personal growth and see themselves as a part of both the student's and staff's "life long education" (Sungalia, 1990).

What characterises a Catholic school, therefore, is that it guides students in such a way that the development of each one's personality will be matched by the growth of that new creation which he or she became by baptism (Congregation for Catholic Education, 1988, p.80).

The message for Catholic schools was to develop leadership structure models that moved authority away from a centralised power base to a structure that reflected a collaborative decision making process. Whilst the call for restructuring would seem to be obvious the challenge to move to these new models was not immediately taken as hierarchical structures were hesitant to share authority with the disempowered. However, more recently, with a greater lay staff presence in Catholic schools, necessary change seems to be occurring with greater enthusiasm. It will clearly be the task of laity to lead Catholic schools into the twenty-first century (Koob, 1984). "Even now laity have almost complete responsibility for the conduct of Australian Catholic schools (Collins,1991,p.109), "to substantially determine whether or not a school realises its aim and accomplishes its objectives" (Congregation for Catholic Education 1982 and 1998). As a consequence, there is greater opportunity to ensure that

leadership structures are collaborative and reflect the ideals of the Second Vatican Council.

This shift from religious orders to lay staff has also unearthed further complexities. Pre modern Catholic education had clear visions for the purpose of Catholic schools and also an accepted nature of the institutions. The modern Catholic school has progressively drifted from the accepted norms. The contemporary Catholic school, approaching the Twenty first Century, needs to re examine its nature and purpose of existence.

2.8   Purpose of Catholic Schools

A tension exists between Catholic values and market values. Assuming this, Catholic education has an added responsibility to be counter- cultural to the values held by modern society. Contemporary school leaders need to generate a new understanding of the purpose of Catholic schools in the light of challenging insights of contemporary theology (Morwood,1997; O'Murchu, 1997; McLaughlin, 1998; Duignan & d'Arbon, 1998). Catholic values in education should insist upon the primacy of spiritual, moral and ethical understandings of the good life and society (Grace, 1996). It is understandable, then, for the Catholic church to be involved in education because she is able to present the person of Jesus Christ, as a model for the fulfilment of the human person (The Catholic School,1977). " Christ is the foundation of the whole educational enterprise in a Catholic school" (Congregation for Catholic Education,1977).

> In the Catholic school, everyone should be aware of the living presence of Jesus the 'Master' who, today as always, is with us in our journey through life as the one genuine 'Teacher', the perfect Man (sic) in whom all human values find their fullest perfection (The Religious Dimension of Education, 1988, par.25).

Thus the existence of Catholic schools has legitimacy because it is an expression of what the Church believes is its own mission: the evangelisation of the people

(McLaughlin et Al,1998).

> Education is, in a very special way, the concern of the Church, not only because
> the church must be recognised as a human society capable of imparting
> education, but especially it has the duty of proclaiming the way of salvation to
> all men (sic), of revealing the life of Christ to those who believe, and of assisting
> them with unremitting care so that they may attain to the fullness of that life
> (Declaration on Christian Education, 1965, par.3).

More recently in *Catholic School on the threshold of the third millennium*, states

unambiguously, that "the catholic school has a 'fundamental duty to evangelise' (par.

3) and this duty may involve initiatives with people other than pupils and may extend

beyond the school" (McLaughlin,1998,p.2). Ultimately, the mission of the Catholic

school is identical to that of Jesus Christ – bring about the new reign (kingdom) of

God. " However, a case can be made that the Catholic school should be first and

foremost absorbed with the promotion of the kingdom of God" (McLaughlin 1998,

p.25). Contemporary Catholic schools need to understand what is meant by "kingdom"

in this day and age and the responsibility that such a notion carries, for the concept

"Kingdom" implies far more than the notional acceptance of dogmas or mere

adherence to ecclesial laws (Nolan,1992.). "Kingdom" needs to be expressed in terms

that are relevant to school communities and carry connotations that express it's

centrality to the purpose of the school. Although difficult to define in concrete terms

the concept would encompass an invitation through community to work for " a new

world order, marked by right relationships of justice, love, peace and liberation"

(O'Murchu,1997,p.116).

> The Kingdom that Jesus proclaimed is essentially about transformation: a new
> world order characterised by creative relationships of justice, love and peace...
> God in Jesus has irrevocably entered our history, turned its power structures
> upside down by declaring the powerless and marginalised blessed, and by
> dissolving himself into human and earthly history particularly in his death and
> resurrection. The challenge for us is to accept full responsibility for the process
> of transformation, initiated in and through Jesus, and commit ourselves to its
> unfolding by building up a world order marked by right relationships of justice,
> love and peace (O'Murchu,1992, p.118).

" Kingdom" is the central concept of Jesus' mission (Australian Catholic Bishops'
Conference, 1992) and unless this message is proclaimed and its living attempted by
those involved in Catholic schools " both within its mission and within its own
structures, Catholic education has little purpose"(Cappo,1996,p.13). The warning for
teachers and leaders of Catholic schools is that the pre modern reasons for existence,
based on unqualified acceptance of Church teachings and rules is not good enough
today. The nature of society has changed. One of the challenges such change has
brought to the Church and Catholic schools is the progression of a value system and
culture that opposes that of the Church. Contemporary society is more likely to
question the teachings and, indeed, purpose of the Church and schools. Therefore the
new message of the "Kingdom" must, like never before, be clearly relevant and
illustrated in Catholic school communities. If this does not occur the school
community risks the mantle of a "clayton's church" (Ranson,1996) that is little more
than a secular school with a Catholic veneer.

The primary purpose, then, of the modern Catholic school is:

> To generate a challenging educational environment, faithful to the Catholic
> tradition of offering a synthesis of faith and culture, which, while promoting
> integral growth, provides a catalyst for students to take the opportunity to initiate
> or continue a transforming personal relationship with Christ, that witness its
> practical expression in an active, inclusive care for others, while confronting
> contemporary injustices in economic and social structures, all of which gives
> meaning to human existence and contributes to a fuller human life (McLaughlin
> et Al,1998,p.73).

In more practical terms the Catholic school proclaims the "Kingdom" by developing
structures and an ethos that mirror transformation through the living of values that
Jesus proclaimed. This means aspiring toward right relationships within the school
community critiqued by justice, charity, peace and liberty (McLaughlin, 1998;
O'Murchu, 1992).

Whilst this may be the primary purpose of the Catholic school there are also secondary purposes. These include:

- to promote the embodiment of a view about the meaning of human

- persons and of human life;

- to aspire to holistic influence; and

- to nurture religious and moral formation.

The first such purpose means that Catholic education is based on a philosophy of life which becomes a prerequisite to interpreting the purpose of Catholic education (Collins,1991). Catholic education must to promote a sensitivity that God is imaged in each person. Therefore inviting all individuals into " a loving, personal relationship with God, and experiences that enrich their own lives, and all of humanity" (The Religious Dimension of Education in a Catholic School, 1988, par.63). Thus Catholic schools may claim that they are essentially holistic because they seek to honour and integrate all dimensions of the individual person. Such a perspective is based on the assumption that to be human is to be spiritual, an axiom Catholic schools are obliged to regularly signal to the community (Dwyer, 1993).

Secondly, religious education is central to the Catholic school curriculum. It is not considered to be an "added extra" to secular education. "The special character of the Catholic school, the underlying reasons for it, the reason why Catholic parents should prefer it, is precisely the quality of religious instruction integrated into the curriculum of the pupils" (John Paul II, 1982, par.69). Religious education within the Catholic school provides a framework to "integrate the whole of human life in the search for the Kingdom of God" (Houghton,1979,pp.15-16). Such provision asserts that the

school curriculum and consequent school community relationships aspire to provide a holistic education to each Catholic school student.

Finally, the religious and moral formation of the young represents an important expression of the Church's evangelical mandate (Paul VI, 1975,par.6-16) as well as an integrated perspective on education (McLaughlin *et al*,1998). This purpose has progressively diminished in many contemporary Catholic schools where many religious education programs have adopted an almost secular approach in that religious education has focussed more on the transmission of religious knowledge at the expense of the catechesis focus they once had (Ryan, 1997).

Catholic schools have a common purpose with the Catholic Church in bringing about the "reign of God" (McLaughlin *et al*, 1998; O'Murchu,1992). This implies the transformation of the person and society, characterised by relationships of justice, love and peace (O'Murchu,1992). Catholic schools can achieve this by the "embodiment of a relevant and coherent view about the meaning of human persons and of human life; by attempting to facilitate a holistic and integrated education acknowledging this; and by promoting religious and moral formation congruent with Kingdom values and the Catholic tradition" (McLaughlin *et al*, 1998,p.66).

If these are the purposes of the Catholic school it is necessary to investigate the nature of the schools to see if such purposes can be accommodated.

2.9   Nature Of Catholic Schools

One of the many aims of the Second Vatican Council was to reorganise the ecclesial structures of the Catholic Church (Arbuckle,1993,pp.25-29). The Council gave " the call for greater collegiality in the church" (Higgins, 1991,p.67). Secondly, the evolvement of " the definition of the church as 'the people of God" (Higgins, 1991,

p.67). This call resurrected the notion of the Church as the people. To be truly a Church of the people, community must be central to its existence. Therefore the nature of any Catholic school must highlight this expectation. "The education community, is thus called to further the objective of a school as a place of complete formation through interpersonal relations" (The Third Millennium, 1998, par.18). This idea of community as the core of Catholic schools is not a new concept. "What makes the Catholic school distinctive is its attempt to generate a community climate in the school that is permeated by the Gospel spirit of freedom and love" (Declaration on Christian Education, 1965, par.8).

More recent writings (The Catholic School, 1977; Lay Catholics in schools: Witnesses to Faith, 1982; The Religious Dimension of Education in a Catholic School, 1988), assert that the school should be a catalyst for the building of community. Furthermore, it is only in "such a community that the uniqueness of each child is able to be fully valued through the promotion of the human potential in an atmosphere of care, belonging, justice and sacramentality" (Lane, 1991,p.18). The concepts of community expressed in these documents delves further than mere social consequence but that of a theological one as well (Arthur,1996). From a theological perspective community in Catholic schools has its origins in a " Catholic understanding of the nature of humans, who are an image of the nature of God" (McLaughlin, 1998, p.16).

> Beyond human and natural bonds, already so close and so strong, there is discerned in the light of faith a new model of unity of the human race, which must ultimately inspire solidarity. This supreme model of unity, which is a reflection of the intimate life of God, one God in three Persons, is what we Christians by the word 'communion' (John Paul II, 1987, par.40).

This implies that the concept of community cannot be contained in the traditional sociological definitions of relationships such as family, neighbourhood, parish etc. (McLaughlin,1998). It acknowledges that human experience is bound up with the

quality of relationships developed throughout life (Boswell, 1996). These relationships are embroiled in certain Christian principles which include: solidarity with the oppressed, distributive justice, preferential option for the poor, democracy, power sharing and other basic human rights (Justice in the World, 1971). Therefore the acceptance of this expanded concept of the community in contemporary society demands a redistribution of material resources, measures to reconnect the poor and unemployed to provide opportunities for social interactions, and to give priority to the most vulnerable. Such a community seeks inclusion, reparation or redress (Cappo, 1996).

This just and caring community has the dignity of the individual human person as the core of its values. This ethos gives preference to the common good over individual choice. The message for Catholic schools and the Church is to .ensure that their communities' social justice principles are consistent with this.

> ...the Catholic school is particularly sensitive to the call... for a more just society. It does not stop at the courageous teaching of the demands of justice even in the face of local opposition, but tries to put these demands into practice in its own community (The Catholic School, 1977, par. 58).

In *The Third Millennium,* it is asserted that the concept of community for the Catholic school is both sociological and theological. "... this community dimension in the Catholic school is not merely a sociological category; it has a theological foundation as well" (The Catholic School on the threshold of the Third Millennium, par.18). This perspective gives a more holistic appreciation of community. "... it seems relatively obvious that the formation of human community, through shared community with Christ is a key aspect of Christianity's early existence and activity" (Bernier, 1992,p.16). Contemporary Australian society has lost the vision of community that nurtures human relationships that respect the principles protecting the dignity of the individual.

The Catholic school is thus confronted with children and young people who experience the difficulties with the present time. Pupils who shun effort, are incapable of self sacrifice, and perseverance and lack authentic models to guide them, often even in their own families. in an increasing number of instances they are not only indifferent and non-practicing but also totally lacking in religious or moral formation (The Catholic School on the threshold of the third millennium, 1998, par. 6).

Modern society is becoming increasingly more fractionalised and personally isolated and modern Church is struggling to influence communities as they have in the past. Indeed, the only experience that many students and their parents have of Church today is through their involvement with Catholic schools (McLaughlin, 1998). " The face of Christ in the school is the only face of Christ they will encounter, at least, the only encounter with Christ that makes any sense to them " (Treston, 1998, p.70). Therefore, to build communities with emphasis on right relations through the development of the person and their relationship with others and their God is a major contribution that Catholic schools can make to contemporary Australian society (McLaughlin, 1998).

2.10   Leadership in Catholic Schools

Once the purpose and nature of Catholic schools has been defined it is necessary to investigate theological perspective's of leadership that are appropriate to the contemporary Catholic school.

It has been established that the primary purpose of the Catholic school is to bring about the "reign of God" to its community members.

> This implies a working towards a transformation of person and society, characterised by relationships of justice love and peace. Catholic schools aim to bring about this transformation by providing the embodiment of a relevant and coherent view about the meaning of human persons and of human life; by attempting to facilitate a holistic and integrated education acknowledging this; and by promoting religious and moral formation congruent with Kingdom values and the Catholic tradition (McLaughlin et Al, 1998,p.66)

The nature of Catholic schools is different from that of other educational institutions because of it's emphasis on community. Probably the most fundamental change of

orientation that the Vatican Council gifted to the Catholic school was the new way a Catholic school should be portrayed (McBrien,1991). No longer was it appropriate to consider the Catholic school as an institution but primarily a community (The Religious Dimension of Education in a Catholic School, 1988,par.31).   However one of the challenges of the modern Catholic school is to nurture communities that reflect "Kingdom" values amongst members who are not "churched" because of the increasing number of Catholic school community members who will only experience any sense of church through the school (Treston,1998; McLaughlin, 1998).

Therefore Catholic school organisations need to develop leadership structures that promote and reflect these values within community. The concept of community, whether in a theological or sociological sense, relies on the existence of interrelationships. To encourage this, any form of communal leadership structure must be collaborative. The notion of transformational leadership best suits an organisation that aspires to community and the attainment of Kingdom values.

> ... a genuine community (it is) bent on imparting, over and above an academic education, all the help it can to its members to adopt a Christian way of life. For the Catholic school mutual respect means service to the person of Christ. A policy of working for the common good is undertaken seriously as working for the building up of the Kingdom of God (The Catholic School, 1977,par.60).

Transformational leaders acknowledge their role as servants to the community and are, therefore, willing to accept and empower individual members for their own and the community's betterment. Such leaders see leadership as a shared experience and are not afraid to allow opportunity for other community members to engage in leadership roles.

> ...the leader exists only because of the relationship with followers and that this relationship allows followers to assume leadership, and leaders in turn, to become followers. Leaders, in short, create other leaders, and it is in this fashion that leadership becomes a shared and communal process (Foster, 1989, p.57).

2.10.1   *Leadership as Service*

Just as the communal dimension of leadership acknowledges the transforming nature of its identity, it also urges the acceptance of a principle of service as a logical development of that identity (McBrien, 1991). Therefore service should be " the basis for genuine and authentic leadership in Catholic schools" (Edwards, 1987,p.97). The Second Vatican Council called on the Church and it's organisations to look at authority exercised through subsidiarily and co- responsibility. Catholic theology implies that Catholic school leadership ultimately derives its inspiration from the model of Jesus (Lk,22:7) who lived among his people as the one who serves (Lay Catholics in Schools,1983, par.21). Jesus taught the lesson of service and humility in both word and action. The disciples were called to have this same servant mind and attitude. For those who would follow Jesus and be great in his community, there was to be no status and prestige but rather an altruistic littleness, that served others. Jesus was a servant to all to the point of death (Mk. 10:42-45). It was not the great and powerful who would be first in the kingdom of heaven but rather the weak and powerless (Mt 18:1-5; 19:30).

Jesus forbade dominating leadership and "encouraged his diakonia, servant leadership in the spirit of Jesus" (Edwards, 1987,p.97). Within the Gospel Jesus is at pains to stress the principle that authority/power presupposes service and sacrifice.

> Whoever wants to become great among you must be your servant (diakonas), and whoever wants to be the first amongst you must be your slave (doulos). For even the son of man did notcome to be served but to serve, and give his life as ransom for many (Mk. 10: 43-45).

In this sense of service Christian leaders do not lose sight of the fact that they are also disciples. Disciples treat themselves and community as equals. " A servant is no greater than his master" (John 15:20). To meet the needs of others means serving

them. The disciples did not appear amongst the people as rulers: they appeared, like Jesus, as ordinary men.

Jesus recognised the dominating leadership amongst the pagans and forbid it in his own community.

> You know that among the gentiles those they call their rulers lord it over them, and their great men make their authority felt. Among you this not to happen. No, anyone wants to become great among you must be your servant and anyone who wants to be first you must be slave to all. For the Son of Man himself did not come to be served but to serve... (Mk 10: 42-45).

Jesus chose a transforming style of leadership so that he could work with the people, see their needs and help them with their vision of the reign of God.

> The servant leader is the servant first. It began with the natural feeling that one wants to serve, to serve first. Then the conscious choice brings one to aspire to lead. That person is sharply different from one who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions – the difference manifests itself in the care taken by the servant just to make the other person's highest priority needs are served. The best test and difficult to administer is, Do those served grow as persons? Do they, while being served, become healthier, wiser, freer, more autonomous, more like themselves to become servants? And what is the effect on the least privileged in society; will they benefit, or at least not be further deprived. (Greenleaf, 1977,pp.13-14).

The Church was founded on community and equality and the Second Vatican Council affirmed this for the modern church and it's organisations. To recreate this, Catholic school leadership must serve and empower the people that make them. Jesus' transforming style of leadership was and still is the way to ensure it happens.

2.10.2   Leadership as Empowering

Intrinsically related to the concept of service is the notion of empowerment. (Burns, 1978). People have a need for meaning or vision: transforming leadership can respond to this need. Inspired by this leadership and the common vision people are empowered to become more active themselves. The whole ministry of Jesus was empowering

leadership. The formation of the disciples and how they lived in community and "lived in harmony with one another " (Romans 15:7) was a good example of this. Also when Jesus preached the Kingdom of God in parables, his was a style to open himself amongst the followers and be conscious of them, not a person who overpowered them. " Jesus never overpowers his hearers, but gives people a chance to see life anew and freely open themselves to the Reign of God" (Edwards, 1987,p.106).

Transformational leaders are aware of the need to listen to their followers and both collectively and individually encourage the exercise of authority. The community relationship is one in which all accept each other as equals, communicate openly and assume joint responsibilities.

> What then brethren? When you come together each one has a hymn, a lesson, a revelation, a tongue or an interpretation. Let all things be done for edification. If any speak in a tongue, let there be only two or at the most three and each in turn ..... For you can prophest one by one, so that all may learn and all be encouraged (1 Co. 14: 26-31).

Transforming leaders also see empowerment as a way to continue the vision. Empowering leaders acknowledge that their followers also need opportunity to lead and participate in decision making. Jesus empowered the disciples to the extent that he told them to continue his work speaking for him.

> In contrast, the transforming leader.... Aims to develop these processes that encourage the responsible exercise of authority, both individually and collectively, so that people become generative of ideas and the agents of their own growth and that of the group (Arbuckle,1993, p.106).

Empowering leaders recognise the talents of others and allow them to be used, if necessary, in a leadership role for the good of the community. They are not threatened by these talents. " Since they are community workers, they and their talents are invited to participate fully in the work of the community for the good of the community and not for the aggrandisement of the leader" (McLaughlin, 1997,p.23).

The empowering characteristic of leadership was most obvious in the Pauline letters for example "For Paul, leadership is in the exercise of individual power to strengthen the power of the community. This is characterised by mutuality and reciprocity" (Edwards,1987, p.105), and "encourage one another and build one another up just as you are doing" (1Th 5:11).(See also Rm12:10;Rm 12:16; Rm 15:7; Rm 15:14; Rm 16:16; Co 11:33; Co 12:25;Ga 5:13;Ga 6:2; Th 5:13; 1 Th 5:15). The empowering leadership characteristic is very appropriate for Catholic schools. Those who minister in Catholic schools should promote a 'community climate' and work in partnership with one another (McLaughlin, 1997). " Indeed the more the members of the educational community develop a real willingness to collaborate among themselves, the more fruitful their work will be" (The Religious Dimension of Education in a Catholic School, 1988, par. 39). Therefore it is appropriate that the leadership structures of catholic schools include " collaboration, principals of participation, co-responsibility and shared decision making based on principles of subsidiarity " (The Catholic School, 1977, par. 70).

2.11 Conclusion

To assess the most appropriate leadership structure in Catholic schools today necessitated a review of the literature from three perspective's, namely:

1) Educational and organisational perspective's of leadership;

2) Theological perspective's of leadership; and

3) Collaborative leadership through Transformational and Instructional models

This review identified the changing theories relating to leadership in education. As the role of schools and education in general is continually changing, it is clear that traditional organisational structures that rely upon administrative and managerial modes of leadership within schools are outdated. Contemporary schools need to adjust to flatter leadership models that encourage collaborative decision making. The best way to accomplish this is to adopt transformational leadership.

> As a result, it is proposed that the leadership in Catholic Schools should be communal, transformative, and serving. It is communal because the power of leadership ultimately resides in and is given to the leader, from the community. It is transformational since the organisational community is ever prepared to critique its action against the original authentic vision which vivifies the
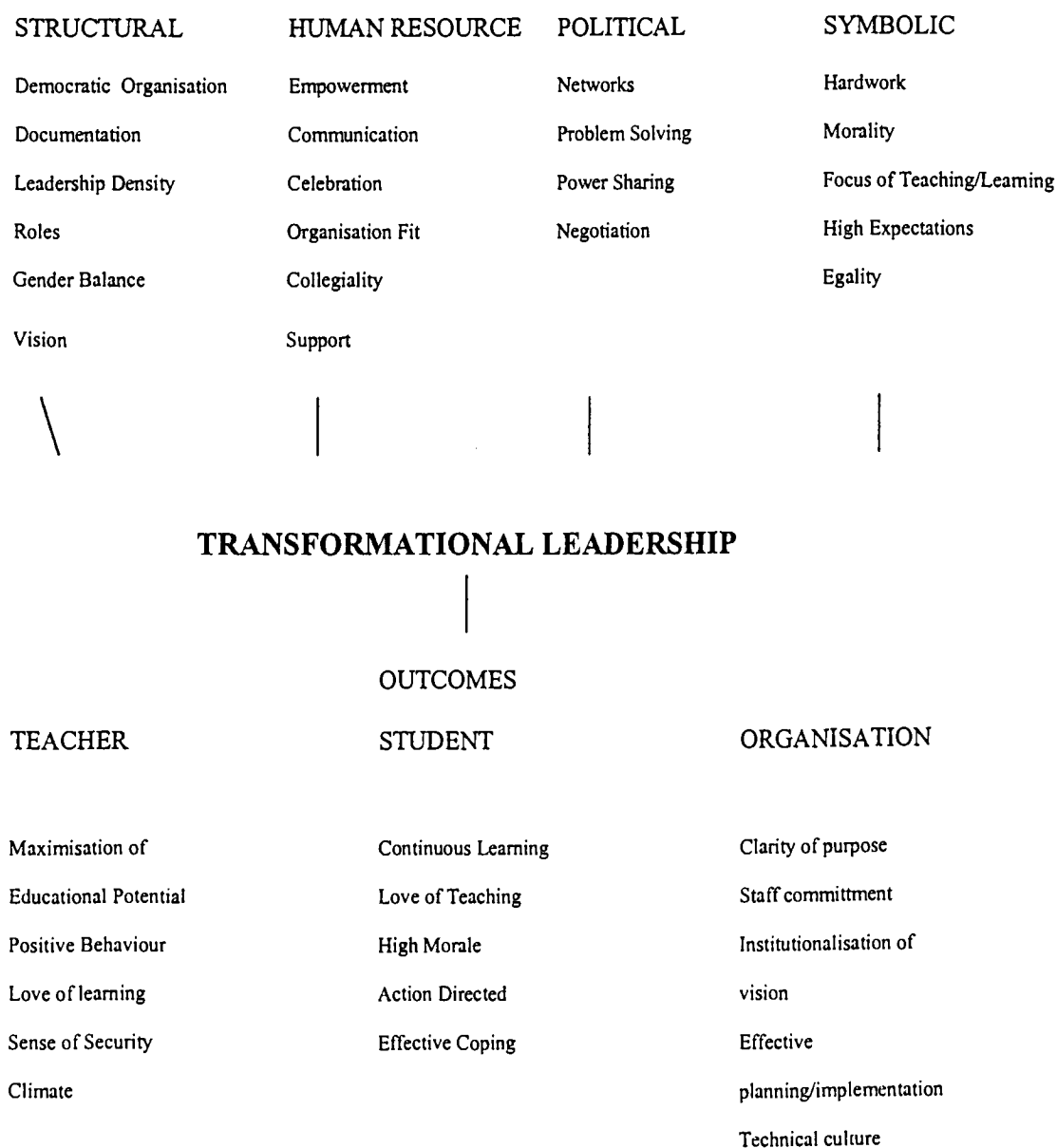
community. It is serving because the growth of the community members and indeed society is the object of leadership (McLaughlin,1997,p.25).

Transformational leadership encompasses collaborative structures through shared vision, empowerment and the building of community. Telford (1996) has developed a four part framework that provides a practical and operational guide to the implementation of transformational leadership within collaborative structures.

Such a framework allows leadership teams to review their practices to ensure that they are meeting the needs of all community members and are truly collaborative.

Additionally, this framework incorporates instructional (curriculum) leadership so that the core business of schools, teaching and learning, is not neglected.

Diagram 2.2: Hypothesised causal map of leadership and school outcomes

STRUCTURAL	HUMAN RESOURCE	POLITICAL	SYMBOLIC
Democratic Organisation	Empowerment	Networks	Hardwork
Documentation	Communication	Problem Solving	Morality
Leadership Density	Celebration	Power Sharing	Focus of Teaching/Learning
Roles	Organisation Fit	Negotiation	High Expectations
Gender Balance	Collegiality		Egality
Vision	Support		

TRANSFORMATIONAL LEADERSHIP

OUTCOMES

TEACHER	STUDENT	ORGANISATION
Maximisation of	Continuous Learning	Clarity of purpose
Educational Potential	Love of Teaching	Staff committment
Positive Behaviour	High Morale	Institutionalisation of
Love of learning	Action Directed	vision
Sense of Security	Effective Coping	Effective
Climate		planning/implementation
		Technical culture

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All schools need to review and justify their leadership structures in today's educational climate. However Catholic schools have a further commitment to the holistic education of their communities, therefore the leadership structures of the schools must also reflect the Church teachings and values. To ensure this, contemporary Catholic schools need to reevaluate their purpose and nature. The Second Vatican Council clearly directed Church organisations to renew and become more collaborative in their decision making. Jesus and his disciples showed this form of leadership to us, through the Scriptures. Their transforming style of leadership was through service and the empowerment of individual members of community.

The message for Catholic schools, therefore, is to develop leadership teams that practice collaborative decision making through transformational leadership models.

CHAPTER 3

RESEARCH DESIGN

3.1   Introduction

The purpose of this study is to explore the model of collaborative leadership within the Edmund Rice community at Ignatius Park College. In order to achieve this, the study will address the following:

- The community understanding of collaborative leadership

- The leadership structures that are operating at present

- The changes in educational leadership styles brought about by the introduction of the current structures

- The community reaction to the present model.

At the onset of this study it was important to establish a method of research that would best accommodate this purpose. The study was designed to enable the researcher to investigate the concept of collaborative leadership and how it is understood by the college community and whether the present leadership structure reflects both the literatures' and community's perspective of this. Therefore the research project has been designed using what is considered to be the most appropriate methodological framework namely a case study. It is anticipated that the information gleaned from this research will assist further education and renewal in this area.

3.2 Research Orientation

Educational research has undergone many significant changes in contemporary years (Candy, 1989; Jacob, 1988;Guba & Lincoln, 1994). This change has not only affected what is, in fact, being researched but also the method of research. There has been a paradigm shift from quantitative research to that of qualitative (Candy 1989; Guba & Lincoln, 1994). It was initially thought that any means of research, including educational, had to be based on scientific methods (Sechrest, 1992; Guba & Lincoln 1994). In essence something could not be proven unless it was accompanied with quantitative data. "Quantitative research is the dominant methodology in educational research. It is more widely published, taught, accepted, and rewarded in educational research circles than any other approach" (Rist, 1977,p.42.) Such an empirical perspective encourages the formation of law-like generalisations that only account for particular variables (Jacob, 1988); " a prior hypotheses, most usefully stated as mathematical (quantitative) propositions or propositions that can be easily converted into precise mathematical formulas expressing functional relationships" (Guba & Lincoln, 1994,p.106.). The social implications on research were not considered to be valid information under quantitative methodology, therefore little weight was placed on their significance. More common contemporary educational research methodology includes positivism, interpretation and critical approach.

3.3 Positivism

This was one of the early forms of new research methodology. "Positivism is not a systematically formulated doctrine, but rather a general philosophical outlook which stresses the power of 'positive' knowledge to solve major practical problems" (Candy, 1989,p.2). There are many forms of positivism including: (1) the belief that theory is universal and that law-like generalisations are not bound to specific contexts or

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circumstances; (2) the commitment to an objective or dispassionate pursuit of 'scientific proof'; (3) a belief in determinism, or an assumption that events have causes which are distinct and analytically separable from them; (4) the view that variables can be identified and defined and that knowledge can be formalised; and (5) a conviction that relationships between and among variables can be expressed in mathematical precise ways in the development and testing of theoretical propositions (Candy,1989.).

Under a positivist approach, a scientific method flows from a set of assumptions. This includes the specification of hypotheses at the start of the research, the attempt to remain objective and detached from the area of study, the search for invariant causal relationships and the attempt to reduce findings to quantified forms (Candy, 1989). In essence the positivist view of research was:

- Science is a way to learn the truth

- Science is deterministic

- Science is mechanistic

- Science uses methods

They believe science is empirical in that it only deals with what we can see and measure. The best way to learn the truth is to experiment.

Despite the dominance of positivism in educational research, it has become increasingly apparent that " no one methodology can answer all questions and provide all insights on all issues" (Rist, 1977,p.42). Almost all research methodology had been restricted with the values associated with empirical models (Jennings, 1985). There was clearly a need for other less empirical methods of research.

3.4   Interpretative Approaches

Researchers who adhere to an interpretative approach reject the belief that general laws govern human behaviour. They argue that the social world can only be understood from the standpoint of the individuals concerned (Candy, 1989).

> ...[human] actions cannot be observed in the same way as natural objects. They can only be interpreted by reference to the actor's motives, intentions or purposes in performing the action. To identify these motives and intentions correctly is to grasp the 'subjective meaning' the action has to the actor (Carr & Kemmis, 1983,p.88).

Human interactions, according to interpretative theorists, are not governed by inviolable laws so much as agreed rules consensually validated by people (Candy, 1989).

> At one layer, the purpose of a symbolic and an empirical analytical (or positivistic) science is the same: to develop theories about social affairs. The notion of theory, however, shifts from a search for law-like regularities about the nature of social behaviour to the identification of social rules that underlie and govern the use of social 'facts' (Popkewitz,1984,p.41)

Interpretative theorists centre their work around the notion of intersubjectivity. "Intersubjectivity refers to the consensual norms which define what is real or valid in any social situation: motives are the events or circumstances which cause other events or circumstances: reasons are the as-yet-unfulfilled expectations which influence behaviour prospectively" (Candy, 1989).

Assumptions commonly shared by interpretive theorists include: (1) the belief that any event or action is explicable in terms of multiple interacting factors; (2) an acceptance of the extreme difficulty in attaining complete objectivity, especially in observing human subjects who construe, or make sense of, events based on their individual systems of meaning; (3) the view that the aim of the inquiry is to develop an understanding of individual cases, rather than universal laws or generalisations; (4) the

assumption that the world is made up of tangible and intangible multifaceted realities, and that these are best studies as a unified whole, rather than being fragmented into dependent and interdependent variables; and (5) a recognition that inquiry is always value laden, and that such values inevitably influence the framing, bounding and focussing of research problems (Candy,1989).

The interpretative paradigm has given rise to specific qualitative approaches including phenomenology, ethnomethodology, and symbolic interactionism. Other forms of methodology such as fieldwork, case-study and participant observation also has some basis through interpretative approaches (Jennings, 1986).

3.5   Critical Approaches

One criticism of interpretative approach is that the approaches to social research do not go far enough (Candy, 1989). " Like the empirical sciences, the interpretive tradition seeks objectivity and value- free inquiry into the human realm of intersubjective meaning, and in doing so many interpretive studies are covert forms of positivism" (Jennings, 1985,p.5). Those that favour critical approaches argue that, by emphasising the subjective meaning of social action, interpretative researchers often neglect the relationships between individual's interpretations and actions and external factors; ignoring the fact that social reality is both shaped by, and shapes, the interpretations and perceptions of the individuals (Candy, 1989).

Critical researchers believe that research can look beyond the perceptions which individuals have, to the factors that affect and influence these perceptions (Cohen and Manion, 1985). An important factor in this belief is the power of others to impose their view of reality upon others. Whereas interpretative approaches may be inclined towards revealing misconceptions and confusion, while leaving situations unchanged,

"the function of critical theory is to understand the relations among value, interest, and action and, to change the world, not to describe it" (Popkewitz, 1984, p.45).

Critical researchers assent to some or all of the following assumptions: (1) much human action is outside the conscious control of personal agency, and is embedded in social conditions beyond the consciousness of the actors involved; (2) any interpretative explanation makes sense against a background of social rules, practices and beliefs; (3) unless research is restricted to merely recording actors interpretations and understandings, it inevitably involves the reformulation or 'resymbolising' of events which is an act of construction rather than discovery; (4) researchers take advantage of expert knowledge that potentially sets them apart from subjects being researched and which gives them access to a specialised language of interpretation not accessible to people being studied; and (5) intentional agency may be frustrated by social rules, by constitutive meanings of social order and by the culture of the past. (Candy 1989).

The critical approach seeks to identify and criticise disjunctions and contradictions in people's life experience (Popkewitz, 1984). It focuses on critical self-reflection, coupled with action for change. Critical approaches have become identified with sociological perspective's in research, and in many respects allow an approach that goes beyond those allowed through interpretative approaches (Candy, 1989).

3.6   Qualitative Research

Until around the 1970's educational research had drawn primarily from psychological traditions that operate within quantitative positivistic approaches (Jacob, 1988;Tam 1993). However since then educational researchers have looked to disciplines outside of psychology. As a result alternative approaches such as the interpretative and critical

methods were devised. It has been argued that the new approach, qualitative research, can take place in many different forms. "Generally, qualitative research is seen as free from predetermined theories and questions, with questions and theories emerging after data collection rather than being posed before the study begins" (Bogdan & Biklen, 1982;Lincoln & Guba, 1985;Patton, 1980;Rist, 1977;Smith, 1983;Wilson, 1977). This form of research has been characterised by conducting research in a natural setting (Bogdan & Biklen, 1982; Lincoln & Guba, 1985; Patton, 1980;Wilson, 1977), as assuming the importance of understanding participants' perspective's (Boglan & Biklen, 1982; Guba & Lincoln, 1985; Magoon, 1977; Patton, 1980;Rist, 1977;Wilson, 1977), and as assuming that it is important for researches to subjectively and empathically know the perspective's of the participants (Lincoln & Guba, 1985;Patton,1980;Rist,1977;Smith, 1983;Wilson; 1977).

In the case of this project the purpose is to investigate the concept of collaborative leadership and the college community's knowledge and attitude to such a concept. Such investigation does not seek to change the current leadership structure but find out about the community's perception of it. Therefore it will not require any formulation of action plans to impose any changes. The methodology deemed most appropriate to achieve this is through the interpretative approach of case study.

3.7   Case Study

A case study is a detailed examination of a single subject, group or phenomenon, which provides insight into a particular research concern (Burns, 1994; Wilson, 1979; Stake, 1976). It's process is appropriate for studies in real life context especially when trying to maintain the holistic characteristics of the situation. This process is

particularly useful in an investigation to ascertain how people know and understand concepts in everyday life (Burns, 1994).

Validity and reliability are two of the most important principles of case study. Each of these needs to be addressed carefully to ensure the authenticity of the study (Smith & Heshusius, 1986). Reliability can be obtained through the use of multiple sources, whilst validity can be best established through triangulation. Such methods allow feedback of the information gathered in order to achieve the participants' recognition and confirmation of its veracity (Cronin, 1996).

Case studies also depend on sampling. To achieve the best possible picture of the research topic it would be desirable to gather information from every affected participant (Burns, 1994). This is not practical, however as the time and effort to all concerned would be prohibitive. Therefore a smaller group of the research population is selected and studied as one particular case and the results of this case are generalised across the whole research population. This selection may take place at random or according to a particular purpose in which case the researcher needs to clearly articulate the criteria for selection (Wiersma, 1991; Stainback & Stainback, 1984).

As this project sought to ascertain the community's understanding of collaborative leadership and it's presence in the current leadership structure it seemed, from the literature, that a qualitative rather than quantitative approach would be most appropriate and effective. Therefore the specific qualitative method used was case study, since it permitted information to be gathered directly from individuals in the natural environment of school.

Some criticise case studies as being too conservative in that they provide only a snapshot of a tenuous, fluid situation (Walker, 1983). However in this project an investigation of the situation was all that was required. The project was not meant to initiate sweeping changes or evaluate the leadership structures or team. The study was meant to provide the researcher with an understanding of the community perception of collaborative leadership and their view of how it is imbued in the present leadership structures. Hence a snapshot was exactly what was needed. Case study was also deemed appropriate methodology because it allowed community members an opportunity to express their opinions and concerns in their own way.

3.8   Research Methods

The process used for gathering this information was through a questionnaire initially, followed by an interview designed to clarify any confusing issues raised through the questionnaire. The questionnaire was given to all members of the teaching staff and ancillary staff as well as representative parents in the Ladies Auxiliary, Parents and Friends committee and the College education working party.

The questionnaire was completed by approximately 70% of the participants. At the completion of the questionnaire a group of seven respondents were selected to participate in a group interview. For reasons of practicality, this group was only selected from teaching and ancillary staff.

The questionnaire consisted of seven questions. The researcher attempted to word these questions in plain English so that all participants would understand what information was sought. Therefore much of the educational jargon that accompanies the concepts under investigation was omitted from the questionnaire. The interview

process basically repeated these questions but allowed the group to address some issues from the questionnaire that needed to be clarified.

3.9   Research Participants

By using the questionnaire it was possible to approach all members of the teaching staff and ancillary staff. There are currently 48 teaching staff and 16 members of the ancillary staff. It was not practical to send the questionnaire to all parents of the 632 students currently enrolled within the college community. However select groups of parents were available through the Ladies Auxiliary Committee, Parents and Friends Committee and the parent representatives on the College Education Working Party.

Therefore, a realistic range of stakeholders were used in the study. The smaller group used for the group interview was made up of five teaching staff of varying positions and teaching experience and two members of the ancillary staff of differing experience.

Confidentiality was ensured, as no names were required on the questionnaire. An ethics clearance was also obtained from the researchers employer and university approving the study.

3.10   The Researcher

The case study researcher required the ability to formulate relevant guiding questions, the skills of a good listener, the ability to be adaptive and flexible and the integrity to exclude personal bias in interpreting the evidence (Burns, 1994). In this study the researcher was also a member of the current leadership team and thus required special skills to reassure the participants and isolate the study from all other areas of his relationship with them, to maximise the chance of genuine responses as opposed to perceived desired answers. The researcher was also careful to address all members of

the teaching staff at a staff meeting to invite them to be a part of the study. This was also the case with the meetings of the previously stated parent groups. Each questionnaire was accompanied with a memo again inviting all to participate and explaining the purpose of the study. All participants were advised that their responses were voluntary and would be held in confidence.

3.11   Validity and Reliability

Qualitative research usually focuses on phenomena rather than on tabulation of frequencies of events or behaviours. Therefore the collection of reliable and viable results can be problematic (Wiersma, 1991). The application of good methodology coupled with consistency in the application of the interpretation processes and triangulation can produce valid results suitable for generalisation.

The methodology used in this study allowed participation by free choice with questionnaires returned by participants willing to give their opinion in their own words in their own time. Since case studies are focussed on circumstantial uniqueness and aim at expanding theories rather than providing statistical generalisation (Burns, 1984), the researcher developed the themes that began to emerge as a result of the questionnaires. As well as these themes being consistent across the range of participants used, they can also be applied to Catholic schools with similar leadership restructuring.

In this study, triangulation was used to enhance the accuracy and validity of the data collected (Cohen & Manion, 1989). This method involved a crosschecking of the themes emerging through the questionnaire with an interview group after the completion of the questionnaires.

3.12 Summary

This case study investigates the phenomenon of collaborative leadership and its presence in the new leadership structure current in the Ignatius Park College community. It particularly focuses on the perspective's held by the community members. Since this is the purpose, a case study was the appropriate choice of methodology of research as it allowed the participants the opportunity to voluntarily partake in the study. Furthermore it also enabled the participants to respond using their own words and in a reasonably informal way. Themes for the study were gathered from the issues that emerged as a result of the data collected from the questionnaire and subsequent interviews. The use of this methodology enhances the possibility of this study having reliable application to other schools undergoing similar leadership structure reviews.

CHAPTER 4

ANALYSIS AND PRESENTATION OF FINDINGS

4.1 Introduction

The purpose of this study is to explore a model of collaborative leadership within the Edmund Rice School community at Ignatius Park College. In order to achieve this, the study will address the following:

- The community understanding of collaborative leadership

- The structures that are operating at present

- The changes in educational leadership styles brought about by the introduction of the current structures

- The community reaction to the present model.

Three areas of literature were reviewed as a foundation for this study. They were:

1. Educational Perspective's of Leadership;

2. Theological Perspectives of Leadership; and

3. Collaborative Leadership

4.2 Design of the Research

Due to the focus of the study on the community's understanding of the concepts, the case study methodology was used and community members were given opportunity to express their opinions in the natural environment of school life. Teaching staff,

ancillary staff and parents were thus given the opportunity to contribute what they understood of collaborative leadership and to identify its commitment in the leadership structure recently implemented within Ignatius Park College.

This was effected through participation in a questionnaire by teaching staff members, ancillary staff and parents groups including the Ladies Auxiliary, College Education Working Party and Parents & Friends Committee. The questionnaire was followed by a group interview, the participants of which were selected based on a range of staff positions and experience.

This research methodology ensures validity and reliability through triangulation.

4.2.1 *Emerging Themes*

As the data was collected through medium of a questionnaire, the questions were devised to gather information regarding the respondent's understanding and views on selected matters. As each respondent's questionnaire was returned, the data was scrutinised to identify any common themes. A number of common themes emerged and these have been used as a framework for analysis. The recurrence of a number of common themes enhanced the viability and credibility of the information gathered.

4.3 Leadership within the School Community

The initial area of the study relates to the concept of leadership. The survey revealed that within the staff there was a significant range of understanding of the leadership structure and the need for it. This is hardly a startling result as the concept of leadership carries different connotations to different people and in different life contexts (Stogill, 1974; Bennis and Nannus, 1985). As expected each response was

from the respondent's perspective and depended upon the degree of involvement they have with the leadership structure.

4.3.1 *Collaborative Leadership*

If leadership within the school structure is to be truly collaborative it needs to have an increased awareness and commitment to shared goals and visioning processes (Bennis & Nannus, 1985; Simon, 1957). Such processes can only occur if the leadership team is prepared to empower school community members in decision-making. Suggestions imply that principals have to consult their staff continually, not only on day to day problems, but also on the big policy questions and challenges (Starratt, 1993, p.17). Teaching and ancillary staff responses in this area were varied. Some members felt that the new structure allowed them input into the long term direction and decisions of the school whilst others felt very much alienated in this regard. Others, again, would prefer not to have input into such matters as they believed it was "a matter of politics and for management to decide."

There was a clear majority of responses that indicated that the present leadership structure allows an opportunity to be involved in the decision-making processes. "Everyone is given an opportunity to have input into the decisions to be made." " We always have meetings where each person's opinion is listened to." It was generally considered that the structure accepts input regardless of the position held by the particular staff member. " On most issues the leadership seems to come from the bottom up."

Most staff responses identified staff meetings, particularly open forums, as the best time to voice opinions and have input into decisions. At such meetings staff raise issues of concern or change that they would like to have instigated and once the issue

is raised other staff members have opportunity to give their view on the particular issue. On some occasions decisions are made at the forum and on others the issue is further researched by a working party that reports back to staff and the leadership team at the appropriate time.

Ancillary staff responses were a little more guarded. Anecdotal evidence is that they have felt alienated from teaching staff for many years and have never really seen themselves as having any role in decision making. This was reflected in responses such as " never asked for any opinion." and " there is no forum where non teaching staff can voice their opinions." The data collected does indicate that whilst they have observed a change in attitude from the new team and that they appreciate having some input, there is scepticism as to whether it will last or if it is valued.

Many staff indicated that a "flatter" structure allows opportunity for more personal time with leadership team members. " Excellent. It allows all members of staff to approach the leadership team without hesitation or doubt." In other words there is more accessibility to leadership team members. " Team work structure with five leadership members approachable by the entire community." which allows more opportunity to "discuss proposals with leadership team members." It was thought that proposals were more fully deliberated as the larger leadership team means "less chance of bias in decision making." This structure also provides opportunity for "diversity in thinking rather than like-mindedness." Also " having a number of people in leadership enables a variety of input and ideas." The flatter structure also enables sharing of the workload and encourages "more members of staff to play an active role in school based initiatives."

One recurring observation was that the new system introduced "more chiefs" and their roles and limits in terms of decisions was still unclear. However it was generally

considered, even by those that did not like the structure, that this would improve after a "shakedown period."

The parent responses were clearly positive about the structure. They saw it as "inclusive" and "different to what we have been used to." The main strength that they saw in the structure was the open communication and clear willingness to have them involved. In terms of decision-making the respondents believed that previously decisions were merely conveyed and they had little or no input. However the current structure allows them to not only hear about leadership team concerns but also have direct input into them. All responses cited the role of the Director of Mission as the reason for this.

A small number of responses indicated that some respondents feel more alienated from the leadership team by the new structure commenting that it has simply served to distance the members of the leadership team from staff. It was observed that whilst the structure was theoretically a flatter collaborative approach, in reality it still practised hierarchical characteristics. They cited the "use of trendy slogans such as 'leadership' instead of the previously used 'administration' team" as an example of this. It was believed that the very name "leadership team" suggested a hierarchical approach that did not promote collaboration. "At least administration defined management of the daily routine rather than infer the decision making body." Furthermore some members clearly indicated that the new structure nurtured a sense of control over staff members - creating a "big brother" complex amongst staff members.They perceived that the true decision-making powers previously available to staff have been removed by the new structure. " People are not given the power to make professional decisions."

These respondents opined that the system of collaboration was at times contrived. "There seems to be a master plan running behind the scenes. This seems to be directed

by the leadership team and already set in concrete thus precluding general staff input."

One comment was to the effect that the staff generally only have input into low level decisions that were of little consequence to the "big picture" decisions. Such an atmosphere leads to a lack of ownership of decisions and disgruntled and alienated staff members which in turn, makes it very difficult for the "institutionalisation" (Telford, 1996; Yukl, 1989) of the college's vision.

If the concept of collaboration is to truly become institutionalised community members must also sense a feeling of value or empowerment.

> ... when a process makes people feel that they have a voice in matters that affect them, they will have greater commitment to the overall enterprise and will take greater responsibility for what happens to the enterprise (Sarason, 1990, p.61.)

4.4 Empowerment

Power can be understood as the interaction between the exertion of force or influence and the sharing of purpose of both the power holder and the power recipient (Foster, 1986; Burns, 1989; Chubb, 1990; Miron & Elliot, 1994). Power should not be perceived as a thing but a relationship (Burns, 1989). In this instance the relationship is between the staff and leadership team. Such a relationship must be relational and not coercive or unilateral as "unilateral power can overpower, relational power can empower" (Wagner, 1989, p.22).

> Instead of thinking of power as ' power over' we may think of power as something every person possesses: a power to be and a power to do. The most unique power each person possesses is the power to be herself or himself (Sergiovanni & Starrat, 1993, p. 56).

Again there was clear indication from most of the recipients that they had a feeling of empowerment as a result of the new structure . The reasons ranged from the weight given to their opinions, their ability to make and contribute to decisions and how valued they felt as a member within the college community. The actions and

relationship with the leadership team members has generally been very positive and professional respect and trust is evident. "My ideas or feelings on a number of issues have been listened to and on a number of occasions members of the team have expressed their satisfaction with myself and other teachers." "Very good support of initiatives."

On the other hand a small number of staff members felt that the new structure did little for empowerment of staff. In these instances power was clearly eluded to as a "thing" rather than a relationship. " Power is not shared or given to others. Keeping very tight control over underlings and wielding power as a threatening weapon to do so." In these instances the respondents feel empowered by their teaching peers but see the leadership team as too aloof. This aloofness was not only described in terms of personal relationships but also in physical/symbolic ones as well. "Dress and other symbols which only exist to emphasise the gap between levels of administration." They felt that staff input was low level and that the "big brother" approach made it difficult if not impossible to nurture pastoral care within the staff and general college community. "A personal, caring approach is lacking. An atmosphere of 'big brother' I feel is evident."

Low level staff input does not allow staff members to be a part of the visioning process and makes members feel devalued and manipulated. "I feel that I have been devalued as a professional and a person. My experience and expertise has counted for nought in decision making."

The majority of the responses from the ancillary staff indicate that they have sensed a change of attitude to their roles within the college community and that this makes them feel more valued and accepted by all staff. However, some members retain a

feeling of doubt as to their role acceptance within the college community. "I feel a valued member only when it suits certain members of the community at I.P.C."

Parents feel much more comfortable in dealing with the school staff and leadership team. They feel that they can express an opinion and believe that it will be taken into account in decision - making. "Parents are encouraged to become active members of the school and are invited to discuss any issues or problems, whether large or small. We are allowed access to decision - making." It was also believed that the structure encompassed all aspects of school life hence parents knew who to approach in regard to different problems or concerns. Parents see this as a more "personal approach" which imbues a sense of "being valued as a worthwhile member of the school community."

4.5   Curriculum/ Instructional Leadership

As schools consider teaching and learning their core business, the instructional (curriculum) leader should pursue the knowledge and ability necessary to manage organisational structures and to change and innovate these structures to better support teaching and learning (Dimmick, 1995; Duke, 1987; Sergiovanni, 1987). This does not mean that only members of the leadership team must undertake this task, but rather, recognises that there are other members of staff that can make valuable contributions through their experience and knowledge in certain curriculum areas.

The current leadership team at the college has been innovative in this area. One of the most common changes observed by both teaching and ancillary staff is the diversity of leadership offered under the new structure which has allowed a more focussed approach to some areas that had previously been overshadowed. Being a Catholic

school the notion of pastoral care is central to our existence. Some respondents observed that the balance between pastoral and studies was, at times, lost causing a "relaxing" of teaching standards and expectations. The pastoral coordinators have a great deal of influence in the decisions of the college, whether pastoral or studies.

Under the present structure, subject coordinators have felt more empowered and more involved in the curriculum decisions made within the college. This has allowed them to initiate renewal where they see fit. Such renewal has also allowed opportunity for all staff to undertake professional development activities. Updated professional development will improve the teaching and learning environment offered at the college. Staff and parents welcomed this opportunity because it enhanced a better more updated curriculum for the students.

Criticism of curriculum leadership centred around three concerns. Firstly, some respondents felt that subject coordinators required more input into long-term curriculum issues and other decisions that may affect their department areas. It was felt that there was a lack of communication between the leadership team and subject coordinators in this regard. Secondly, professional development was available to only a few on staff as opposed to all members. There was also concern as to who decided what development was most appropriate and who undertake the task. Finally, the comment was made that professional development was hindered too much by financial concern. It was suggested that budgets in other areas of the school be cut so that the commitment to quality teaching and learning is given priority.

4.6   Changes under New Structure

Almost all of the respondents recognised that the new leadership structure has brought some changes to the college. The most obvious change included an increased number of people within the leadership team providing advantages such as a broader insight into initiatives, greater accessibility to team members by staff and wider and more focussed coverage of community issues. However, some concern was expressed as to whether this was indeed a "new" structure or simply an elaboration of the old.

The new structure allows the college to meet the changing demands placed on schools (Leithwood, 1992; Telford, 1996). These demands challenge the very nature of schools (Sergiovanni & Starrat, 1993; McGuiness, 1992; McLaughlin, 1998; Starrat, 1993; Telford, 1996). A single person can no longer competently expect to lead a school. Many of the respondents noted that the change in structure was an attempt to keep up with the changing notion of the school. They saw the diversity offered by the structure as the greatest strength brought about by the change. The structure ensures a more holistic approach within the community.

The parent's perspective was mainly based around the accessibility of the leadership team. They reflected that broadening the structure gave a more genuine personal and welcoming approach to all community matters. Concerns that were once "prioritised by the principal" now have equal weighting because of the wider focus. This has allowed them to feel more involved with their child's secondary education and have input into areas they see of concern.

However, the downside of having so many members in the leadership team is that there is the risk of confusion. Some respondents, whilst recognising a need for diversity, questioned the need for so many in the leadership team. A concern

expressed was that all of members have initiated changes in their own particular portfolios and whilst, individually this may not have amounted to much, overall it has resulted in too much change. More leadership team members can also bring about confusion in the decision-making processes. Some have observed that it is difficult to know whom to approach for information or decisions in particular facets of college life. Furthermore team decisions can be bureaucratic and drawn out. However, it was generally recognised by all that this situation would/should improve with time.

Increased stake in decision-making processes has also wrought an increase in demands on staff time. Many respondents recognised that since the introduction of the new team structure there has been an increase in the number of surveys distributed and meetings held. However most accept this as necessary if true collaboration is to take place. Such a system encourages greater staff involvement and ownership of decisions. There is a need for flatter structures that allow potential for the utilisation of the problem solving powers of the staff as well as leaders (Shedd & Bacarach, 1991; Sarasons, 1990; Rowan, 1990).The present leadership structure provides for this.

4.7   Ways to Become More Collaborative

Respondents were also asked to identify ways in which leadership can become more collaborative with the Ignatius Park community. The following suggestions were most favoured by the respondents.

4.7.1 Communication

The first was to continue to value communication between all members of the community and the leadership team. The team is to be reminded that communication is "a two way street". Opportunity should continue and improve for staff members to access team members to offer opinions and information. The staff meeting procedures

appear to aid in this matter, however more valued follow up needs to be made regarding some issues raised at open forums. As the structure progresses symbolic actions need to increase. There should be more "celebration" of achievements and recognition of work done.

From the parent's perspective, communication has improved with the new structure but there is a need for this to be ongoing. Many parents feel alienated from high schools. The school newsletter is often the only communication they have with the school. It is recommended that this be updated with more information from staff included. Parents also need a clearer indication of the role of each team member and how they can be beneficial to each other. They would also like to think that all staff (including leadership team) would be open and friendly in their discussions with parents. They would also hope that staff would listen to and value their opinions.

Apart from limited involvement with some subject areas (eg. computer classes and support-a-reader) parent involvement around the school mainly revolves around membership of committees such as the P & F, Ladies Auxiliary and Education Working Party. These committees desire to have more input into the overall direction of the school. They also have little contact with each other. A process needs to be developed to allow more coordination between the groups. Many of the respondents suggested that a school board should be formulated. Therefore allowing a parent group some input into college vision and policies.

4.7.2 Leadership Team Meetings and Feedback

Many of the respondents indicated that leadership team meetings appeared too secretive. Whilst staff were aware when they were held and could contribute if they wished, it was felt that more could be done. It was suggested that staff be given a copy

of the agenda of the meetings (confidential items excluded) and receive some form of feedback through minutes of the meeting or report at staff meetings.

Alternatively, a staff member be elected and attend all meetings on behalf of the staff. Such a person could put forward submissions/proposals personally rather than in writing so that all of the issues could be covered in full. Some parents further commented on the possibility of holding an occasional meeting during the evening so that parent representatives could also attend.

Whilst the current system of feedback was generally accepted as suitable. It was also noted that in some areas it could improve. A larger leadership team can become cumbersome and bureaucratic if swift and appropriate feedback is not forthcoming. In some instances staff and parents are nor sure which member to contact with a particular concern. Therefore, they have to rely on that particular person to relay the information or contact the appropriate member of the leadership team. Apart from the bureaucracy involved it also caused problems in obtaining feedback that is both suitable or within reasonable time frames.

It was also observed by some that, whilst the leadership team invited submissions for their meetings, the feedback from these sometimes appeared to be defensive. They would prefer to put forward submissions to one member and be able to do it in person rather than writing.

4.7.3 Decision Making Processes

Generally, the staff were content with their level of input for decisions. However the model of decision-making adopted at the beginning of the year was not articulated clearly enough and has caused some concern within the staff. This model needs to be further discussed and reinforced on a continual basis so that it is understood and

followed. It was felt that a flatter structure would naturally invite such problems. However, if members of the leadership team continually evaluate their role and reinforce this with the staff this will become better with time. It is vital that staff and parents are a part of the role evaluation.

Also the leadership team needs to recognise that, at times, certain staff members may be key stakeholders in particular decisions and empower them in this regard.

4.8 Leadership Team Roles

The more traditional roles that include daily administration and curriculum are quite clear to the respondents. However the structure has introduced two new positions, Director of Mission and Assistant Principal Pastoral. They have caused some confusion. Respondents from all community groups felt that these particular roles, as well as the others, needs to be more clearly defined. This will also help in respect of the problems it creates with bureaucracy and decision-making.

It was noted, however, that these roles will become more defined over time. Therefore there is a responsibility to ensure that the roles are continually evaluated and articulated. Staff and parents indicated a desire to be a part of this process.

The parent body, particularly, welcomed the Director of Mission role as it demonstrated a clear commitment to them and their value to the college community. There was some concern that this position, being new, would not carry the status of the others. Therefore it's evaluation and direction was of particular concern. The concept was new to traditional school structures, thus requiring a more lateral view to the value of the role to the community. It was perceived that there needs to be some

encouragement of this lateral approach so that the position is understood and valued by all within the community.

4.9 Conclusion

The themes that have emerged from this study provide an insightful understanding of the college community's perspective of collaborative leadership and how it is currently modelled in the new leadership structures. Generally, the responses perceived the structure not only to model collaboration but also attempt to "walk the talk".

However, there were also some concerns perceived by respondents as well. In recognising this it was suggested that leadership concentrate efforts to enhance communication channels; enable more community participation in leadership meetings; empower staff more in decision-making processes; and clarify leadership roles to the community.

As this model is new and "radical" to the school it is also recognised that much of this will evolve in time as all community members and leadership team members adjust to the new structure.

CHAPTER 5

REVIEW AND CONCLUSIONS

5.1   Purpose of The Research

The purpose of this study is to explore a model of collaborative leadership within the Edmund Rice community school at Ignatius Park College. In order to achieve this, the study will address the following:

- The community understanding of collaborative leadership

- The structures that are operating at present

- The changes in educational leadership styles brought about by the introduction of the current structures

- The community reaction to the present model.

Three main areas of the literature were analysed to lay the foundations for the study:

- Educational Perspectives of Leadership

- Theological Perspectives of Leadership

- Collaborative Leadership

5.2   Design of the Research

As the study focussed on the college community's understanding of the abovementioned concepts, a qualitative interpretative approach to research was deemed the most appropriate. In this instance the case study methodology was used therefore allowing community members opportunity to express their opinions in the natural environment of school life. Teaching staff, ancillary staff and parents were thus given the opportunity to offer their understanding of the leadership structures

recently implemented within Ignatius Park College, through participation in a questionnaire, followed by a group interview. The participants involved in the latter were invited based on their staff position and experience. This research methodology ensures validity and reliability through triangulation.

All participants were invited to answer the questions with open and honest responses with an undertaking by the researcher that their responses would be kept confidential. The participants were not required to disclose their name on the questionnaire. Consequently it can be expected that the design of the research achieved its purpose.

5.3   Research Issues Addressed

The notion of education and the expectations that accompany this has changed quite significantly in recent years (Leithwood, 1992; Telford, 1996). There does not seem to be any evidence indicating that change will not continue. Therefore as a parallel, educational institutions must respond to the constant change (McGuiness, 1992; Leithwood, 1992) and the most significant and effective adjustment an educational institution can make to ensure that it keeps pace with change is to its leadership structures. This change must be more than simple adherence to administration or bureaucratic trend setting but must reflect the purpose and nature of the institution itself.

In Catholic schools, leadership structures must be transformed to encourage a more consensual and collaborative approach (Shedd & Bacharach, 1991). The literature indicates that transformational leadership is the best and most appropriate form of collaborative leadership for Catholic schools. Successful transforming leaders ensure that they build communities that share vision and empower all members thereby

increasing awareness and commitment to shared goals and visioning processes (Bennis & Nannus, 1985).

That this can be achieved as the result of an appropriate leadership structure was evidenced by the results of the research/case study. Generally, the respondents felt that they had a good working relationship with the leadership team members and they believed that their opinions were valued and heard by the team. Such an observation is consistent with the notion that power should be seen as a relationship rather than a thing (Burns, 1989). This relationship exerts influence between parties for the sharing of some purpose(Foster, 1986; Burns, 1989; Chubb, 1990; Miron & Elliot, 1994). Most respondents observed that the relationship between them and the leadership team was such that it allowed them to become more involved with the decision-making processes of the College. Again, this response is consistent with a transforming and collaborative community, as collaborative models " acknowledge and value the interdependence of the individual and the group in a school and effectively harness that balance of relationships so that the individual and the group are inherently and simultaneously valued" (Fullan & Hargreaves, 1991).

The fact that many of the respondents feel comfortable with the leadership team and appreciate their accessibility encourages the notion of community. Transformational leaders can identify with the followers, understand their problems and build such a relationship with them that the followers are inspired to higher achievements (Ristau, 1991). Such actions also transform schools from institutions to communities.

A transforming community promotes shared purpose and trust in one another. Such a community is appropriate to Catholic schools because Catholic traditions focus more on community than the individual.

The literature recognises Telford's (1996) four-part framework as a guide to ensure leadership models were truly collaborative. It is didactic to cross check the responses against this framework to assess whether the present leadership structure is collaborative in approach. The four frames included:

The Structural frame.

Leaders need to focus on structural arrangements if they are to transform their school into a successful institution. Structures in schools provide the means by which decisions are made and implemented; where goals are set, where planning is designed and carried, where job descriptions are clarified, where roles are identified and responsibilities are allocated (Telford, 1996).

Most respondents felt that the structures currently in place moulded a community that encouraged shared decision making and planning. The broadening of structures also allows for a wider focus of attention on a variety of community issues.

The Human Resource frame.

Schools are social organisations encompassing human needs, wants and claims (Argyris, 1984; Owens, 1991). Relationships are built as a result of the constant interplay and these can either empower or alienate staff from the communal purpose of the college. Most respondents suggested that these relationships are valued and enhanced as a result of the new model. They opined that the flatter structure has allowed a more equitable approach to relationships with the leadership team which has promoted a sharing of the workload and an increased focus on broader school issues.

The Political frame

As power is a relationship rather than a "thing" (Burns, 1989) some relationships can be political and this can be inevitable in a large community oriented organisation. The respondents noted that a flatter organisation allowed for a more lateral approach to decision-making and dispelled the notion of bias that may be based on politics. That is not to say that politics within an organisation is a negative thing but team performance is more likely to ensure that it does not over-ride the decision-making processes.

The Symbolic frame

The leadership structure needs to promote values and beliefs that the community wishes to be central to their spiritual and educational cultures. In essence such values and beliefs must be "institutionalised" within the community (Yukl, 1989). These are reinforced through school rituals, ceremonies etc. The new leadership structure has made changed in this area in terms of curriculum leadership and pastoral matters. Probably the most significant change, however, has been brought about by the introduction of a Director of Mission. This role ensures that the vision and charism of Edmund Rice permeates throughout all activities and decisions undertaken by the college community.

The literature indicates that from an educational perspective Catholic schools need to be transforming communities that nurture holistic education. This gives the added responsibility of respecting each individual as a person as well as someone to teach. As the core business of schools is teaching and learning, the holistic approach can sometimes be lost in statistics and reports. Alternatively, schools may also become pastoral communities that may lose sight of their educational (academic) goals. A flatter leadership structure that clearly accounts for both of these areas attempts to

keep them in balance. Many responses noted the strength of the new leadership structure is that it spreads its focus across the many aspects of school life.

Whilst some respondents preferred the old hierarchical "know where you stand" model and others felt an alienation with the change in structure most respondents were enthusiastic and encouraged with the present model.

5.4 Conclusions of the Research

As a result of the research project, it has become obvious that the following future directions would ensure further improvement and enhanced collaboration within the community at Ignatius Park College:

- The college leadership team must continue to value and improve communication between all members of the community and themselves. Opportunity should continue and improve for staff members and parents to access leadership team members so that their opinions and proposals may be heard. Parents, particularly would feel more valued if there were more opportunities for open, friendly discussions with all staff members.

- The leadership team meetings need to be more open to staff involvement. This may be through the direct approach of a staff representative being at each meeting or a more indirect approach of giving copies of the agenda and minutes (excluding confidential matters) of the meetings to all staff members.

- A flatter structure has broadened the leadership team influence within the college and whilst this has brought about the empowerment of community members some confusion has also developed as to who makes the final decision. Therefore the leadership team needs to continually review each of it's members role in relation

to the decision making processes and reinforce the roles and process with staff members.

- The leadership roles within the new structure need to be continually evaluated and articulated to the whole community. Any process of review and renewal of the leadership structure must include whole community involvement.

In conclusion, it can be argued that this study has achieved its purpose. The leadership model and issues investigated could be introduced to any other school contemplating renewal of their leadership structures to meet the demands of contemporary schooling.

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