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17 March 95
PhD

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Erratum:

Page 450 has been bound out of sequence. It can be found following page 453.

MISSION AND CHANGE

A STUDY OF LEADERSHIP DEVELOPMENT IN THE CATHOLIC EDUCATION OFFICE SYDNEY 1975-92

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of requirements for the degree of
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ABSTRACT

The 70s and 80s witnessed unique changes in the organisation of Catholic education in Australia with its underlying mythology, built up over the previous hundred years, beginning to collapse as a new cohort of leaders - Catholic lay people - assumed leadership in the majority of schools. This transition in culture was hastened by the advent of substantial government funding for Catholic schools. These two developments led to the rise of Catholic Education Offices (CEOs) as new and powerful bureaucracies within the Church and in the field of school education.

Leadership development has been a strategy employed by these organisations to sustain the quality of leadership in Catholic schools as a new culture with its accompanying mythology, one based in the experience of lay people, continues to emerge. This study explores how this has occurred in one such body, the CEO Sydney. It does this by examining in detail the four major leadership development initiatives sponsored by the CEO in the period 1975-92. The focus of the study is on how leaders in the CEO Sydney **construed** and **pursued** leadership development across these two turbulent decades. The study interprets their efforts in the context of the times and against the experience of leading at a time when the CEO Sydney was evolving rapidly, from rather humble beginnings into a complex organisation. In particular the study is concerned with the theories of "what should change" and "how to effect change" (Fullan 1991) which underpinned these leaders' efforts.

CEO leaders in the period 1975-92 not only faced the challenges of cultural change but also had to contend with changes in the way leadership itself was understood, as well as the lack of any coherent body of literature suggesting how leadership development actually occurs.

The study, drawing on the literature of leadership studies and faith development, outlines a theory of leadership development. A developmental model is proposed which suggests a typology of leadership with three categories - transactional, transitional and transforming. It thus elaborates on the work of Burns (1975). The model hypothesises that the three types of leadership reflect differing cognitive capacities for meaning-making and valuing on the part of leaders, whether working individually or as a group. The developmental model is used to interpret the experience of the CEO Sydney in promoting leadership development.

The conclusions of the study are set out as a series of propositions which apply to leadership development in a complex organisation. These are then combined into a generic model for leadership development. This model is built on the premise that system leaders in Catholic education need to be as aware of their goals in **cultural transformation** as they are of their goals in **organisational development**, if their efforts to develop leadership are to be effective.

ACKNOWLEDGEMENTS

Appreciation is extended to Dr Kevin Laws for his guidance and generous support in supervising the research.

Since this thesis is the first Ph.D. study to specifically focus on the CEO Sydney, it has been a matter of interest to the many leaders, past and present, who have been involved in, or associated with, the organisation's major leadership development intiatives. Thanks are expressed to these people for the time they made available to be interviewed and to comment on the various draft versions of the text.

From the outset the project has had the support of the Executive Director of Schools, Br Kelvin Canavan , who contributed to the study by personally reviewing a number of chapters and providing the researcher with a valued critique of the study as it progressed. His encouragement and support was very much appreciated as was the assistance offered by Marie Lourey in locating materials in the CEO Archives.

Appreciation is similarly extended to Mark Turkington, Director of the Inner West, and to his staff for their efforts in locating relevant source materials.

Thanks is also due to the Director of Schools in the Parramatta Diocese, Ann Clark, for her support in the initial phases of the research.

A number of present and past CEO leaders offered to make their personal files available. This support greatly enhanced my ability to tell the "story" of the various intiatives in a way that was both fair and accurate. Thanks then to Natalie McNamara, Denise Phillips, Br Tony Whelan, Gail Gill, Seamus O'Grady, Jim Hawes, Fr Brian Cosgrove, Patricia Hindmarsh and especially to Sr Monna Cowburn CSB of the Broken Bay diocese..

When the research commenced (1992) no comprehensive history of the CEO Sydney had been written. The researcher is grateful to Br John Lutteral for the assistance offered in compiling Chapter II

The production of a work such as this involves many people. Appreciation is expressed to Colleen Malone who had the arduous task of proof reading the text, ably assisted by Kath Malone. Also thanks to Margaret Schuman for her assistance with the appendices.

Most thanks, however, goes to my wife Therese who, having made the journey herself, had great understanding of the demands of this type of research. Her work as critic, guide, encourager, resource person and project manager added much to the quality of the final product.

Finally, sincere acknowledgement goes to the various program and policy leaders in the CEO Sydney, past and present, whose work on behalf of Catholic education this study both records and celebrates.

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LIST OF ABBREVIATIONS

ACR	Australian Catholic Relief
ACU	Australian Catholic University
ASCD	Association for Supervision and Curriculum Development
CB & FC	Catholic Building and Finance Commission
CBAM	Concerns Based Adoption Model
CCE	Catholic College of Education
CCJP	Catholic Commission for Justice and Peace
CDC	Curriculum Development in Catholic Schools
CDP	Curriculum Development Program
CEO	Catholic Education Office
CFC	Christian Brother
COP	Central Office Programs
CORD	Jesuit Commission for Research and Development (US)
CSB	Brigidine Sister

DOD	Department of Development
EDP	Executive Development Program
EFP	Executive Formation Program
ESD	Executive and Staff Development Unit
FDNSC	Sister of Our Lady of the Sacred Heart
FSP	Patrician Brother
FTE	Full-time Equivalent
FMS	Marist Brother
FSC	De La Salle Brother
KLA	Key Learning Area
LDP	Leadership Development Program
M & J	Mission and Justice
MBO	Management by Objectives
MDI	Management Design Incorporated
MDP	Management Development Program
NCEA	National Catholic Education Association (U.S.)
NCEC	National Catholic Education Commission
NISEC	New South Wales In-Service Education Committee
NMC	National Missionary Council
OD	Organisational Development
OSB	Member of the Benedictine Order
PAP	Primary Assistant to the Principal
PMAS	Pontifical Mission Aid Societies
PMI	Pacific Mission Institute
RE	Religious Education
REC	Religious Education Co-ordinator
RSC	Sister of Charity
RSJ	Sister of St Joseph
RSM	Sister of Mercy
SACS Board	Sydney Archdiocesan Catholic Schools Board
SGS	Good Samaritan Sister
SPT	Senior Primary Teacher
SSIP	Systematic School Improvement Plan
TSDP	Total School Development Project
WIBS	With and Between School (Grants)

Section I

Context and Framework

Outline of the Study

Development of Catholic Education in Sydney

Review of Related Literature

The Nature of Leadership Development

Design of the Study

CHAPTER I

OUTLINE OF THE STUDY

INTRODUCTION

This study examines how the Catholic Education Office Sydney has gone about the task of developing leadership in the systemic schools of the Archdiocese. Chapter I sets out the broad themes of the research which are followed up and expanded in the succeeding chapters. The purpose of the chapter is to orient the reader to what follows. The chapter begins by outlining the nature of the study and the specific leadership development initiatives that are its focus. This outline provides a background against which the central problem addressed by this research can be outlined and the purpose and need for the research explained. The theoretical background of the research is then set out briefly. The themes introduced here are expanded in Chapters III and IV. Since the research takes place in a setting and organisational culture which may be unfamiliar to many readers, the main features of this setting are reviewed. The significance of the research is then discussed

THE NATURE OF THE STUDY

Development Studied in Context

While the study of leadership development is not new, the way in which a Catholic educational bureaucracy has pursued the task is novel since the rise of such organisations is a recent phenomenon. The impetus for the development of large Catholic educational bureaucracies arose from the decision of the Commonwealth Government in 1973 to fund Catholic Schools. Prior to that Catholic Education Offices played a relatively minor role in the supervision of Catholic schools providing some co-ordination within the various mini-systems of schools run by religious congregations

and some supervision of religious education programs. Schools in the period before 1973 were under the control of either the religious congregations or the parish priests.

Canavan (1990:35) indicates that the scene changed with the advent of Commonwealth funding:

> The growth of large and powerful Catholic Education Offices (CEOs) during the past twenty years has had a significant impact on almost every aspect of Catholic education in Australia. During this period the structure and character of Catholic schooling underwent permanent change. What had once been a network of self-supporting, relatively autonomous schools, under the control of parish priests and religious congregations, was gradually transformed into centralised systems that took different forms in different States.

The present study seeks to explore how one such bureaucracy, the Catholic Education Office, Sydney (CEO), has gone about the task of leadership development since the advent of Commonwealth funding in 1973. The study treats the experience of this organisation as a case study. The particular focus of the case study is on **how leaders at the policy and program level of the system have construed and pursued the task of leadership development at the school level.**

There have been relatively few major studies of the operation of Catholic Education Offices. The present study adds to the pioneering work of Praetz (1980) and Canavan (1986). Praetz (1980:6) indicates the value of the case study approach in dealing with development in a growing organisation:

> In the first place, the case study method offers the means of describing the developmental stages of an organisation which has arisen in response to historical circumstances, which thereby become part of the analysis. Further, by focussing on the action of individuals within the organisation - those who wrote the memos, drafted the agendas, attended meetings or amended reports - the strategies by which those within the organisation sought to transform it, to extend its power and authority or to adapt it to a changing environment can be documented. **Case studies of this type appear sensitive to both the meanings and actions of individuals within the organisation and to the historical legacies which helped to shape them.** (emphasis added)

The present work has similar intentions to those of Praetz which explored the development of the CEO Melbourne. However it is more limited in scope, dealing as it does with leadership development initiatives in the CEO Sydney since the advent of

Commonwealth funding. While the canvas is narrower, the focus of inquiry is similar since in a developing organisation all aspects of organisational life are interrelated.

Development and change lead to tensions in an organisation. The development of the CEO since 1973 has not been without its tensions. As Br Kelvin Canavan, the current Executive Director of Schools, observes:

> In a variety of ways over the years, hierarchy and priests, principals and teachers, parents and community groups, as well as Catholic Education Office staff, have expressed dissatisfaction with the structure, function and operation of these new educational bureaucracies. However, given the significance of the personnel and structural changes that have occurred throughout the system, some tension is inevitable. One challenge for Catholic education systems is to make positive and creative use of this tension to develop more effective structures related to people, mission, belief systems and goal achievement. (Canavan 1990: 36)

This study, in reflecting on the experience of leadership development and the tensions that were generated in this experience, addresses the challenge alluded to above.

Without in any way pre-empting the conclusions of the study, great encouragement was taken in its design from the co-operation of senior leaders in the CEO and their belief that the various leadership development initiatives reviewed here, although all limited in some aspects, have contributed significantly to the development of the Catholic school system in Sydney. In this sense there is much to be learned from such a study as Robert Merton (quoted in Praetz 1980:7) has noted:

> More is learned from a single success than from multiple failures. A single success proves it can be done. Therefore it is necessary to learn what made it work.

The focus of the study is on "what made leadership development work".

Before outlining the various leadership initiatives pursued by the CEO Sydney there are some basic terms used in the study which need to be clarified for the reader.

Basic Terms Used in This Study

Leadership Initiative

A leadership initiative is a strategy employed by the CEO to develop leadership in systemic schools. An initiative comprises three related components: the **policy** framework within which the strategy was developed, the decision-making **structure**

within which the strategy was adopted and implemented and the **programs** that were employed as part of the strategy. These three elements are set out in Figure 1.1.

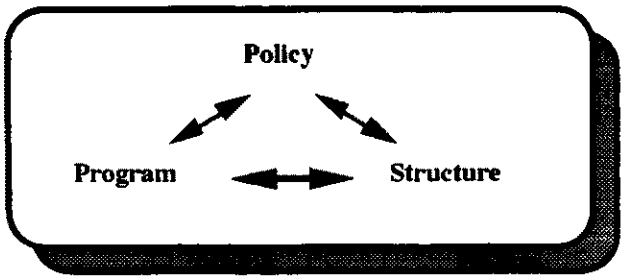

Figure 1.1 Elements in a Leadership Initiative

The policy framework includes the understandings and values which were central to the development of the strategy and guided the decision-making process. The program comprises both the content and processes used to promote the professional development of school leaders. Three of the four leadership initiatives studied in this research led to the development of several programs within a common policy framework and implemented within the same decision-making structure.

Leader

The term "leader" when used in isolation in the context of this study can be confusing. Leadership in the CEO is exercised at a variety of levels both at the system level and within schools. Figure 1.2 sets out the levels of leadership diagrammatically.

Designated Leadership within the CEO

System leadership operates at three levels. **Senior System leaders**, the directors, are responsible for policy development and adoption, resource allocation, the administration of regional offices, human resource management, planning, decision-making, system supervision, and development of the system's identity as a Catholic organisation. In the text these are referred to as **system leaders or policy leaders**. **Intermediate System Leaders**, the senior educational consultants, are responsible for the implementation of policies and strategies adopted by senior leaders, the development of policy options and programs, the supervision of schools and senior

school leaders, and liaison between the CEO and other organisations. It is from this group that the **program leaders** emerged. **Junior System Leaders** support the development of school programs, service special programs, and support the implementation of system level programs. This group provides **specialist support** to the program leaders.

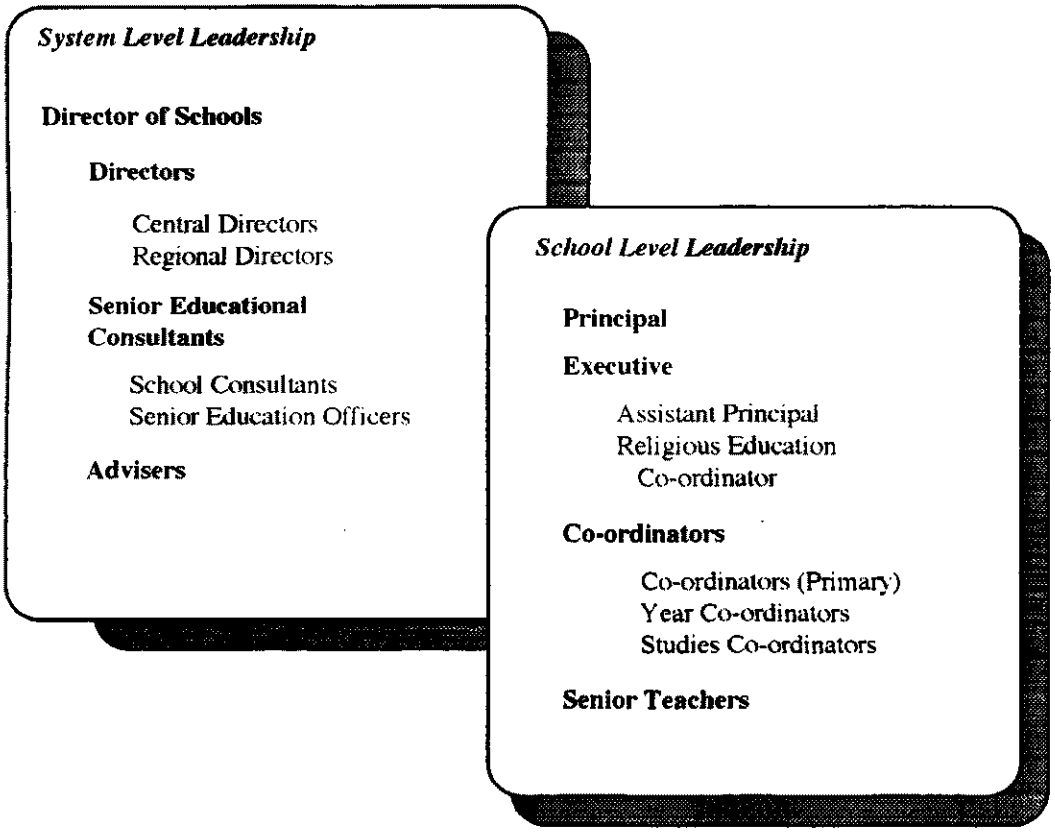

Figure 1.2 Levels of Leadership in the CEO Sydney

In the period covered by this study the roles at the senior and intermediate levels have evolved along with the organisation, and the names given them have changed. Currently, the chief executive officer of the CEO is known as the **Executive Director of Schools**. Senior colleagues are called **Directors.** There are three central directors and three regional directors who together make up the Management Team. The directors are the **system leaders**. The management team is responsible to the Sydney Archdiocesan Catholic Schools Board (SACS Board) which is the final arbiter

of policy. The Board is serviced by committees which in turn rely on the work of the directorates in the development of policy.

Intermediate system leaders are now designated as **school consultants** (primary and secondary), and **education officers**. The role of education officer incorporates heads of units within the central directorates, and some of the senior personnel staffing these units. Education officers therefore are based in the central office, while school consultants are senior staff and are based in regional office teams. Junior system leaders have been called by their usual designation, **advisers**. Advisers are normally based in regional directorates. There are some exceptions.

School consultants and education officers have been the personnel mainly responsible for the development and implementation of leadership development programs within policy frameworks and resource limits set by the directors. At different times the responsibility for leadership development has been exercised by a team of school consultants, by a team made up of education officers, or by both groups working together. The Mission and Justice program was unique in that the officers of the program were not drawn from within the CEO.

School Leadership

School leadership is also exercised at three levels. **Executive leaders** are those leaders whose appointment must be ratified by the policy leaders. These leaders form the core of the school's executive. Three roles currently fall into this category - principal, assistant principal and religious education co-ordinator. **School co-ordinators** make up the middle management of the school and include co-ordinators in primary schools (formally known as Senior Primary Teachers), studies and year level co-ordinators in secondary schools, and special co-ordinators[1]. **Senior teachers** are those who meet the criteria set for this position. The role introduced in 1991 is still in

[1] Changes to the Teachers' Award now permit schools to appoint assistant co-ordinators.

the process of development. Senior ancillary staff contribute to school leadership. The leadership role of ancillary staff does not lie within the scope of this study.

The four leadership development initiatives which are the subject of this research were designed to assist the professional development of the executive leaders and co-ordinators in Sydney's systemic Catholic schools. Leaders from other Catholic schools also participated in the programs but by invitation.

Story

The Macquarie Dictionary (1982) lists thirteen uses of the word "story" varying from the "telling of history", through "fictitious accounts" to "lie". The meaning of "story" needs some explanation. As used in this study the word has the connotations of "myth" found in cultural anthropology and sociology (Arbuckle 1990, Cada et al 1979).

The events which are the focus of the research happened in the past. They had an objective reality at the time and the various contemporaneous documents are a link to that reality. People who were party to the events perceived this reality from their own vantage points and interpreted what they saw in terms of their knowledge of what happened, their values and their feelings. They built up a definition of the situation.

In the course of time, subtle changes occur in these constructions and the way people feel about them. The re-telling of events, in turn, is influenced by these changes and the narrative begins to take on a mythical quality; the myth-making process has begun. Since story-telling is a communal event, as time passes a common construction of what happened is developed which may no longer coincide exactly with the reality the story purports to portray. This is not seen as a fault because the story conveys important insights into what is valued in group life. Thus, a myth is born.

The elements that endure in myths are those that speak to the heart, and reflect important values. "People remember historical reality through myths in terms of the

moral significance of what happened" (Arbuckle 1990:36). In the sense outlined above, each leadership initiative has developed its own mythology which is also a part of the evolving mythology of the CEO. While the myth-making process has begun, it is by no means complete as the events are still comparatively recent. Leaders at different levels in the CEO have quite different appreciations of these developing mythologies or "stories". By comparing different versions of the "story" and the meanings and values they contain, it is possible with the assistance of the written record to reconstruct many of the original meanings and values which underpinned the leadership initiatives. In this way it becomes possible to understand how leadership development has been construed and pursued by the CEO.

"Story" as used in this study denotes the present state of a developing mythology associated with a particular set of events which gives them meaning and significance for the participants.

THE LEADERSHIP DEVELOPMENT INITIATIVES

The study deals with the four major leadership development initiatives sponsored by the CEO in the period since 1973. These initiatives are briefly outlined below and will be treated in more detail in later chapters. A leadership initiative in this study comprises policies and the decision-making strategies which contributed to the adoption and implementation of a program(s) designed to enhance school leadership.

Central Office Programs (1975-82)

The first initiative begun in 1975 was a combination of programs developed by primary school consultants. No generic name was given to these programs. In this study they are called the **Central Office Programs** (COP programs). The COP programs were offered in the period 1975-82. The COP initiative comprised a program for primary principals, the Leadership Development Program (LDP), one for co-ordinators, the

Management Development Program (MDP) and a program in curriculum development, the Curriculum Development Program (CDP). The latter program was offered to executive teams rather than to individual leaders. The COP programs represent the initial attempt of the emerging CEO to respond to the need for leadership development in the primary sphere. The programs ceased with the regionalisation of the CEO in 1982-83.

Regional Office Programs (1983-91)

The second group of program initiatives grew out of the COP initiative as a consequence of regionalisation. In the regionalisation process primary consultants were transferred from the central office to the five newly established regional offices. The consultants continued to develop school leadership at the regional level when transferred to the regional offices. The **regional programs** began in 1983 and have continued to the present. Each region developed its own initiatives in leadership development. Rather than deal with all the regional programs, the study explores one, the Inner West, in some depth and considers the others only to the extent that they provided alternative approaches.

Department of School Development Programs (1983-91)

When the primary consultants moved to newly established regional offices, the secondary consultants remained in the central office. The focus of leadership development in secondary schools prior to 1980 had been limited by the lack of secondary staff. Opportunities for leadership development were provided by collaborating with the Education Department to use funding made available through the New South Wales Inservice Education Committee (NISEC). Funding was also available through a number of Commonwealth Government initiatives. The first secondary initiative sponsored by the CEO was *Curriculum Development in Catholic Schools* (CDC 1980) funded by a NISEC grant.

The Department of School Development was established within the central office in 1983. The department's programs, known as the DOD programs, were developed in subsequent years. The principal DOD program was a three-stage leadership course designed for Principals and Assistant Principals. This course was adapted to suit studies co-ordinators, year co-ordinators and primary co-ordinators (Senior Primary Teachers). Collectively these programs went under the name of the Catholic School Executive Development Program (CSEDP). While the CSEDP was developed for secondary leaders, the programs were also made available to primary leaders when the latter requested entry. The goal of the DOD development team was to provide a three-stage course for all designated school leaders by 1990. A second group of DOD programs was developed which were school-based and whose goal was school improvement.

The fact that both the central office and the regional offices were offering programs simultaneously to the same groups of people led to tensions in the CEO as both groups were in competition for the limited resources available to support leadership development. The Department of School Development ceased to exist after the restructuring of the CEO in 1987. Across the next two years the development team which created the DOD programs left the organisation. This was a difficult time. Personnel appointed to the Directorate of Educational Services, which subsumed the areas of responsibility previously handled by the Department of School Development, continued to use the DOD's materials in staff development programs. They sought to define an appropriate future direction for leadership development within the terms of a central office policy covering all aspects of professional development.

Whereas leadership development had been the major focus of the Department of School Development, it became merely one aspect of human resource management within the Educational Services Directorate. In 1991 the Directorate of Educational Services was abolished and responsibility for leadership development transferred to the newly created

Directorate of Human Resources. In the period since 1990 the CEO has struggled to develop an appropriate strategy to promote the development of its designated school leaders.

The Mission and Justice Program (1979-92)

The fourth initiative, the Mission and Justice Program, has been a joint project of the CEO Sydney, the Pontifical Mission Aid Societies (PMAS) and Australian Catholic Relief (ACR). These three agencies, working through the National Missionary Council (NMC), co-sponsored an educational program to raise the awareness of leaders in Catholic schools about the mission of the Church and the implications of this awareness for the pursuit of social justice. The **Mission and Justice Program** (M&J Program) was developed first in NSW in 1979 and from 1980 onwards was co-sponsored by the CEO. The NSW project led to the development in 1980 of the National Mission and Justice Program.

The National Mission and Justice Team (M&J team) was based in Sydney which proved to be the heartland of the program. The M&J team had a close association with both the schools and the regional offices in the period 1982-89. In 1987 the Sydney Archdiocese re-established its M&J program which is presently in operation under a new title, the *Evangelising Cultures* program. This program has led to the development of the *Sense of the Sacred* Project (CEO 1992) which is an initiative aiming to redefine the parameters of curriculum leadership in Catholic secondary schools.

The importance of the successive M&J programs lies in the role they have played in introducing "post Vatican II thinking" on mission and social justice into the mainstream of Catholic education. The programs sought to raise awareness about mission and social justice issues among school leaders. The "mission and justice perspective" was seen by system leaders as an important element in the religious leadership of Catholic schools. CEO leaders at both the senior and intermediate levels were actively involved

in promoting the program within the system. The CEO was its major financial sponsor.

This brief summary of the major initiatives indicates that the leadership development initiatives were strongly influenced both by what was happening in the development of a central office/regional system and by developments in the organisation of the Catholic Church. All four initiatives outlined above shared a common characteristic - their promoters sought to **expand the vision** and **develop the skills** of school personnel who were assuming increased leadership responsibility for different aspects of the mission of the Catholic school. The promoters of the initiatives held some quite contrary views on what was appropriate in this task and lack of consensus led to conflict. The initiatives also sought to develop, perhaps more implicitly than explicitly, what Sergiovanni (1987a:18) calls "leadership density". The stories of the various initiatives will show that all the initiatives viewed leadership as occurring **in a context that was communal**. They endeavoured to enhance the quality of leadership in a school community rather than develop individuals in isolation from their colleagues.

THE ISSUE ADDRESSED BY THE STUDY

Each of the four initiatives dealt with in this study has its own story. The understandings which people have of each story shapes what they see, on reflection, as the learnings to be had from the experience. Taken together these learnings contribute to the construction of a collective **mindscape** (Sergiovanni 1987a:104) on leadership development in the CEO.

The reconstruction and retelling of the story is helpful in understanding the foundations on which this mindscape is built. It provides a basis for critique of the collective mindscape and provides people in the organisation with the opportunity to explore the learnings from the experience, so preventing the waste of resources associated with "re-inventing the wheel".

Although the CEO has engaged in leadership development for almost twenty years and within Catholic circles was regarded as a leader in the field for a substantive period, there is no comprehensive written account of what has been done, how it has been done or why is has been done. Learning for the overall experience has been limited by this shortcoming. In the absence of any comprehensive account of the total experience the story is open to the influence of the mythologising process described above, in which part of the experience comes to be seen as the whole experience, thus further limiting the learning. There is a danger that major lessons from what has been an important endeavour can be lost. This study seeks to address this issue.

THE NEED FOR THE STUDY

In the period from 1973 to the present, system leaders in the CEO Sydney have faced a daunting task to support the development of Catholic schools. The task has involved the establishment of a complex bureaucracy to service the needs of a system of schools. The skills required for such an undertaking were not readily at hand and so progress towards developing an appropriate structure has been arduous. In the period covered by this thesis the CEO has been restructured three times. As well, there have been a number of secondary organisational changes to make the system more responsive to external demands and to reduce internal tensions.

These organisational changes inevitably impacted on the personnel responsible for leadership development. An unintended outcome of the various restructures was the disbanding of development teams, leading eventually to the demise of major projects. The changes occurred in such a way that there appears to have been minimum carry-over from one initiative to the next. This may explain why there is no coherent account of the "story" of leadership development in the organisation although such development

has been a major priority for much of the period covered by this study. The focus of senior system leaders' attention appears to have been on the "macro" picture of organisational development rather than the "micro" picture of specific CEO initiatives including leadership at the school level.

The need exists to detail what has been done so that its significance can be readily appreciated. This is important in culture-building so that the future can be built on an accurate and critical understanding of the past. School leadership has had its heroes who have made a valuable, often pioneering, contribution to the life of the organisation and this needs to be acknowledged. Reflection on the work that has been done, seeing it in context and the constraints and possibilities which these contexts provided, gives an important basis to guide future planning because it reveals how an important element in promoting the culture of Catholic schools can be understood and utilised to best effect.

THE RESEARCH QUESTIONS

The purpose of the study therefore is to meet an organisational need described above. The study therefore seeks to explore the interweaving stories of organisational development and leadership development in order to see how each story has contributed to an evolving organisational "mindscape" on leadership development. Sergiovanni (1987a:339) defines a mindscape as the "mental image, view, theory and set of beliefs that orient a person to problems, help sort out the important from the unimportant, and provide a rationale for guiding one's actions and decisions". Elsewhere he observes:

> whether conscious of them or not principals have educational mindscapes shaping their views of educational reality. How they live this reality in their practice day by day is influenced by the mindscape they hold. Further, mindscapes provide the necessary rationale that enables principals to make sense of and to justify their decisions and action (ibid: 104).

Sergiovanni's conception of mindscape is applicable to both policy and program leaders as well as to principals. The story associated with each leadership initiative indicates an

attempt by an individual or group to translate a more or less clearly articulated mindscape into effective action. The initial question this research asks is: **What was this mindscape and to what action did it lead?**

Across time it is possible that each story influenced the development of subsequent mindscapes because people agreed with what was done or because they disagreed and chose another direction. This leads to a second question: **What were the linkages between or among the initiatives?**

The purpose of the research is to explore these mindscapes, the actions they informed, and the linkages that existed among them, so as to identify the trajectory of leadership development in the CEO.

The major questions the research seeks to explore are therefore:

> **How have system leaders in the CEO construed and pursued the task of school level leadership development?**

The study seeks to compare and contrast the ways in which different policy and program leaders thought about the challenge of leadership development and responded to the challenge. Based on such data it is then possible to ask:

> **What implications does such an exploration have for the development of future school leadership initiatives?**

The leadership initiatives took place in the context of a developing organisation. The state of organisational development shaped the imaginal horizons for both policy and program leaders. The organisation changed and developed so that people could better achieve its basic mission. Leadership development was seen as significant in both moderating change and achieving the mission. For this reason there was great energy associated with it. There was not always agreement about the goals of leadership. Program leaders clearly understood that they were shaping the culture by shaping the leadership but held differing appreciations of the culture they were developing. While

this adds colour to the story it does not deflect from the fact that in all initiatives leadership development was seen as essential to the mission of the CEO.

Organisational development is an ambiguous reality involving both gains and losses. The vision that drives development does not always impact on an organisation evenly. Development in one part of the organisation can mean death in another part. The lessons that emerge from a study such as the present one bear not only on the nature of what was done in leadership development, but also on the culture of the organisation and the way this influenced what could be done. The study seeks to explore change in context by focussing not only on the leadership development initiatives but also on the ways in which organisational factors impinged on these efforts to empower or inhibit action in pursuit of its mission. The two themes of "mission" and "change" are linked together in the story of leadership development in the CEO Sydney. Hence the study is entitled *Mission and Change*.

THE SETTING OF THE STUDY

The CEO Sydney has existed in a more or less continuous milieu of change since the restructure of secondary education in NSW under Wyndham in 1963. The pace of change accelerated with the advent of significant government funding to Catholic schools from 1973 onwards. The newly-evolving systemic school system was influenced by changes occurring in the Catholic Church world-wide. In this period the paradigm of a Catholic school was changing. It is difficult to understand the problems facing system leaders charged with the task of developing school leaders without understanding the historical setting in which they were operating. They worked in a period of crisis or historical transition in Catholic education. The "story" of Catholic education is developed in Chapter II with particular reference to the three phases in its development in Sydney.

While an understanding of the historical context of Catholic Education is important in interpreting the present, it is also useful to focus on the immediate setting of the CEO which has been caught up in organisational change, change in the Church and change in public policy on education, all of which have had an impact on how people in the organisation have come to understand and pursue its mission.

Organisational Change

This study explores in detail one small, but important, chapter in the overall story of development of a new type of complex organisation. As noted above, one of the major factors driving the development of Catholic systemic school organisations was the decision of the Commonwealth Government in 1973 to dramatically increase financial support for Catholic schools. Increased financial support was provided for both recurrent and capital purposes. As well, a number of Commonwealth and State Government programs were initiated to stimulate educational innovation and address specific forms of educational disadvantage. The fact that the Commonwealth refused to deal with individual schools hastened the development of arrangements to disburse government funds, to implement and support programs, and to provide the accountability apparatus necessary to gain access to funding.

Br. Kelvin Canavan FMS (1990:35), the current Executive Director of Schools, has observed in commenting on this era:

> These arrangements, while restricting the direct administrative involvement of the Commonwealth Government, significantly increased the responsibilities and spheres of influence of CEOs. In the Archdiocese of Sydney, for example, the CEO in 1969 had a total staff of about 15 people, predominantly priests and religious. By 1985 the number of staff employed has risen to about 200, most of whom were lay people. By 1989, this same geographical area is served by three diocese which employ more than 220 persons in educational offices. The three CEOs are supported by the NSW Catholic Education Commission and the NSW Catholic Industrial Office, which have a combined staff of about 30 persons.

In a period of 15 years since the beginning of Commonwealth funding, the size of the bureaucracy supervising and supporting Catholic education in NSW increased by more than 1600% making it one of the larger educational bureaucracies in Australia.

This development represents organisational growth on a grand scale: growth that has severely taxed the personnel resources and the management expertise of the Catholic Church.

Growth at so rapid a rate led to tensions. Canavan (1990:36) identifies four major areas of tension associated with the growth of the system:

1. Principals found that their autonomy had been eroded. Members of religious congregations found themselves accountable to authorities other than their congregational leaders.
2. Commonwealth Specific Purpose Programs led to competing sub-cultures in the CEO based on different educational ideologies.
3. The bond between parish and school was weakened as some pastors (parish priests) saw the local parish school now "belonging to the CEO".
4. Parents felt that the advent of the bureaucracy was excluding them from the decision-making process.

The tensions noted above indicate that a significant change was occurring in the culture of the Catholic school.

The overarching concern of system leaders, however, has not been the alleviation of tensions which are seen as unavoidable, but the limitations of bureaucracy itself - particularly the capacity of bureaucratic structures to be self-serving, to expand, and to limit rather than enhance, effective leadership. The future, according to Canavan (ibid:38) lies in finding "a balance between the authentic goals of Catholic education, effective organisational structures, and decision-making processes that reflect a commitment to the principle of subsidiarity"[2].

The Church Context

The development of the CEO also occurred in a period of rapid change in the Catholic Church as the impact of the Second Vatican Council reached the grassroots level and engaged the lay members of the Church in a significant way. At the same time, a rapid decline in the number of people joining religious orders, the traditional resource pool for staffing Catholic schools, and an escalation in the numbers leaving religious

2 In Catholic social teaching the principle of subsidiarity means that "authority is to be exercised as far as possible at a lower level rather than at a higher level" (Dorr 1991:88).

congregations and the priesthood added to the sense of malaise in the Church. While this latter development was seen in the early 70s as a crisis, by the end of the decade the mood had changed and the positive aspects of this situation were more clearly recognised. Lay people could aspire to a much wider role in Church life and so a much larger group could become actively involved in the mission of the Church. This development has been a catalyst in current efforts to renew or "restructure" the Catholic Church. The Roman document *Lay Catholics in Schools: Witnesses to Faith*, published in 1982, reflects this change of mood.

The increased involvement of lay Catholics in Church life has had a significant impact on how Catholic identity is now defined. The tendency of Catholics to see priests as the sole religious experts has been eroded as more and more lay persons, particularly women, gain theological, scriptural and pastoral qualifications and bring their own expertise to bear on the problems of Church and public life. The emergent role of lay people in the Church has been a source of creative tension as Catholics begin to re-formulate the function of priest and lay person in the mission of the Church.

A third current of change in the Church which impacts on leadership development in Catholic school is the women's movement. The leadership of the Catholic Church until relatively recently has been almost exclusively the preserve of the clergy. This situation is gradually changing as clergy numbers diminish and more collaborative structures are developed. However in the Catholic Church women are still systematically excluded from most forms of formal Church leadership. The traditional reasons for this exclusion have been, and remain, couched in theological terms. However, as more women have gained expertise in Scripture and theology, such grounds for exclusion have come under sustained attack.

The growth of the Catholic educational bureaucracies has provided women with one of the few pathways to senior leadership in the Catholic Church. The majority of primary principals in the CEO are lay women and, at the time of writing, four of the seven CEO

directors are lay women. The CEO is an important leadership context for women. School leadership initiatives have to take this development into account. A further issue is a substantial drop in the number of Catholics who "practise their faith". Traditionally, this has meant attending Sunday Mass on a regular basis. The loss of membership in established parishes has important financial ramifications for the operation of parishes and the schools supported through the parish structure.

There seems to be growing evidence (Leavey et al. 1988, 1992, Walsh 1984, 1990) that Catholics are construing "practising their faith" in terms other than through membership in the institutional Church and following institutional norms. This development raises important questions for leaders in Catholic schools. The traditional mission of the Catholic school has been to "passing on the faith" and the social advancement of Catholics. There was a widely held consensus about the value of this mission. Catholic schools were seen to be making a difference. The capacity of most schools to promote the social advancement of their pupils has decreased through the 80s. Also "passing on the faith" is now understood in quite different ways. Consequently, the consensus about the mission of the Catholic school, once taken for granted, is currently having to be rebuilt.

From this brief outline, it can be seen that the Church context of the Catholic school leader is both complex and ambiguous. The development of school leaders who can work effectively within such a context is quite problematic and requires religious leadership of a high order.

The Context of School Leadership

As school staffs have become almost exclusively lay, new models of human resource management had to be developed to take into account the aspirations of a new and religiously diverse cohort of people. System leaders quickly recognised that developing the skills of school leaders was going to be an important element in shaping

the future. CEO staff set out very early on to meet the need. The first leadership program for primary principals was offered in 1975, two years after the advent of Commonwealth funding.

The problems confronting system leaders in these early programs were considerable. Their immediate aim was pastoral in intent: to support principals by meeting their expressed needs. However, at this early juncture they also had the responsibility to define and articulate the system's expectations of leadership. This was no easy task dealing as they were with the realities of a changing Church and a new group of potential leaders who had not experienced the in-depth socialisation into the Church and Church life which characterised members of religious congregations. They operated in an *inter regnum* between a Catholic world that was rapidly disappearing and one that had not fully emerged. Their task might have been easier if there had been a well-developed knowledge base to direct their efforts and/or exemplar programs to adopt or adapt. But such was the theological gulf in Church life between religious[3] and the laity that very little of the experience built up in the religious training (usually called "formation") offered to members of religious congregations has been appropriate to the development of those succeeding them in school leadership. Nor was there great direction or support to be had from leadership theory and practice in the organisational/management literature of the time. In the late 70s and early eighties leadership theory was itself in a state of flux. Thus, program leaders in the CEO found themselves charting courses in relatively unknown waters, a situation which makes their efforts all the more deserving of study.

Since the inception of the first program, the CEO has expended considerable time and energy in a search to define what is appropriate in school leadership development for its

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3 The term "religious" in Catholic education means a member of a religious congregation. Male religous are referred to as "Brother" and female religious as "Sister". All religious have two years of religious training in which they are socialised into the practices of their congregation, study theology and are introduced to the spirituality of their congregation. Lay people on the other hand have no formal religious training of this type unless they were former members of religious orders or have sought opportunities through courses and seminars.

lay leaders and to establish policies and structures to build the vision and skills of all school leaders. It has been a search for clarity in a situation often characterised by uncertainty and ambiguity.

THE THEORETICAL FRAMEWORK OF THE STUDY

The conceptual framework of the study was based on the theoretical and research findings on transformative leadership (Burns 1975, Sergiovanni 1982, 1984, 1987a, 1987b, 1990, 1992, Sheive and Schoenheit 1987b, Starratt 1986, 1990a, 1990b, 1990c, 1991a, Beare Caldwell and Millikan 1989, Duignan 1985,1987); educational change (Fullan 1982,1986, 1991, Duignan and Macpherson 1987); the functions of staff development proposed by Schlechty and Whitford (1983); and the conception of religious leadership developed from the work of Callahan (1990), Fowler (1986), Leavey et al (1987, 1992), and Whitehead and Whitehead (1991). The analytical framework of the study involves the development of a grid which can be used to map the content of various leadership development programs. The "mapping grid" is used to compare the features of the different leadership development initiatives sponsored by the CEO Sydney.

The Mapping Grid

Burns' (1975) work on transformative leadership is seminal to the perspective on leadership adopted in this study. Burns' view is that effective leaders are able to develop within their organisation a common vision. The common vision invites followers to go beyond their sectional interest to work collectively for a higher goal. Transformative leaders deliver on both the higher goal and the sectional interest. In the process they educate followers to possibilities not previously envisaged. Transformative leaders help followers create new meanings which empower them to new and higher goals. Values are important to such leaders. Burns' work is at the level

of theory and is set out in his Pulitzer-winning study of political leadership, *Leadership*. Sergiovanni (1984, 1987a, 1992) and others (Starratt 1986, Beare, Caldwell and Millikan 1989) have endeavoured to interpret much of the research on effective schooling and effective management in terms of this theory.

The Domains of Leadership

Sergiovanni (1984,1987a) suggests that there are five forces of leadership which can be invoked to encompass the domain of leadership. He uses the word "force" metaphorically to indicate an important area of leadership activity. In this study the word "domain" is preferred. Sergiovanni's analysis suggests that three forces (or domains) of leadership - the human, the technical and the educational - are associated with **competent leadership**. Two other forces - the symbolic and the cultural - are associated with **achieving excellence** in leadership.

This study employs a modified version of Sergiovanni's model to understand the relationship among the domains of leadership. This modified version can be explained with reference to Figures 1.3 and 1.4. The three domains essential to competency are clearly interrelated. School Administration (technical) requires people skills (human) and professional competence as an educator (educational). Figure 1.3 indicates this interrelationship. The actions of a leader in these domains have a symbolic component as the leader's actions are interpreted implicitly and explicitly by others. In this sense the symbolic domain embraces the three competency areas. Additionally, the leader can plan to act in such a way that he or she focuses the attention of the group on some important value (Vaill 1984). Here the leader is utilising to effect the naturally-occurring process by which followers interpret what the leader wants by interpreting how the leader acts. Symbolic leadership can therefore extend out beyond the areas required for competency. Sergiovanni (1987a:55) calls this process of focusing attention on what it important through action "purposing".

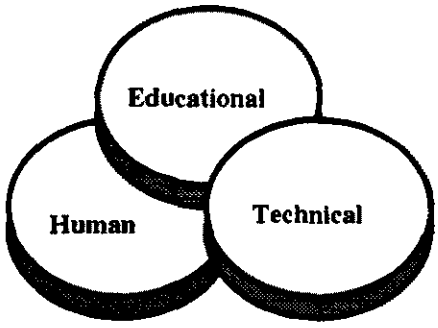

Figure 1.3 The Leadership Domains of Competent Performance

Symbolic action understood as "meaning-making through purposing" is a culture building activity. While Sergiovanni's acknowledgment of the importance of symbolic leadership is valid, his conceptualisation of it as an activity distinct from cultural leadership is hard to justify. The major theorists in the field of cultural anthropology would generally suggest that symbolic leadership is an important component in cultural leadership and thus raise a question about the need for this categorisation. Widely quoted definitions of culture, such as that of Geertz (1975:89), for instance, support this contention.

> Culture is the historically transmitted pattern of meanings embodied in symbols, a system of inherited conceptions expressed in symbolic forms by means of which human beings communicate, perpetuate and develop their knowledge about and attitudes towards life.

Symbolic action, by providing a focus for the group, becomes part of the process by which meanings are created and transmitted within an organisation. Symbolic actions can operate at three levels: cognitively to define reality; emotively to engender feeling; and directively to influence behaviour (Hally 1988:30). Such actions are therefore highly significant in the culture-forming process and so are components of cultural leadership rather than a separate force as Sergiovanni suggests. Figure 1.4 illustrates the relationship between these two domains.

Conceptions of Religious Leadership

Sergiovanni's model does not touch on religious leadership. However such leadership is central in the context of this study. Religious leadership defines a further domain

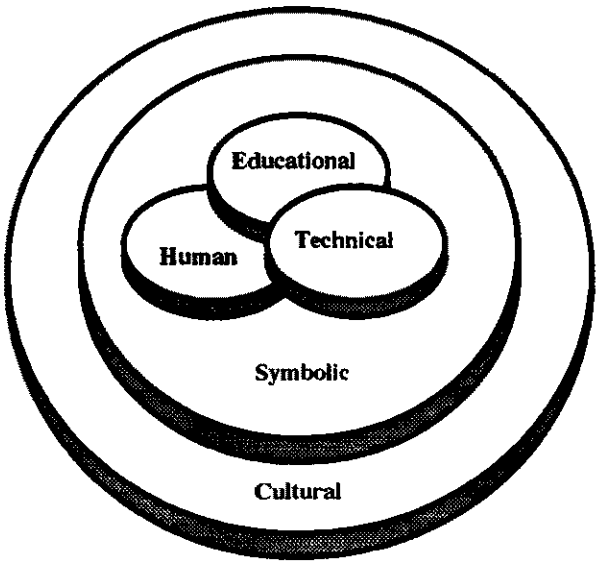

Figure 1.4 Domains of Leadership

which, while related to the cultural domain, can be distinguished from it. Since religious leadership can be construed in a number of ways, it is important to establish its meaning in the context of this study.

A people's conception of God is the principal determinant of what they see as the religious dimension of life. This conception is formulated within the imaginal horizons and symbol systems of a culture and across several generations undergirds a more or less organised system of beliefs, myths, codes, symbols and rituals which constitute its religious domain and provide the people with a characteristic way of viewing reality. Religion requires a culture in which to reside. It is shaped by culture and in turn shapes culture (Arbuckle 1991:51-2).

If a people's fundamental experience of God is that God is transcendent, either not involved in human history or no longer involved in human history, then a meaning system, complete with beliefs, myths, codes, symbols and rituals, will develop which celebrates and reinforces this conception. When God is viewed as primarily transcendent the importance of the human condition is often down-played. This results in a spirituality in which the present is seen as a testing place to establish one's place in

a greater reality to be experienced in the hereafter. The religious dimension of life becomes focussed on the exercise of personal virtue. One's station in life is often taken as a given and forms the backdrop for the exercise of such virtue. Religion can therefore act as a conservative influence in society.

On the other hand, if a people's fundamental experience of God indicates that God is involved in human history, then their view of the religious domain of life can be quite different. If God can act in human history then there is always an element of surprise in human life (Hughes 1985). Human history is seen as purposeful and the human condition provides the context in which God acts. The action of God is reflected in the metaphors such as those of "God's kingdom" or "liberation" of a people from all that oppresses them. The beliefs, myths, codes, symbols and rituals which encompass the religious domain have an element of incompleteness. All are open to further development. The present becomes the touchstone or sacrament (sign) of the future. The religious domain encompasses the structural dimension of human life as well as its personal and interpersonal dimensions (Holland and Henriot 1983, Dorr 1991). Religion can act as a critical influence in society challenging the *status quo*.

Catholicism, which holds that God is both transcendent and incarnate in human history, embodies an inherent tension between those who place the emphasis on the transcendence of God and so see the beliefs, myths, codes, symbols and rituals of the Church as unchangeable, and those who place the emphasis on God as incarnate and see them as all capable of re-expression and development. Walker (1978:29) observes that

> In most spiritual visions (spiritualities) one finds a tension between the emphasis on the transcendence of God and an emphasis on his immanence or nearness. It is a tension for one does not exclude the other, and often an appreciation of the transcendence of God flows from a deep awareness of his presence in one's life. However, it is normal for different authors to lay emphasis in different places according to their own experience.

A number of intermediate positions can be taken between seeing God as primarily transcendent and as primarily incarnate. Thus, within Catholicism there are a number of

spiritual traditions or schools of spirituality. Each spirituality has a characteristic way of resolving the tension referred to above and leads to different forms of religious expression. These expressions are further diversified when they are expressed in the symbols and structures of different cultures. These spiritual traditions incorporate the experience and wisdom of different Church communities and the cultures in which these communities reside. The majority of traditional spiritualities are European in origin (Walker 1978:28).

The formation of clergy and religious has been based in the wisdom of particular spiritual traditions. The Australian Catholic Church has been strongly influenced by the French school of spirituality[4]. This spirituality resolved the basic tension referred to above in favour of God's transcendence. It was a spirituality which laid great emphasis on the importance and authority of the priest in the Church community. The spirituality of lay folk in the Australian Catholic Church has generally reflected that of the principal ministers, the clergy and religious. O'Farrell (1978:40) has noted that lay people in Australia have been for the most part consumers of spirituality rather than developers.
In the period since the Second Vatican Council the influence of clergy and religious as spiritual leaders - persons who could help develop others within the wisdom of a spiritual tradition - has waned as their numbers have decreased and their authority has eroded. In Western countries the Catholic Church community faces a situation almost unique in its history as a new class of Church leader, the layperson, is emerging at a time when the dominant spirituality of the past century appears on the point of collapse. The new leaders have found themselves operating at a time when a new spiritual tradition, one based in the religious experience of lay people and open to the aspirations of a generation approaching a new millennium is in the process of development. For some this is a time of confusion. For others, particularly women, it is a time of great opportunity (Grover 1990). Many lay people have an inadequate understanding of the

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4 In a classic article published in the *Australasian Catholic Record* 55(1) in 1978, David Walker traced the rise of French spirituality and its influence within the Catholic Church paying particular attention to its impact on the formation of Church leaders in Australia.

role which spirituality plays within their tradition. For them, spirituality is something peculiar to the Church's designated leaders. An unintended outcome of the French influence has been a devaluing for lay people of the spiritual dimension in religious expression.

This is particularly true of Catholic lay folk in schools, who have been brought up in one spiritual tradition which assumed the status of **the** tradition. Hoatson (quoted in Pistone 1990:12) has researched the spirituality of lay teachers in American Catholic schools and found that "spirituality" was a term they had difficulty in defining and which they rarely used. On reflection, however, his subjects were able to recognise that a person's spirituality had three characteristics. It was "rooted in reality", was "exhibited in the quality of relationships between and among people", and was "exhibited in service to others particularly in work/ school/ family settings".

Carey (1990:7) defines spirituality as "a consciousness and attention to meaning and presence in our lives and a choice of actions in response to this meaning and presence". The presence she refers to is a person's presence both to God and to other people. She goes on to argue that the new spirituality needs to be a "social spirituality" which sees reality in personal, interpersonal and structural terms and is committed to "transforming" the structures which oppress people. Such a spirituality emphasises the need for critical reflection on experience and being in solidarity with those who are the victims of oppression. However, her view of a spirituality that is "social" lies outside the lay perspective revealed in Hoatson's (1988) research[5].

Crawford and Rossiter (1993) point out that spirituality has both a personal and a corporate dimension since God can and does act through both individuals and groups. The action of God is experienced as "grace" (or gift). "Grace" is a theological term

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5 The Mission and Justice Programs treated in Chapter IX aimed to promote a "social spirituality" in the sense used by Carey. The "M&J perspective" also studied in Chapter IX provides one of the more complete articulations of such a spirituality.

which Greeley (1982:62-3) defines as "renewed human hopefulness leading to action". Grace is experienced as a source of personal or communal power to act in pursuit of mission. The new spirituality places emphasis on the need to listen to and understand **human aspiration** as a way of discovering how God is present to the world (Arevalo 1972). It speaks in Gospel terms of the need to "read the signs of the times" (Luke 12:56). Carey (1990:8) describes "the signs of the times" as

> ...events, phenomenon and movements (in response to renewed human hopefulness) characterising a given era; they bring about or reveal a new awareness and, therefore, call forth new action in human history. In these signs of the times God is addressing a word to (God's) Church. Attending and responding to the signs of the times is the task of a spirituality becoming social.

The need to develop a spirituality which is based in the religious experience of layfolk and which is responsive to the aspirations of this age is an essential task of contemporary religious leadership. It is the particular mission of lay leaders at the present time and a condition for the emergence of any corporate spirituality in Catholic organisations which is responsive to the signs of the times (Finn 1990, Walsh 1990, Crawford and Rossiter 1993). Catholic school leaders who consititute the largest group of lay leaders in the Church can be expected to make an important contribution to this mission.

A spirituality is unlikely to develop at the corporate or school level unless it is seen to exist at the personal level for the leader. Lay leaders face the difficult tasks of critically befriending a tradition, which for the most part has marginalised and ignored their experience, and of conveying to their colleagues a spirituality which is perceived as appropriate and authentic.

Spirituality and Leadership

A personal spirituality determines the parameters which define one's sense of mission. It represents a personal synthesis linking experience, belief and action. Similarly a corporate spirituality underlies any corporate sense of mission. Leaders have two options at the present time - to embrace the search for new spirituality with all its ambiguities and incompleteness, or to fall back on the wisdom of the past and operate

out of an institutional spirituality. These options define two types of religious leader, the religious leader who is primarily a **spiritual leader** and the person who construes the tasks of religious leadership within a **cultural frame of reference**. For the first type of leader the domain of religious leadership is open-ended. It includes all aspects of life, since God can be present to all aspects of life. For the second type of leader the domain of religious leadership is closed, bounded by the understandings and practices of a particular spiritual tradition. In the "historical conditioning" (O'Farrell 1978) of lay people provided in the Australian Catholic scene the leader (formerly the priest) is seen as the pivot around which all else moves.

Both types of leader exist in the formal leadership of the Church and among those who lead in Catholic schools. Walsh (1990) explains the differences between the two types of leaders in terms of Fowler's "stages of faith development" which are discussed in detail in Chapter IV. In the present thesis the term "religious leadership" is based on an understanding of spirituality in which the religious domain of leadership is all encompassing. It is seen as the ground of all leadership. The other domains are embedded in it. This understanding flows from the theology implicit in the Catholic Church's social teachings (Carey 1990:7).

Religious leadership in the sense used here sees mission as ongoing, open to new circumstances, responsive to new aspirations, and interprets its essential religious character within the parameters of a personal or corporate spirituality. Spirituality plays a central role in orienting people to mission. **Religious leadership is thus oriented to transforming individuals, groups, social situations, including the Church itself, in response to God's presence in the world.**

The Domain of Religious Leadership

Figure 1.5 shows schematically the relationship between the domain of religious leadership and the other domains. It indicates that the religious domain, as delineated

above, can provide a foundation on which the other domains rest although this is not to be presumed. Catholic school leadership can be construed in purely cultural terms with the spirituality of the leader seen as a personal, private matter. The model suggests that while **competence** can be built on a view of the world in which religion is seen only in cultural terms, **excellence** in Catholic education is always going to demand something more of the leader. Competent leadership in a Catholic school can therefore be built on a cultural or a religious basis. Excellent leadership must be built on a spiritual foundation. A major responsibility for senior leaders in a Catholic school system is therefore to ensure that school leadership is strongly based in spirituality which is authentic. This is one of the primary motivations for sponsoring leadership development initiatives.

In the perspective outlined above religious leadership informs cultural leadership but never replaces it, since religious experience must ultimately be articulated through the symbols of a culture. Great religious leaders have also been great cultural leaders because of their capacity to use the language and images of a culture to communicate God's purposes and explain God's action in the world in a compelling way. God's action adds a dimension of arationality to the exercise of Church leadership (Egan 1985).

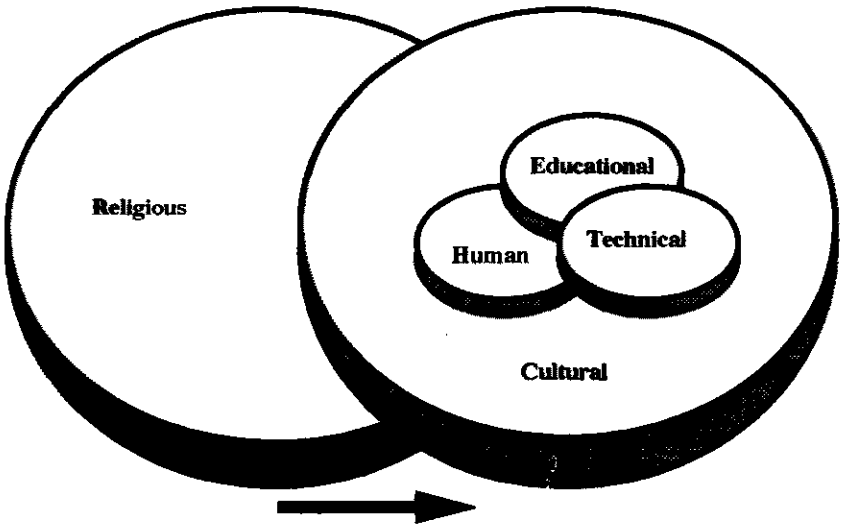

Figure 1.5 Domains of Leadership in a Catholic School

The Functions of Leadership Development

Whereas Sergiovanni's model is helpful in developing a framework to explore **leadership** in an organisation such as the CEO, Schlechty and Whitford (1983) provide a framework to examine **leadership development**. They explore the functions of staff development in providing stability and change in a school organisation.

> Like other organisations schools (school systems) are concerned with stability and change. If schools (school systems) are to pursue effectively the goals for which they have been established, they must maintain sufficient stability to assure that most of the energy expended is directed towards those goals. On the other hand, if schools (school systems) are to be effective, they must have a capacity to adapt to new conditions and the capacity to ensure that those who work in schools (school systems) perform to an optimal or nearly optimal level. The literature in education, especially the literature in teacher education and staff development, is more attuned to issues of change than issues related to maintaining stability (ibid:76).

These writers go on to argue that, despite the deficiencies and general disdain practitioners have for staff development (including leadership development), there are disproportionate amounts of time spent fighting over who controls it. Their conclusion is that such development "...is perceived to serve some vital function, though the functions it serves may not be the functions that are claimed for it" (ibid:77). Schlechty and Whitford identify two functions associated with change, the establishment function and the enhancement function and one function associated with stability, the maintenance function.

The **establishment function** supports the introduction of new programs, new technologies and new procedures into schools (and school systems). The **enhancement function** serves to "enhance the performance capacities, refine existing skills, and expand existing knowledge regarding new developments in the field" (ibid: 77). The **maintenance function** " refers to those conditions that must be fulfilled to ensure compliance with preferred administrative routines, to support organisationally preferred modes of operating, and to protect those engaged in these activities from outside interference" (ibid:77).

Schlechty and Whitford (1983:28) suggest that the more demand there is for change, the greater becomes the struggle for the control of professional development. They note that:

> "...as the pressure for change increases, pressures on existing maintenance systems increase as well. Since the amount of resources that school systems have for the maintenance purposes are limited to begin with, there is strong pressure to co-opt flexible staff development resources, ostensibly committed to change for the purpose of maintaining the system rather than changing it (ibid:78).

Thus, while the goals which legitimise staff development, including leadership development, serve the establishment and enhancement functions, the goals of programs at the operative levels serve another purpose.

Schlechty and Whitford's (1983) thoughtful analysis suggests that leadership development initiatives can be explored in terms of how they serve the three functions outlined above. Further, the functions can be combined with the domains of leadership to provide a grid which can be used to map the content of particular programs. The Mapping Grid is set out in Figure 1.6.

The grid indicates that leadership initiatives can be mapped in terms of functions and domains. Of the three functions indicated in the grid the two most important in leadership development will be the establishment and enhancement functions.

Functions of Leadership Development	**Domains of Leadership**				
	Human	Educational	Technical	Cultural	Religious
Establishment					
Enhancement					
Maintenance					

Figure 1.6 The Mapping Grid

The Mapping Grid provides a means to explore the way content of the different leadership initiatives has been chosen. It will also reveal what the designers saw as the needs of leaders at different stages in the development of the systemic school system. Programs can also be analysed in terms of the functions they serve in leadership development.

THE SIGNIFICANCE OF THE RESEARCH

The research has immediate significance for the CEO. The present study, by reviewing past initiatives and exploring the implications for future development, contributes to the ongoing process of organisational development within the CEO, particularly to developments in human resource management.

The CEO is an example of a new type of complex organisation - a religious organisation with a matrix management structure. This study explores an organisation in transition from an hierarchical structure to a matrix structure. In particular, it explores the impact of successive stages of this organisational development on a key human resource function - leadership development. There are valuable lessons to be learned from such an exploration for other religious organisations seeking to re-structure.

The Catholic Church is one of the oldest institutions on earth. Part of its genius for survival has been its capacity both to adapt to new situations and to resist change. Despite its impressive survival record the study of Church organisation [cf.Thung (1976), Rudge (1976)] generally lies outside the mainstream of organisational theory . Similarly Church leadership lies outside the mainstream of leadership theory. The reason for this omission may be due to the fact that Church organisation is built on a set of religious beliefs and so is only partly accessible to public scrutiny. The difficulty in this situation has two dimensions - Church leaders are often sceptical about

organisational knowledge drawn from the secular culture and the secular culture is cut off from a valid source of organisational knowledge (Cada et al 1979). The CEO is a context in which both traditions, secular and religious, have been brought together. An in-depth study of leadership development in such a context provides a unique opportunity to explore how a Church organisation learns.

Catholic leaders currently face something of a crisis of legitimacy in religious leadership (Whitehead and Whitehead 1990). All four leadership initiatives examined in this study contained an implicit or explicit conception of religious leadership appropriate to lay leaders in Catholic schools. The study provides a unique opportunity to explore how the conception of religious leadership is changing within Catholic education. This theme is developed and illustrated in Chapter II.

A study of the CEO's experience of leadership development since 1973 will provide other similar organisations with some insight into how leadership development can be approached. Such learning may be at the **conceptual level,** helping them articulate their mindscape on leadership development at the **program level** suggesting new options in program development, or at the level of **service delivery**, expanding the range of options available in the delivery of leadership development to school and system personnel.

STRUCTURE OF THE STUDY

The study is structured in three sections. Section I establishes the framework of the study. In the first chapter the broad purposes of the study are outlined and the Mapping Grid developed (Chapter I). The development of Catholic education in Sydney is then outlined, traced through its various stages with reference to the developing role of the Catholic Education Office (Chapter II). The literature on the different ways in which school leadership can be construed is then explored (Chapter III) in order to develop the

theory of leadership development (Chapter IV). This theory suggests a grid, the leadership design grid, which can be of service in planning and implementing leadership development initiatives. This grid, together with the Mapping Grid, provides the basic tools used to process and analyse data presented in Section II. Section I concludes with a discussion of the methodology used in the study (Chapter V).

In Section II the four leadership development initiatives are presented in detail. Each chapter deals with the context of the initiative, its story, the underlying mindscape and a mapping of the content. Within this section Chapter VI deals with the Central Office Programs, Chapter VII with the Department of School Development Programs, Chapter VIII with the Regional Office Programs and Chapter IX with the Mission and Justice Program.

In Section III the research questions are considered by comparing and contrasting the initiatives studied in Section II and the conclusions of the study are developed (ChapterX). The implications of the study and recommendations for further study are set out in the final chapter (Chapter XI).

SUMMARY STATEMENT

The purpose of Chapter I has been to outline the major themes of the study. The study explores the experience of school leadership development in a new form of Catholic organisation, the Catholic Education Office. The rapid growth of the CEO Sydney in the last two decades together with the quest to develop a structure which could best serve the interests of schools have been complex, time-consuming and difficult tasks. While these developments were occurring there has been a continuous commitment of the organisation to develop people who could provide school leadership and system leadership. Leadership development and organisational development have not always meshed smoothly together. There are important areas for insights to be gained in

meshed smoothly together. There are important areas for insights to be gained in exploring the phenomenon of leadership development in the CEO, both in terms of how to develop Catholic school leaders and the impact of organisational change on leadership development programs within an organisation. The problem for the CEO is that such a study has not been done and the purpose of the research is to address this need. More specifically the study seeks to explore the mindscapes on school leadership development that underpinned leadership initiatives and the ways in which these mindscapes were translated into action. Of particular importance, given the religious nature of the system, is the conception of religious leadership implicit in successive initiatives. The theoretical framework of the study provides a way of analysing programs to identify key elements in these mindscapes.

CHAPTER II

THE DEVELOPMENT OF CATHOLIC EDUCATION IN SYDNEY

INTRODUCTION

Chapter II explores the experience of those leading Catholic education in Sydney from an historical perspective. Emphasis is given to the **culture** of Catholic education and its **organisation**. The purpose of Chapter II is to situate the study so that the reader has some appreciation of the three phases throughout which Catholic education has developed and the contribution each phase has made to the evolution of the culture in which the various leadership development initiatives have been planned and implemented. Each Phase has made a distinct contribution to the evolving culture of Catholic schools. The chapter provides some insight into why Catholic people are so strongly committed to the maintenance of Catholic schools and why the leadership of the schools is therefore of vital concern to them.

As the Catholic system of schools in Sydney has evolved it has acquired a **cultural legacy** and accumulated a good deal of **cultural baggage**. "Retelling the story" of Catholic education in Sydney is important in appraising the culture that has developed in Catholic education. This culture provides the milieu in which leadership is both exercised and developed.

PHASE I : "SCHOOLS FOR CATHOLIC CHILDREN" 1833-1880

Myth of Origin

The Catholic Church in Australia had an inauspicious beginning. The eminent historian Patrick O'Farrell (1985:11) observes in speaking of the early settlement of Australia: "What is most remarkable about Catholicism in the first thirty years of settlement is

that, priestless and disfavoured in the midst of corruption and apathy, it endured at all". The commitment of the lay folk to keep the flame of faith alive despite all the rigours and depravity of early colonial life is an important element in the **myth of origin** of the Catholic Church in this country and a key to understanding the later commitment of lay Catholics to the support of the Church and of Catholic schools.

Early Church Leadership: A Clash of Visions

When the Rev Bede Polding OSB arrived as the first Catholic Bishop in 1835 the Catholic Church in Australia had survived without a bishop for nearly fifty years. Polding's religious training had been in the European monastic tradition and his lifelong vision, one he shared with other Benedictine prelates of his time, was that by establishing the Benedictine tradition, his order would have the same civilising and evangelising impact in Australia as it had once had in Europe. To implement this vision Polding attempted to persuade members of other congregations who came to work in Sydney at his invitation to become part of the Benedictine family. Their commitment, however, was to the new forms of religious life emerging in Europe and not to the older monastic tradition. When pressured on this matter they left the diocese[1]. Leaders of the new congreg-ations, aware of the situation in Sydney, refused invitations to work there.

Polding worked assiduously with successive colonial administrations to provide a form of primary schooling for Catholic children. He was, however, hampered by a lack of teachers. His obsessive commitment to a Benedictine revival in Sydney was to set back the development of Catholic schooling by a quarter of a century (Fogarty 1957:256).

The clergy in the Archdiocese were predominantly Irish, as were the laity. They held a different vision inspired by their own national religious tradition which was being

1 The Christian Brothers had established an excellent reputation for teaching when they came in 1844 but under pressure to join the Benedictines left in 1847. Their Sydney school was rated the best in the colony (O'Donaghue 1982:79). The Sisters of Charity under similar pressure moved to Hobart.

revitalised as the Catholic Revival in Ireland proceeded. The mythical heroes in this vision were the monks and sisters who, as missionaries, had civilised and evangelised Europe. The founding of the new religious congregations in Ireland and the arrival of their members in Australia was seen by the Irish within "the epic of their homeland's greatness" (Fogarty 1957:300) ensuring them public support when, after Polding's death, they came in force.

Schools for Catholic Children

The Denominational School System

The provision of education in the colony had became a more demanding issue for the government once the population of the colony swelled with the arrival of emigrants whose children needed access to schooling. In the period 1833-48 the colonial governments made grants-in-aid to schools of all denominations and left the management of schools to the churches. This system was problematic. The denominations tended to establish schools in competition with each other to prevent proselytising, so some areas had splendid access to schools while other more remote areas were neglected. Denominational tensions ran so fiercely in this period of Australian history that any rationalisation of the school system that had emerged was out of the question. Unable to get agreement from denominational leaders about the need for rationalisation, and aware of the growing demand for education, the government began to develop an alternative system of public schools while still funding the existing denominational system.

Beginning in the 1850s, and continuing through until 1864, Boards of Education were established in the colonies to regulate schooling. Grants to denominational schools were reduced and covered only the salaries of teachers and books. By the beginning of the 70s the result of increasing regulation and decreasing funding was becoming clear: the schools for Catholic children were gradually but inevitably "being squeezed out of the government funded system" (Fogarty 1957:27).

Catholic Denominational Schools

The Catholic Church in Phase I was dependent on Government assistance to provide schools for Catholics. The number of such schools in this phase is set out in Table 2.1 which is compiled from Fogarty (1957). While the table reveals that the number of schools was increasing, the quality of education[2] offered was problematic as were the conditions under which teachers worked. Most of the teachers were untrained[3]. Table 2.1 indicates that despite their limitations considerable energy had been devoted to establishing "schools for Catholic children" in Phase I.

Year	Number of Schools	No of Children
1828	3	
1833	10	
1844	28	2,721
1848	31	
1850	36	2,865
1858	64	
1859	81	5,539
1865	98	
1879	83	

Table 2.1 "Schools for Catholics" in NSW in the Denominational School Period

Profile of a "School for Catholic Children"

On the basis of data provided by Fogarty (1957) it is possible to provide a profile of the schools for Catholics in this period. They were small, one teacher schools with, on average, about sixty students between the ages of seven and eleven. The students attended school for an average of two years. Truancy was high and up until 1840 approximately only one Catholic child in eighteen attended school at all. The government paid for the building, provided the resources, and paid the teachers' salaries. To the ordinary Catholics these schools were a type of public school where the teacher was a Catholic and religion was important. There were similar schools for Anglicans and other public schools where religion did not figure at all. The arguments between clerics and government about education must have seemed rather esoteric to the ordinary Catholics, the majority of whom were "unchurched".

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2 In 1860 the Inspector of Catholic schools in N.S.W. rated 26% of the schools excellent or good, 20% fair, and the rest either inferior or very inferior (Fogarty 1957:107).

3 For instance in 1856, 57% of teachers in schools for Catholic children were untrained (Fogarty 1957:83).

The Meaning of "Catholic Education" in Phase I

The bishops pressed the government of the day on education because they considered Australia one more battleground in a wider contest between Church and State to define who was responsible for education. Traditionally, education had been regarded as a function of the Church. That is why the first schools in the colony were largely denominational. The new secular states of Europe were challenging the churches' rights in this matter. Liberal views of the human person were concerned with the states' rights to educate future citizens in a democracy. Education was seen as having a **social function**.

The social function of education was a matter of widespread concern in the colony and many educated lay Catholics supported the establishment of a public school system because they saw the potential benefits to the colony of such a scheme. The Roman Catholic Church in the period 1850-79 was opposed to both liberal thought and democracy, so ideological clashes with the liberals were inevitable.

As the regulations of state councils and boards became more intrusive, Polding's response was to compromise, arguing that "half a loaf of bread was better than no bread at all". The bishops did not have the resources to pay teachers, build schools or to provide books on the scale that was required. To the clergy the concept of a separate "Catholic system" seemed inconceivable (O'Donaghue 1982:68). In pushing the bishops to the wall over finance for denominational schools the government of the day forced them to clarify what they wanted in a school for Catholic children. The 1862 Provincial Council of Bishops (quoted in O'Farrell 1985:149) declared:

> Catholics do not believe that the education of a child is like a thing of mechanism that can be put together bit by bit. Now a morsel of instruction on religion, and then of instruction in secular learning - separate parcels. We hold that subjects taught, the teacher and his faith, the rule and practices of the school day, all combine to produce the result which we Catholics consider to be education.

Thus, through the 1860's Catholics were becoming more aware of what "Catholic education" was. Catholic education involved a holistic approach to schooling[4].

[4] Their brief attempt to establish a teachers' college in 1865-71 suggests that the personnel implications of pursuing a separate path were becoming clearer.

The most outstanding of the second generation of Church leaders in Australia was Polding's successor, Roger Vaughan OSB. Like Polding, Vaughan was an English Benedictine, but the product of a different era. Vaughan came to the colony in 1873 and succeeded Polding on his death in 1877. Vaughan had quickly recognised the folly of Polding's Benedictine vision and had little enthusiasm for the "Irishism" of his fellow bishops. He chose to develop in Sydney an Australian Catholic Church with its own vision. To accomplish this he set up a parish structure in the diocese and established schools in the parishes.

When Vaughan took over leadership of the Australian Church in 1875 it was clear to him that the tide had turned against denominational schools. While he saw the need for Catholics to set up some alternative system, the question was - How could this be done? By 1875 an answer was at hand.

In the period 1967-73 the Bishop of Adelaide had established the first Catholic school system. This was necessitated by the fact that grants to Catholic schools were terminated in South Australia before the other colonies. The model established there became well known to Bishops throughout Australia[5] and was later adapted to suit the situation of a number of dioceses. Vaughan quickly saw the value of the model and adopted it as part of his crusade to establish Catholic schools.

A Catholic School System: The Adelaide Experience

The genesis of "Catholic education" as an organisational phenomenon occurred in Adelaide in the period 1967-71 under Fr. Tennison Woods[6]. Woods had been asked to

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5 Woods, the first Director, left Adelaide and was befriended by Polding. He spent a good deal of his subsequent career working in the various dioceses of NSW so that both he and his work were well known to the NSW Bishops.

6 Woods was co-founder with Mary MacKillop of a new Australian religious order, the Sisters of St Joseph. He was a noted naturalist of the period and much in demand as a preacher. He was appointed secretary to Bishop Sheil in Adelaide in 1967.

take responsibility for the schools for Catholic children under diocesan supervision in the Adelaide diocese, which included what is now South Australia and the Northern Territory. Although unfamiliar with schools, Woods' visionary scheme provided the first model of a Catholic education system. Fogarty (1957:225) describes Woods' model as follows:

> The administration of the whole scheme was to be entrusted to the Director General, the Central Council[7], and local Boards. The Director General was to inspect, examine and report on schools, regulating the mode of instruction given therein; to report on sites proposed for new building, approving plans...; to certify the fitness of teachers to teach..; and to nominate, in conjunction with the local pastor, the five persons who were to constitute the local Board of Management for each school in the diocese.

Despite fifty years of effort to provide schools for Catholic children, no popular concept of Catholic education had yet developed. As a consequence, Catholics saw no problems in sending their children to public schools, if they sent them to school at all. Woods set out to change this by promoting the "Catholic schools" throughout the diocese. He took every opportunity in his capacity as editor of the South Australian Catholic newspaper to trumpet the achievements of the new Catholic system.

Woods' "system" embodied five major elements: the establishment of an **organisational structure**, the **use of religious sisters** to staff schools, **shared responsibility** for the development of schools, a **commitment to the needs of the poor** and the **promotion of "Catholic schools"**. Woods' strategy of appointing boards for each school was effective in winning local support and in raising awareness about the "Catholic school" - thus promoting the concept .

This first Catholic "system" expanded rapidly, too rapidly as events clearly show. When Woods took over in 1867 there were 19 schools for Catholics, two years later in 1869 the Sisters alone were operating 23 schools in the new system. By this time the Bishop had adopted the policy of putting all schools within the ambit of the Central Council in the control of the Sisters of St Joseph. This decision proved premature. The

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7 The Central Council was made up of the Bishop, the Director General, representatives of the clergy and representatives of the laity.

Sisters, led by their founder, Mary MacKillop, did not have sufficient trained personnel to implement such a policy and, as a consequence, their competency to run schools was questioned. Church leaders had, up to this period, no experience of organising a system of schools. Woods over committed himself and the Sisters and as a consequence the system collapsed.

Press (1979:209), Woods' biographer, in assessing his contribution to the development of Catholic Education, concludes:

> The staffing of schools in such a system would have been impossible if the establishment of the system had not coincided with the foundations and rapid growth of the Sisters of St Joseph. Indeed Father Woods knew that the two were interdependent, and the Bishops in other dioceses were quick to understand the principle: **teaching religious with a vow of poverty would not call on extensive financing required in Catholic schools staffed by trained teachers** (emphasis added).

Woods had demonstrated that it was possible to set up a system of Catholic schools if religious could be recruited in sufficient numbers to staff them.

The Joint Pastoral of 1879

Rather than watch the slow demise of the denominational system, Vaughan and his fellow Bishops in NSW decided to go on the attack. In a joint Pastoral Letter they lashed out, in a calculated move, at the destructiveness for Catholic children of the secular schooling offered in public schools. As a consequence of this Pastoral the population of public schools dropped by twenty percent as Catholic parents withdrew their children. There was public outcry at the Bishops' attack and in the ensuing controversy all government support for denominational schools was withdrawn in NSW. Vaughan subsequently turned the provision of Catholic schools into a personal crusade and in doing so ushered in a new phase in Catholic schooling.

O'Farrell (1985: 189) sums up the strategic intent of the Joint Pastoral as follows:

> In part the Joint Pastoral had been directed towards liberating Catholics. ... Now Catholic schools could be made Catholic without compromise. This was the

> challenge Vaughan had accepted. On his meeting it successfully, he believed hinged the future of Catholicism in Australia. He met it with religious orders of teachers, nuns and brothers, and with a succession of warm, moving appeals, pastorals, speeches and addresses aimed to encourage Catholics in the holy work of providing schools. **Vaughan made the Catholic schools the symbol of Australian Catholicism** (emphasis added).

Appraisal of Phase 1

By the end of Phase I a tenuous concept of "Catholic education" had developed. Woods had created a model for the organisation of a Catholic system. A considerable effort had been made to provide "schools for Catholic children". **The efforts of the early lay teachers in this enterprise have not been well recognised in the literature.** However, it was through their persistence that the "schools for Catholic children" came into existence and a base existed on which the religious teaching orders could build in subsequent decades. The lay teachers were displaced by the religious at the beginning of Phase II and many had no option but to seek employment in the public schools so savagely criticised by the Bishops. One is left to wonder how they viewed the impact of the Joint Pastoral.

There were to be real gains in the period ahead but there were also significant costs as well. Any assessment of Phase I must keep these in balance. As O'Farrell (1985:186) observes in summing up the outcomes of this phase :

> Catholic schools had been established on a very negative rationale - denunciation and rejection of what the state had to offer. What Catholic schools had to offer was far less clear. Intellectually and philosophically it was more obvious what they were not, than what they were. The uncertainty of their scholastic identity meant that they gravitated towards duplicating the instruction given by the state - plus religion.

The major cost was the beginning of the process of exclusion of lay people from Church affairs including Catholic education. This exclusion of lay Catholics from Catholic schools for the major portion of the next century highlights an inadequacy in the concept of Catholic education that was developing as Phase I closed. It led subsequently to distortions in the myths of origin of both the Church and Catholic education so that the clergy and religious came to be seen as the founders of both

institutions whereas both were established by the laity. The role of the lay Catholic in the foundation of both the church and the schools for Catholic children constitutes a unique feature of Catholicism in Australia. Many lay folk teaching in Catholic schools today would be unaware of this chapter in the development of Catholic education. Reclaiming it is therefore important, given that lay people now comprise the bulk of Catholic schools' leadership and personnel.

PHASE II: CATHOLIC EDUCATION UNDER THE RELIGIOUS ORDERS 1880-1965

Growth of Religious Congregations

The decision of the Bishops of NSW to establish their own system of schools was the result of growing confidence that such an option was viable. They judged that it would be possible to recruit sufficient religious both in Australia and from overseas to develop a Catholic system of primary schools[8]. This proved to be the case. In Sydney, for instance, when Vaughan took over as Archbishop in 1877 there were 34 Catholic schools in the Archdiocese. When he left for England six year later there were 102.[9] Of the 15,200 Catholic children of school age in Sydney 82% were in Catholic schools. Even by contemporary standards this was a remarkable achievement.

Vaughan's initial attitude to the new teaching congregations had been one of caution (Fogarty 1957:247). Following the withdrawal of state aid he saw them as an economic necessity. However, so impressed was he with their commitment that he came to regard them as a "moral necessity" for Catholic schools (ibid:270). The place of teaching religious in Catholic schools was to become a central feature of the school's identity, their presence the distinguishing mark of the "Catholic schools" of Phase II. Cardinal

8 In the decade from 1880-1890 the number of religious congregations teaching in Australia doubled from 32 to 60.

9 Of these 22 were still run by lay teachers, 69 by religious sisters and 11 by religious brothers. (Fogarty 1957:259).

Moran, Vaughan's successor, was able to observe that "Catholics would never consider the victory complete until they had schools under purely religious orders" (ibid:208). Thus a new myth began to emerge. The ideal of Catholic education in Phase II was to become **every Catholic child in a Catholic school and every class taught by a religious.** This myth in time has become an alternate or pseudo "myth of origin" for Catholic education, displacing the primary myth of origin. To teach in a Catholic school in Phase II one had to be a religious. The work of the lay people in Phase I was disregarded and almost forgotten.

"Schools Before Churches"

One of Cardinal Moran's first moves as the new leader of the Australasian Catholic church in 1885 was, with the support of his fellow bishops, to adopt the policy of building schools rather than churches when new parishes were established, and to insist that all existing parishes have a parochial school. The impact of this decision in Sydney can be seen from Table 2.2 which lists the development of schools and parishes in the period 1900 -1950.

	1900	1910	1920	1930	1940	1950
Parishes	68	74	85	111	122	165
Schools	158	166	144	172	184	230

Table 2.2 The Development of Schools and Parishes in Sydney 1900-50 (Fogarty 1957:307)

The table shows that in Phase II the norm was for the parish to have more than one school within its boundaries.

The Beginnings of Secondary Schools in Phase II

Prior to 1874 there was no secondary schooling available for working class children. Polding was not an advocate of government support for secondary schooling. His view was that if parents wanted secondary schools they would have to subsidise them

themselves (O'Donaghue 1982:70). However by 1870 there were over six thousand children in the "schools for Catholic children" and pressure was mounting to develop further schooling for these students. The first secondary school opened in Sydney for "ordinary Catholics" was St Patrick's Church Hill. By the turn of the century another six boys' secondary schools were in operation. All secondary schools built in the period 1880-1920 were at the initiative of the religious congregations. Girls' secondary education developed by extending the grades in some of the primary schools run by the sisters to include years 7 and 8 for the girls. There was no equivalent of a girls' secondary school prior to 1912 (Fogarty 1957:342). As a matter of Church policy co-education did not exist in Phase II .

Curriculum Orientations in Phase II

The curriculum offered in Phase II did not differ greatly from that of the state schools. Catholic schools aimed to do what public school did but better, and for less. The stance of the Church towards education reflected the official ideology and the interpretation of history that flowed from this understanding. Praetz (1980:18) outlines the dominant ideology of the Catholic Church in Phase II as follows:

> ...the dominant ideology depicted society as being based on the fatherhood of God, from which flowed the brotherhood of man. However, modern society's turning away from God had resulted in widespread evils and injustices which threatened the survival of civilisation. The tragic mistake of implementing a policy of secular education had resulted in a decline of religion and hence of morality. The Catholic Church alone continued to oppose the forces of secularism through its proclamation of the truth and through its continued efforts in the true education of children.

This ideological understanding was shared by the religious who taught in the schools and the pastors who worked with them. It existed side by side with a desire to assist young people make their way in a hostile world. The isolation of teachers and Church leaders from this world contrasted with the need of students to be actively involved in it. Praetz (1980), Fogarty (1957) and O'Farrell (1985) all concur in their judgements that Catholic schools in Phase II were characterised by a defensive attitude to secular and religious studies and by competitiveness in examinations. The former characteristic reflected the dominant ideology, the latter the desire of Australian Catholics to

demonstrate their capacity to compete effectively wherever the social playing field admitted of equality.

The Duty to Support Catholic Schools

The Bishops threw their full authority behind the development of schools in Phase II eventually adopting the requirement that it was a matter of conscience for Catholic parents "to send Catholic children to Catholic schools and contribute to the support of pastors and the upkeep of Catholic schools and charitable institutions" (Australian Bishops Conference 1937 quoted in Joy 1986:15). While this decision may have stopped the waverers, for most Catholics, the support of Catholic schools was an expression of religious commitment.

In Phase II the educational needs of the Australian Catholic community were seen as pressing, and dedicated service in the Catholic school was seen by members of the Catholic community as a worthy life project. Table 2.3 indicates the growth in the membership of the religious congregations which taught in Catholic schools as Phase II enfolded.

Year	Sisters	Brothers	Priests
1900	3,059	379	53
1910	5,081	466	53
1920	6,571	634	51
1930	8,277	778	61
1940	10,149	1,041	84
1950	11,245	1,532	124

Table 2.3 The Growth of Teaching Religious in Australia 1900-50 (Fogarty 1957:278)

For the major part of Phase II one had to be a religious to work in a Catholic school. **Religious life thus became an instrumental value in the service of Catholic schooling**. This was a distortion in the meaning of religious life which was not always recognised in Phase II and may explain why the number of religious has declined so rapidly in Phase III.

The Costs of Expansion

The hectic pace of development reflected in Table 2.2 however, exacted its toll despite the growing numbers of religious who were teaching. No matter how fast people joined religious congregations, or how many teaching religious came from overseas, the growth in demand for places in Catholic schools exceeded the supply of personnel to teach in the schools. By 1957 projections were indicating that the gap between places available and places required was widening alarmingly.

The decision of the Bishops to make the support of Catholic schools a matter of conscience had proved to be something of a two-edged sword. On the one hand the policy ensured the demand for places in Catholic schools, on the other it created the need to expand the number of schools to meet the demand and gave the Bishops little room to move in amending this policy once it became clear that it was no longer viable.

The religious congregations took short cuts to maintain the schools. Teacher preparation was often minimal. As Fogarty (1957:430) notes of the early part of this century: " When it was a question of fully trained and equipped teachers or an adequate number of Catholic schools to meet the needs of the growing population, the Church chose the latter." This does not indicate an indifference to teacher training, but rather the determination of priorities. The religious congregations set up seven teacher training colleges in NSW alone during Phase II. None of these colleges, however, prepared religious to work in Catholic secondary schools. To prepare for such work religious attended technical and business colleges and universities part-time while working full-time (Praetz 1980:44).

In this way the religious congregation bore the burden of providing teachers capable of teaching in Catholic secondary schools. Congregational leaders often served as principals of large schools. Principals taught full-time and did much of the school administration after school hours. As the sixties wore on pupil-teacher ratios also continued to climb.

It was evident in the mid-sixties that Catholic education was heading towards a crisis. It lacked the organisational structure necessary to survive. It had inspirational power and an ideal to attract people, but there was little co-ordination, no data base and no overall plan of development. The bishops had provided co-ordination, but the growth of secondary schools, the proliferation of school systems run by the religious orders, and the complexity of different state systems had taken control out of their hands. Neither could Directors of Education exercise control, for while they had authority, they had no real power. That lay with the religious congregations and the parish priests.

The Catholic Education Office in Phase II

In the late 40s some rudimentary structures for the administration of Catholic education began to develop across dioceses (Fogarty 1957:436). In 1936 the Education Conference of Catholic School Inspectors recommended that each capital city have a Director of Education to liaise with public bodies "on matters affecting educational policy and curricula" (ibid:439). This was the Melbourne model. The arrangement was not appropriate in NSW where a priest was appointed Director of Schools in each diocese, and he together with the Catholic School Inspectors, made up the Catholic Education Office. The inspectors were mainly clerics and their major concerns were religious education and the inspection of parochial schools. The organisational structure of the "Catholic Education System", insofar as this existed in Phase II, is set out in Figure 2.1.

Crisis Point

Crisis point was reached in the early 60s. Fogarty (1957:478) captures the uncertainty of the times in concluding his celebrated history of Catholic education in Australia as follows:

> One more point relevant at the close of this book, is the uncertainty concerning the future of the system. Constant pressure from diocesan authorities for more and more schools has strained staff to the utmost; and in the past decade the increase in candidates for the teaching orders has not been commensurate with the increase in the Catholic school population.

> Whether this gap will continue to widen, or prove to be merely a passing phase and close again after the steep rise in the population has levelled out is difficult to say. Should it not close and Catholics desire to preserve their independent system intact, lay teachers will have to be employed in increasing numbers until the point is reached where the structure of the system could eventually change reversing the whole order of its development; the religious could gradually withdraw into a smaller number of select schools, leaving parochial and diocesan schools in the hands of lay teachers.

At that time only 15% of teachers in Catholic schools in the Archdiocese of Sydney were lay teachers, by 1960 the percentage had risen to 25%, by 1973 the percentage was 68%. In 1985 it had risen to 92% (Joy 1986:17). The current figure is 98%. The changes that were occurring represented much more than "merely a passing phase". A **turning point** had been reached.

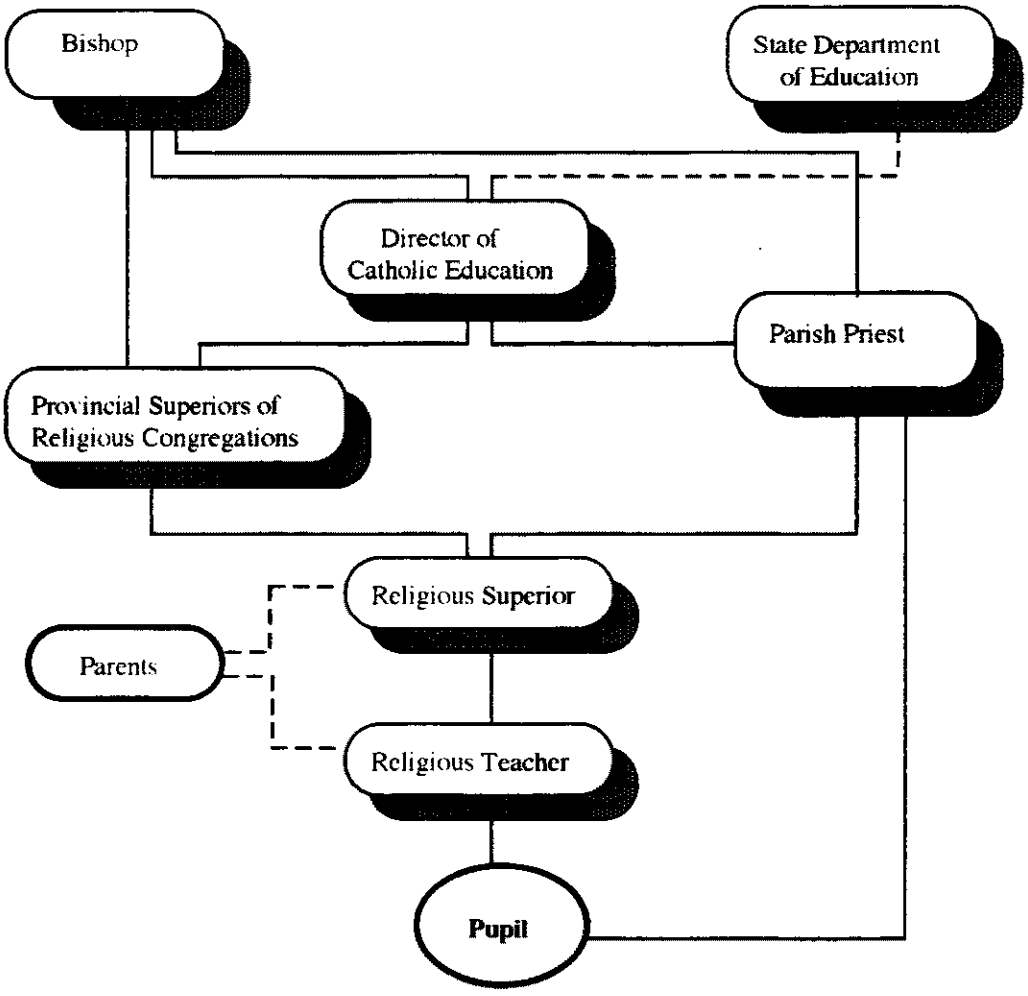

Figure 2.1 Organization of Catholic Education in Phase II (Adapted from Fogarty 1957:441)

It was clear to Catholic leaders that something had to be done to resolve the endemic crisis that pervaded Catholic schools in all states. There was a universal concern about *Catholic Education: Where is it Going?* (Gill 1972). Despite the extraordinary commitment of the religious there seemed to be no end in sight to the oppressive demands being made on teachers and administrators. Something had to be done.

Transition to Phase III

Three significant events gave impetus to the emergence of a third phase of Catholic education in Sydney: the Second Vatican Council (1963-65), the implementation of the Wyndham scheme (1963), and the advent of significant financial aid from governments for the support of Catholic schools (1968-73). The Second Vatican Council changed the stance of the Church vis-a-vis the modern world. The Wyndham scheme led to the bureaucratisation of Catholic education and government funding provided the resource base to re-structure and eventually expand the Catholic school system. The impact of Vatican Council II was important because it highlighted some of the deficiencies that existed in the ideology of Catholic education in Phase II. The decision of Cardinal Gilroy to centralise the finances of Catholic education in Sydney in 1965 marks the beginning of the third phase in the development of Catholic education.

Impact of Vatican Council II

A Change in Ideology

The Second Vatican Council represented a major shift in the official ideology of the Catholic Church. Central to the ideology that emerged after the Council was recognition that if the Church was to continue its mission in the modern world then it had to become actively involved in that world. A second important outcome of the Council for Catholic education was its call for the renewal of religious life. Other dimensions to emerge noted by Praetz (1980), were an openness to change and a renewed understanding of the role of the laity in the Church. In the new ideology:

> ...the Church was 'at the service of the whole of mankind'. Bishops, priests and laity made up the Church, but it was particularly the role of the laity to immerse themselves in 'the vast and complicated world of politics, sociology and economics, also the world of culture, of the sciences and the arts, of international life, of the mass media', permeating society as salt or leaven, and co-operating with Christians and persons of good will to solve the great human problems (ibid:83).

This more open attitude of the Church changed people's expectations of what it meant to be Catholic in quite dramatic ways. The defensiveness noted earlier was no longer valued. The challenge was for lay folk to become more involved in Catholic education and for religious to be more widely engaged in the world. For many in Catholic education, both religious and lay folk, the late 60s and early 70s was a period of **profound religious confusion.** Brought up in a world where faith was something that had to be **defended** they were at a loss to cope with a faith that had to be **developed** (Walsh 1984:1-15).

Religious Life in Transition.

In Phase II the presence of the religious in Catholic schools had defined the identity of the schools in a unique way and established their credibility with Catholics of all nationalities. This achievement has to be balanced against its human cost. Religious had often been asked to carry incredible workloads in the service of the Catholic community. With the new ideology this would change. Religious congregations grasped the significance of the changes occurring at Vatican II more quickly than other groups in the Church and began to prepare their personnel for life in a "post Vatican II Church". The tragedy of their position was, however, that for many of their members the damage done by years of unrelenting toil teaching large classes proved irreparable. These men and women were the "last crusaders" in the quest begun by Archbishop Roger Vaughan to establish a Catholic school system in NSW.

Appraisal of Phase II

In Phase II the credibility of the Catholic school was established as was its very strong links with the Church[10]. The identity of the schools was guaranteed by the presence of

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10 Fogarty (1957) views the religious community as the mediating influence between the school community and the Church community bringing lay people in contact with their religious tradition. In

the Sisters and Brothers. As long as the religious were there, identity and purpose was **presumed**. The "catholicity" of the schools was not a question in Phase II. Catholic leaders were so immersed in the struggle to build a system of Catholic schools, and then to maintain it, that a fundamental question, **"What will be the longer term implications for the Church of effectively educating a large numbers of Catholics**?" does not appear to have been asked. At some point in time those of an apostolic bent educated in the schools would inevitably challenge the basic cultural assumption around which Catholic education in Phase II had been organised: one had to be a religious to work in a Catholic school.

Phase II was driven by a widely shared dream of the Australian Church to become an integral part of Australian society and a substantial influence for good in that society. The Catholic schools were central to the dream, and religious teachers were instrumental in its realisation. Visions or dreams are themselves instrumental. They trace the limits of communal imagination and engender communal enthusiasm. Despite insurmountable difficulties and despite the great personal cost there was no lack of enthusiasm for Catholic education in Phase II.

Crowe (1992:3) points out an apparent irony in the current position of religious in both education and health services:

> The tolerance, social harmony and equity which religious in Catholic education and health services promoted led to the climate of acceptability for government assistance. This in turn has led to the marginalisation of religious!

The "marginalisation of religious" may be more a crisis of collective imagination on their part when faced with a new era in Catholic life, than reality. Religious were the rightful heroes of Phase II. It was through their efforts that **Catholic school systems** could be created, just as it was the efforts of lay people teaching in the "schools for Catholic children" in Phase I that enabled the creation of the **Catholic**

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this way the religious community sponsored the faith of young people. Leavey et al (1992) argue the need for "sponsorship of faith" as a result of their studies of faith development among adolescents in Catholic schools.

schools. Both groups have been in a sense "marginalised" as a consequence of their efforts which makes the challenge of working collaboratively in Phase III more salient.

PHASE III: THE BUREAUCRATISATION OF CATHOLIC EDUCATION IN SYDNEY

The Wyndham Scheme

Through the late 50s a new type of secondary school had begun to emerge, the parochial secondary school. While some parishes had the resources to build a secondary school or extend the primary school to accommodate secondary classes, others combined resources to build a Catholic secondary school serving a particular region. The principals of these Catholic secondary schools were religious and the schools came under the same supervision as that provided by the religious congregations for their own schools. In this way the mini-systems of schools administered by religious congregations expanded.

Prior to 1960 Sydney had a large number of schools with either Year 9 (technical or commercial schools) or Intermediate as their senior class. Such schools were the more prevalent type [11]. The limited resources available to develop new schools ensured that the majority of Catholic secondary schools were not large and as a consequence their curricula were necessarily constrained by their size. A variety of schools with a specialist focus in the technical, commercial and domestic science areas had developed which provided Catholics with a measure of choice in the type of education they wanted for their children.

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11 In 1960 there were 62 such schools in the Sydney Archdiocese catering for 28,000 students and 53 secondary schools for 23,024 students. As well, there were 36 post-primary schools (mostly for girls). Of the secondary schools, 23 had a school population of less than 400 (Australian Catholic Directory 1960).

The Education Act of 1961 introducing the Wyndham Scheme with its emphasis on comprehensive schooling and broad curriculum offerings was to start "dramatic changes in the organisation of Catholic education in Sydney" (Joy 1986:27). The Director of the CEO, Monsignor John Slowey, was a member of the Wyndham Committee in the period 1953-7 and so the Catholic authorities were aware that if Catholic education was to cope with the **challenge** provided by the introduction of the Wyndham Scheme, then a major re-structuring of the schools was necessary.

The scope of the **response** made by the Church is outlined by Bishop Geoffrey Robinson, current Chairman of the Sydney Archdiocesan Catholic Schools Board (SACS Board), in a recent letter to Principals :

> In May 1964, in response to the newly introduced Wyndham scheme, Cardinal Gilroy announced that four secondary schools had just been completed, two were under construction, thirteen would begin construction in the immediate future and no less than forty seven would be enlarged and modernised - and all at a time when there was no Government assistance (2/7/92).

This massive undertaking required best use of limited financial resources and an organisational structure which could implement it. As Robinson in this letter further observes:

> There was of course a price to be paid. Catholic people had to dig very deep, the sacrifices made by religious were heroic, and priests found that much of their former role had been taken over by a new Building and Finance Commission, and later by the Catholic Education Office, as the Cardinal decided to centralise the finances, the organisation and the authority structure of the systemic schools in order to meet the crisis. Some ideas concerning the educational bureaucracy entered into the mythology of both priests and principals at that time, and are not easily changed (ibid).

To implement this scheme Cardinal Gilroy levied all parishes in the diocese to raise £3,000,000. Parishes that did not have the money had to borrow it. The financial management of the parochial schools was centralised under the Catholic Building and Finance Commission (CB&FC). **This decision was the beginning of Catholic systemic education in Sydney** and also marks the start of Phase III.

The Catholic Building and Finance Commission

The centralisation of control for Catholic education under the CB&FC in 1965 launched the Sydney Archdiocese on a different development path to that of other major dioceses in Australia. The strategy sought to use the best financial acumen available to establish the financial infrastructure needed to support the re-structure of Catholic education.

With the establishment of the CB&FC Cardinal Gilroy had radically altered the model of "system" administration which had operated in Phase II. There was now a sharper distinction between congregation-owned schools and systemic Catholic schools with the latter under the control of the CB&FC and the former remaining outside the "system". The model of consultation, outlined in Figure 2.1, which operated in Phase II, would continue. However, parallel to this a new model of administration for systemic schools would develop.

The charter of the CB&FC was "to examine every phase of the Catholic education problem and do everything to arrive at a judicious solution" (Gilroy quoted in CEO Report, McBride 1989:5). The intention of the Cardinal was that the CB&FC be the **principal decision-making body** in Catholic Education in Sydney and that the CEO was to be its **service arm**. By chairing each meeting himself, he added his full authority to the Commission.

By 1973 when the interim Schools Commission grants began to flow the CB&FC's power was extensive. It financed buildings, administered funds provided by Governments, approved expenditures by parishes, set school fees, supervised the central accounting of school fees, levied parishes, classified teachers, paid all teachers' salaries and approved the employment of ancillary staff (Joy 1986:28, CEO Report McBride 1989:6-7).

The Changing Culture of Catholic Education

In the period from 1965 to 1973 rapid change was occurring in Catholic education. The number of lay teachers increased dramatically[12] raising questions about the capacity of the culture of the Catholic schools to absorb this level of change and not be significantly attenuated. The schools were under the supervision of the religious and for most of this period it was assumed that the increase in lay teachers represented a "passing phase" and that membership of the religious congregations would surge once things settled down after Vatican II. It was not until the late 70s and early 80s that major endeavours were made to halt the "cultural drift" that was occurring in Catholic schools through school development initiatives and leadership development programs[13].

By placing control of all outlays for systemic schools with the CB&FC the Cardinal had also reduced the influence of the clergy in one of their main fields of operation, the Catholic school. Since the clergy had in the main part been responsible for the erection of the schools there was considerable disquiet about this move. Defining the role of clergy with respect to the systemic schools still remains a complex issue in Catholic education (CEO Report Robinson 1992, Canavan 1989). Lutteral (1993) in a recent study entitled *You've Taken Away Our Schools* captures the angst of this period. In 1965 principals in Catholic schools were all members of religious congregations who, up to that period, had been accountable in the management of schools only to their own congregational leaders. For such people the experience of being accountable to the lay people who headed the CB&FC introduced a new element into Catholic education and the culture of the schools.

The changes outlined above indicate that the establishment of the CB&FC was not only an important **structural development** in Catholic education, it also contributed

12 The scale of the increase can be gauged from the facts that in 1965 there were 1398 lay teachers working in all schools in NSW. A decade later there was almost three times that number working in the Sydney Archdiocese alone.

13 D'Orsa (1988) traces the various initiatives sponsored by Catholic educational organisations to manage this form of change.

significantly to **a change occurring in the prevailing culture** of Catholic education. It is worthy of note that these changes were taking place **prior to the advent of significant government funding.** The decision to use a finance commission as the senior decision-making body in Catholic education may reflect either the pragmatic view Gilroy took of the challenges he faced or his appreciation of the culture of the Catholic Church in Sydney.

The Expanding Role of the CEO Sydney 1960-73

A major problem for Catholic schools in the years prior to 1960 had been the increasing class sizes. In primary schools classes of 60 and 70 were the norm, with a single teacher controlling up to 130 students (Slowey interviewed by Lutterall 23/10/'88). Increasing class sizes had, at best, been a temporary mechanism to cope with the demand for places in Catholic schools. The longer term solution was to employ lay teachers. But the exclusion of lay people from teaching in Catholic schools for the best part of a century meant their acceptance in the schools was problematic.

In 1957 Monsignor Slowey, the Director of the CEO, played an important part in brokering the development of Catholic teacher training for lay people. He negotiated their entry into the training colleges run by the religious orders and organised bursaries for students. He also facilitated consultation among the religious congregations leading to the development of the Catholic Teachers' College, Strathfield, now part of the Australian Catholic University. The integration of religious and lay people in teacher training was a significant move in the re-acceptance of lay people into the Catholic schools and the maintenance of a common ethos among staff.

The CEO had to increase its expertise in the areas of educational administration and human resource management to cope with the increasing numbers of lay teachers and the implementation of the Wyndham scheme. When a number of schools previously under the supervision of congregational leaders came under the control of the CEO,

appropriate supervision procedures for these schools had to be developed. Congregational leaders were asked to supply religious with adequate experience to take up a senior supervisory role within these "systemic" Catholic schools. In this way Br Dermot Shanahan CFC, Br Mark Day FMS and Sr Isabel Donnelly RSM joined the CEO as school consultants. Directors were also appointed in the CEO to cover primary and secondary schooling. Primary and secondary departments were later established as the sphere of influence of the CEO expanded.

The centralisation of the finances of the Catholic schools under the CB&FC led to the centralisation of human resource management under the CEO. Until 1965 the hiring and payment of lay staff was at the discretion of the parish priest and/or the religious principal. Schools in more affluent areas benefitted from this arrangement. However, once the CB&FC was established, staffing had to be rationalised equitably[14]. The determination of staffing levels in systemic schools became a crucial aspect of the CEO's operation and a central feature of its capacity to influence what happened in schools. The CEO had little need for expertise in dealing with personnel issues prior to 1965. Religious congregations made arrangements for their schools. The influx of a large number of lay teachers into the schools and the formation of a union for teachers in Catholic schools changed this situation. Procedures had to be developed across the spectrum of human resource management functions[15]. Leadership development programs were used to disseminate these procedures. The CEO had also to gain expertise in the legal and industrial areas once it was recognised as the official employer of lay staff in systemic schools. It had also to assist principals meet a new range of statutory responsibilities. (McBride interviewed by Lutterall 22/10/'88).

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14 Human resource intervention began in 1965 when it was announced that for 1966 "any school with a class over 90 would receive an extra teacher" (Collins interviewed by Lutterall 25/8/'88).

15 In 1970 Catholic school teachers came under the Assistant Masters and Mistresses Award and this made it necessary to co-ordinate with other dioceses on industrial relations matters to limit the capacity of the teachers' union to negotiate separately with each diocese.

The increasing demands of educational administration and human resource management in schools created the need to develop the organisational structure of the CEO. By 1974, the CEO served five functions: providing advice to the CB&FC (and so to the Cardinal), religious education, school planning, educational leadership and human resource management. The CB&FC Executive provided the crucial fifth function - financial administration.

Commonwealth Funding: Impact on the CEO

The implementation of the Karmel recommendations in 1973 stabilised many developments already underway in Catholic education. The limited advisory services provided to schools were expanded. The management of Commonwealth Special Purpose Programs increased the range of services offered by the CEO and led to the creation of new units. The most significant of these were services to schools for students from non English-speaking backgrounds and those suffering from various forms of disadvantage. The professional development of principals became an important new emphasis within the primary directorate.

The CEO continued to expand during the 70s increasing in size and influence in the schools. The financial control exercised by the small CB&FC Executive was an on-going cause of tension[16].

The Dual Bureaucracies

In the period 1965-1987 Catholic schools fell under the dual bureaucratic controls of the CEO and the CB&FC. According to Joy (1986:36) the vision of the two groups was different and co-ordination between them was limited. While the division of powers between the CEO and the CB&FC had served Catholic education well in re-

16 In 1973 fifteen people made up the CEO staff . The impact of government financial assistance on the expansion of the bureaucracy can be gauged from the fact that twelve years later, in 1987, there were 136 professional staff and 47 ancillary staff working in the CEO. At the same time the CB&FC had a professional staff of 5 and 17 ancillary staff (Joy 1986:36).

structuring Catholic schools to implement the Wyndham scheme, Br. Simmons the Director of the Schools, believed that by 1982 "a review of existing arrangements was overdue" (Joy 1986:37). However, as the CB&FC was the prime decision-making body for Catholic education in the Archdiocese, this required action on the part of Archbishop and this did not eventuate.

The Restructure of the CEO - Regionalisation (1983)

Regionalisation of the Archdiocese

Regionalisation was introduced into the Sydney Archdiocese in January 1978. The Archdiocese was divided into five regions[17] each with a regional bishop. The purpose of this development in Church organization was "to achieve a closer contact between the Bishop and his flock" (CEO Report, Canavan 1991:2). Fr Collins, Deputy Director of Catholic Education at the time, considers that:

> When Cardinal Freeman became the Archbishop of Sydney he became convinced that the Archdiocese was too big and the right thing for the Church of Sydney was that we have smaller dioceses. The Vatican Council suggested that the big dioceses all split up and the way of doing that was to look towards regions. (Collins interviewed by Lutterall 25/8/'88).

The regionalisation of the school system was seen as a direct consequence of regionalising the Archdiocese. Br Norman Hart was commissioned by the Vicar for Education, Bishop James Carroll, to develop a detailed implementation strategy. His report *Regionalisation of Catholic Schools* (CEO Report, Hart 1980)[18] was developed following a two year period of intense consultation with all major participants. The central concern of the report was "to achieve a delicate balance between central administration and local autonomy" (CEO Report, Canavan 1991:3). The specific aims for school regionalisation as set out in the "Hart Report" were:

- To establish a more personal identification (accountability) of principals, staff, and parents with the system;
- to achieve better use of resources: buildings, people, materials through improved planning;

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17 Prior to 1970, there had been an informal division of the Archdiocese into three regions, the division into five regions rather than three was determined by the fact that Freeman had five auxiliary bishops (Collins quoted in Lutterall 25/8/'88)

18 Reports produced for the CEO Sydney are listed in the Unpublished Sources section of the bibliography. Reports are listed by name of the person responsible for their production.

- To improve the relationship between schools and administration;
- To improve support services especially in religious education;
- To determine the schools' needs with greater accuracy in particular regions and especially in terms of consultancy assistance (CEO Report, Hart 1980: 12)

From the above it is clear that the initial hopes for the benefits of regionalisation were high. The summary data presented in the "Hart Report' indicates the scale of Catholic education in Sydney and is included in this study as Appendix 2.1. Appendix 2.2 indicates the geographical regions into which the Archdiocese was divided. This data also gives an indication of the changes that would occur in the Sydney Archdiocese when, in 1987, the Outer Western and Northern regions were split off to become the dioceses of Parramatta and Broken Bay respectively.

Implementation of Regionalisation

Regional Directors were appointed in 1981 and regionalisation was implemented for schools from the commencement of the school year 1982. The re-deployment of central office staff to regional offices occurred gradually in the period 1982-5 until each regional office team comprised a director, school consultants (primary and secondary), school advisers in Religious Education, Multicultural Education, Primary Curriculum, Secondary Curriculum, Special Education, Parent Participation and Pastoral Care and ancillary staff (Canavan 1990:4). A leadership program for school executive teams was provided by regional teams in 1983.

The regionalisation process developed a new class of leader in the system, the Regional Director. It was not deemed possible to assess before the fact how the CEO organisation would be affected by the introduction of regions. Some consequences could be anticipated, but it was also foreseen that many significant unplanned outcomes might result from this innovation. The new system needed time to "evolve".

The Sydney Archdiocesan Catholics Schools Board

The Reconstitution of the SACS Board 1984

When Cardinal Clancy became Archbishop of Sydney in 1984 the CB&FC Secretariat was renamed the Catholics Schools Finance Office (CSFO) which indicated a change in its status with the impending creation of two new dioceses each of which would have its own structure for financial management. The SACS Board[19] was established in 1984 as the pre-eminent policy-making body in the Archdiocese, thus adding another layer of bureaucracy to the management of Catholic education in Sydney.

From the schools' perspective the expansion of the bureaucracy controlling Catholic education was causing considerable confusion. Principals, depending on the issue, could be dealing with the CSFO, the CEO, the regional office or any combination of these agencies. Principals were unclear about the function or role of the various layers of the bureaucracy and how they shared responsibility for policy and decision-making (Canavan 1986).

Evaluation of School Regionalisation

The review of the operation of the CEO planned as part of the regionalisation process was carried out late in 1985 . The report[20] of the review sub-committee to the SACS Board, headed by Dr Victor Couch, gives a detailed picture of the operation of the CEO and CSFO subsequent to regionalisation. It acknowledges regionalisation as "a pronounced success". In accepting this report, the SACS Board accepted the regional structure as the basis for organising Catholic education in Sydney beyond the division of the dioceses. Appendix 2.3 sets out the organisational chart of the CEO presented in this report. The chart indicates that there was little functional clarity in the organisation at this time. The regional/central model seemed to lack a coherent rationale beyond a

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19 The SACS Board is chaired by the Bishop responsible for education in the Archdiocese and is made up of representatives of the principals, pastors, parents and religious congregations as well as Directors of the CEO. The Executive Director of Schools is the executive officer of the Board.

20 *Review of Structures and Procedures* (CEO Report, Couch 1985)

commitment to devolve considerable responsibility to the regions and to provide a range of services to support regional teams with their work in schools.

The Re-structure of Catholic Education in Sydney 1986-87

In 1986 the SACS Board continued to plan for an appropriate management structure for Catholic education in Sydney. By then, the data was available from Canavan's (1986) doctoral research into the **perceptions and expectations** which various stake-holders in Catholic education held about the role and function of the CEO, the CB&FC and the SACS Board. This research provided an important systems analysis of the problems inherent in the existing structures A working party of the SACS Board was created to explore the role and functions of the **Board** and the role and functions of the **Administration** of the system. The purpose of this review was to explore the structural problems perceived to exist in the organisation of Catholic education. There were two parts to the working party's brief :

1. The role and relationship of the CSFO and the SACS Board
2. The structure and staffing of the CEO and the CSFO once the role of the CSFO and the SACS Board had been clarified. (CEO Report, Clark 1986a:4)

The working party began the review process by developing a set of values which should characterise the central administration of the Archdiocesan Catholic schools system. The central administration should be characterised by:

- a religious focus
- a vision of Catholic education
- a sharing in the Church's mission of evangelisation
- effective and cost-efficient management
- effective co-ordination of policy functions and policy implementation functions
- a responsiveness to the expressed wishes of parents, priests, teachers and principals
- principles of subsidiarity and delegation
- a sense of Christian community at all levels of the administration (CEO Report, Clark 1986a:5).

Working within this value framework the First Interim Report defined the role of the SACS Board as existing to provide, on behalf of the Archbishop, leadership and overall direction for Catholic schooling (CEO Report, Clark 1986a).

The Final Report sets out the role as follows:

> The Board shall observe all policies determined by the Archbishop and shall formulate any other such policies necessary to carry out its responsibilities....The Board shall appoint the Senior Administrator who is charged with the implementation and management of the Board policies and procedures and who is responsible to the Board for the quality of that implementation (CEO Report, Clark 1986c:5).

With clarification of the role and powers of the SACS Board, it became possible to revise the structure of the "Administration" of Catholic education. A model of functional and regional directorates under an Executive Director was adopted as the preferred model. The "Senior Administrator" was designated as the "Executive Director of Schools". There were to be three regional directorates and three functional directorates. The functional directorates were Finance, Religious Education and Educational Services. In this restructuring process the CSFO and CEO were amalgamated under the executive leadership of the Senior Administrator[21]. The name "Catholic Education Office" was retained for the new organisation.

The new structure was implemented in 1987 to coincide with the division of the diocese and operated until 1991. The lack of a clear rationale for the function which the Educational Services Directorate fulfilled proved problematic. The Directorate combined aspects of educational leadership, such as curriculum, special education, and special purpose programs with human resource functions such as appraisal, appointments, industrial relations and professional development. Many of these areas were also handled by the regional directorates, so tensions arose between the centre and the regions over who had jurisdiction in respect of particular cases. These difficulties inherent in management models based on functions, were exacerbated by the lack of a clear rationale for the functional divisions adopted in the re-structure.

Re-structure of the Central Directorates 1992

In 1991, changes in executive personnel made it possible to develop a sharper delineation of the central functional directorates. This was achieved by establishing a

21 Br Kelvin Canavan was appointed first Executive Director of Schools.

Directorate of Human Resources (which included some responsibility for professional development), and combining the educational functions of the former directorates of Educational Services and Religious Education in a new Directorate of Curriculum and Religious Education (which also included some responsibility for professional development).

The CEO is now a **complex organisation** operating within a **matrix management structure** where collaboration between regional and central directors is essential to effective leadership. Effectiveness implies **mutual accountability** and **equality of status** among all directors under the Executive Director. In clarifying the matrix management structure, Canavan (CEO Report, Canavan 1991:8) explained the concept of "mutual accountability" as follows:

> A field director would be responsible to a Functional Director for the policy implementation and quality of services provided to the Field within the Function. The Functional Director would have responsibility to the Field Director to ensure that policies and programs are designed and resourced to meet local needs and are suitable for local implementation.

The matrix model is viewed as a structure consistent with emergent values in the Catholic Church. Thus Canavan (ibid:8) is able to conclude:

> The matrix model, reflects the post-Vatican II values of co-responsibility, collegiality and participation within the Church. It is particularly suited to the team approach to issues and projects which characterises the Catholic Education Office.

The current organisational chart is set out in Appendix 2.4.

The Development of Policy and the Role of the SACS Board

The SACS Board has been instrumental in the development of both the structure and policy base of Catholic education in Sydney since its inception in 1984. Its current vision statement is set out below. Prior to 1984 the division of powers between the CEO and the CB&FC seems to have hampered the development of a comprehensive educational policy framework with an over-reliance being placed on the Roman document *The Catholic School* (Congregation of Christian Education 1977) to articulate the concept of the Catholic School for a new era. In 1988 the SACS Board published

its own vision statement: *Catholic Schools: A Vision Statement for the Archdiocese of Sydney.*

The Future: Vision of a Catholic School

Looking ahead to the 21st century the Sydney Archdiocesan Catholic Schools Board has a vision of the Catholic School that:

- *has a reputation in the wider community for its "**commitment to Christian Values and excellence in education**"*
- *has a tightly knit staff committed to the **"Vision Statement"** and its implications*
- *has developed a **climate** that is open to the local community*
- *has accepted **responsibility** for major curriculum and organisational matters within the context of Archdiocesan policy*
- *has **parents** appropriately involved in decision-making in both curriculum and organisational matters*
- *has a **Finance Committee** that supports the principal in drawing up a budget, reviewing school fees, and establishing other charges and levies withint the context of Archdiocesan policy*
- *has a genuine desire to see the **educational resources** of the Archdiocese distributed in an equitable way, with the better endowed supporting those who are struggling*
- *has effective structures for integrating the **mission** of the parish and the school*
- *has accommodated **students** coming from differing types of families*
- *has a program for **promoting** itself in the community*
- *is positive to the **linguistic and cultural diversity** of its school community*
- *is embedded in **the local community of believers** and shares in the evangelising mission of the Church*

Figure 2.2 The SACS Board's Vision of a Catholic School (quoted in CEO 1990:31)

This was followed up by *Reshaping Our Catholic Schools for the 21st Century: Challenge and Response* (CEO 1990) which outlines the strategic plan of the organisation for the next decade. The Board's *Vision of the Catholic School of the 90s* (CEO 1988) provides a summary of its thinking in leading Catholic education in Sydney.

Interim Appraisal of Phase III

Phase III of Catholic education is still in the process of evolving. With the gradual loss of the religious who provided the schools with an unambiguous Catholic identity, leaders in Catholic systems have faced the task of maintaining the Catholic school as a central symbol in Australian Catholicism. Public confidence, judged by the demand for places in the schools, remains high. Under the leadership of the SACS Board and the Executive Director of Schools, management structures have been developed rigorously and are in place. System policies have been drawn up and proclaimed. At the structural level all the signs are promising.

What is not certain is how well the schools are "coupled" to the system at either the management level or the policy level. According to Kouzes and Mico (1979:458) such coupling is always problematic in human service organisations. Put another way, questions can still be raised about the quality of the "cultural glue" (Wieck 1982) that holds the system together, about the level of ownership principals have of the "Vision Statement", and about how widely it is shared among parents and school staffs. As the system moves into a new era the characteristics of the culture which is emerging are as yet only partially defined. The development of a cohesive spirituality, widely shared among lay people and comparable with the spirituality of the religious congregations which provided the cultural binding force in Phase II has yet to occur. In part this is because a consensus about what consititutes the religious domain of Catholic school leadership has yet to be developed.

The high degree of ownership which the religious had for the mission of their schools was a characteristic of Phase II. It is not as clear who "owns" the mission of systemic schools in Phase III or how such ownership can be most effectively shared. This is a central issue for those who wish to build the culture of the organisation through the medium of leadership development.

SUMMARY STATEMENT

This chapter has focused on the development of Catholic education in Sydney with particular attention given to the evolution of its structures and culture both of which have important implications for leadership development. Catholic education is in essence a religious project as the prominent role of the bishops in all three phases of its development indicates. Its story in Sydney is the tale of a search for **mutual accountability** at a number of levels: mutual accountability in the present, mutual accountability to the past, and mutual accountability for the future.

Chapter II has an important bearing on the chapters that follow. It provides some insight into the organisational and cultural context in which the development for leadership has occurred. School leaders work within the Catholic educational communities and both influence and are influenced by the culture of those communities. The tensions that exist within the school community often reflect different appreciations of this culture. Cultural leadership in a Catholic school embodies an appreciation of the "story" of Catholic education which is nuanced enough to identify why people hold the values they do about the Catholic school and their participation in its mission.

Leadership (and consequently leadership development) has taken on different meanings in the three Phases. In Phase 1 the role of the teacher was not seen in terms of leadership. Teaching was seen as a menial task and few resources were devoted to the teacher-training or to the improvement of teaching. Leadership in the schools was provided by the clergy. In Phase II the prestige of the teaching in the Catholic school rose as the status of the schools grew. As schools became more complex organisations there was increased need for management skills. In this period leadership in the schools was either shared between religious and clergy or provided by the religious. The principalship became an important leadership role. However, when religious were appointed principal of a school they learned how to run a school on the job or from their peers. There was little chance of, or opportunity for, formal training in leadership

or management. The turbulence associated with Phase III has created the demand for people who can lead rather than for those who can merely keep a system going. Leadership development is therefore a key challenge in the present Phase, as it is through effective leadership that the cultural transition underway can be shaped in ways that will ensure the Catholic school remains faithful to its mission.

The unfolding story of Phase III provides some insight into the issues that absorb the energies of system leaders and focus their attention. Leadership development initiatives were mounted in this ambience and were shaped by it. Chapter II portrays the story of a **maturing organisation**. Those involved in leadership development had to contend with the ambiguities associated with this maturation process, in particular the lack of a coherent policy framework and of a stable organisational framework within which to operate. Policy direction has tended to lag rather than lead the development, making the task of leadership development more complex. The work of the SACS Board since 1986 tends to highlight the very difficult circumstances under which those involved in professional development worked in the 70s and early 80s. The conclusions of this study have to fit the organisation as it currently stands. For this reason it is also important that the reader be aware of its current structure and policy framework.

Chapters III and IV review the literature on leadership and leadership development in order to explore the options available to the CEO system and program leaders as to how leadership development might be "construed and pursued".

CHAPTER III

REVIEW OF RELATED LITERATURE

INTRODUCTION

The Scope of the Literature Review

This study is concerned with how system and program leaders within the Catholic Education Office (CEO) construed and pursued the task of leadership development for school executives. Since the Macquarie Dictionary (1982) lists seven possible meanings of the verb "construe" and twelve for "pursue" it is necessary to assign these words some more precise meaning. "Construe" is used in the sense of "to show the meaning of" or "to interpret". Thus the study is concerned with the particular interpretation which system and program leaders placed on leadership development or, as noted earlier, the mindscape that informed their work in this area. Secondly, the study is concerned with how they pursued the task, that is, how they "sought to attain or accomplish" (their aims) or "to practise" leadership development.

The system and program leaders who designed the various leadership initiatives outlined briefly in Chapter 1 were practical administrators who, having accepted that there was a need to develop school leadership asked practical questions such as : What do we need to do? How will we go about it? In the words of Fullan (1982:4) they needed to develop a theory of "what should change" and a theory of "how to effect change" so that a system of effective Catholic schools could develop.

As Chapter II makes clear, these leaders often found themselves working in a new situation, one in which the patterns of the past could not be the patterns for the future because the culture of the organisation was undergoing rapid and irreversible change. They faced a complex and difficult situation made even more difficult by the lack of

appropriate benchmarks against which to judge their efforts because they were establishing standards in this country. In 1982 the National Catholic Education Commission (NCEC 1982) published the results of a survey of staff development initiatives (including leadership development initiatives) mounted by the major dioceses across Australia. The results indicate that, in terms of depth and scope of its leadership development offerings, the CEO Sydney was establishing the benchmark within the Catholic education sector.

People from the CEO Sysnsy who worked in the area tended to view the Division of Services, NSW Department of Education, as providing exemplar programs in leadership development. Members of the CEO development teams also looked to the literature and drew heavily on the content of their post-graduate studies in a number of social science disciplines. Thus several sources of ideas fed into the development of the various initiatives. Not surprisingly, the initiatives embodied different theories of "what should change" and "how to effect change".

The theories that did emerge resulted from the endeavour of program leaders to integrate four things - **their experience of working in a Catholic school, their appreciation of the rapidly evolving literature on leadership development, their understanding of the religious dimension of leadership, and their understanding of the nature and purpose of the Catholic systemic school.**

The focus of the literature review presented in the next two chapters is on the options open to system and program leaders in the design and development of leadership development programs (Chapter III) and on the nature of leadership development (Chapter IV). Chapter III looks at the ways in which leadership development has been construed and pursued in the literature and suggests three broad frameworks. In Chapter IV it is argued that people take possession of their leadership in stages and that there is a parallel between stages in leadership development and stages in faith

development which has important consequences both for the development of lay leaders in Catholic schools and for interpreting some of the dynamics that underlie the experience of leadership development in the CEO from 1975 to 1992.

Leadership and Management

Southworth (1993) notes that "leadership is more complex, subtle and interactive than analytical categories convey". In dealing with complex phenomena one approach is to make distinctions in order to improve understanding. A primary distinction in the literature is between leadership and management. The National Project on Leadership and Management for Principals sponsored by the Department of Employment, Education and Training illustrates how this distinction can be drawn. Table 3.1 sets out the basis of the distinction.

Leadership	Management
• providing vision • developing consultatively a common purpose • facilitating the achievement of educational and organisational goals • being responsive to diverse needs and situations • having a future orientation • providing educational entrepreneurship • supporting the school as a lively educational place • working creatively and empowering others • ensuring that the processes and content of the curriculum are contemporary and relevant	• ensuring that management practices reflect leadership actions • carrying out restructuring so that the school organisation is more effective and efficient • collaboratively designing and carrying out strategic plans • meeting accountability requirements • getting things done • making sure the organisation is running smoothly • working effectively with people • providing effective financial management • marketing and promoting the school

Table 3.1 Characteristics of Leadership and Management
(*Leaders and their Learning* DEET 1993:4-5)

The distinction does not imply that there are two classes of people, leaders and managers. Rather it represents an attempt to clarify two aspects of the role of designated leaders, such as principals and assistant principals and school co-ordinators.

The distinction between management and leadership has been a useful one in mapping the domain of leadership. However it is a difficult distinction to make with any great precision. Some authors, such as Turney et al. (1992), take the view that leadership skills are a sub-set of the broader range of management skills. Sergiovanni (1987a) takes the contrary view. This study adopts Sergiovanni's view that good management is an essential ingredient of effective leadership.

In a much-quoted passage from their influential study of leaders, Bennis and Nanus (1985:21) support the pre-eminence of leadership when they note:

> The problem with many organisations, and especially the ones that are failing, is that they tend to be overmanaged and underled. They may excel in the ability to handle daily routine yet never question whether the routine should be done at all. There is a profound difference between management and leadership, and both are important. "To manage" means "to bring about, to accomplish, to have charge of or responsibility for, to conduct." "Leading" is "influencing, guiding in direction, course, action, opinion." The distinction is crucial. *Managers are people who do things right and leaders are people who do the right thing*. The difference may be summarised as activities of vision and judgement - *effectiveness* - versus activities of mastering routines - *efficiency* (emphasis in the original).

As Phase III in Catholic education unfolded the circumstances demanded people who could **both** lead and manage.

The Utility and Limits of Working Models

A second strategy in construing a complex phenomenon is to simplify it and so reduce it to its essential elements. The leadership theories of Blake and Mouton (1964), Fiedler & Chemers (1974) and Hersey and Blanchard (1977) endeavoured to do this. These theorists developed what Egan (1985:5) calls "working models" of leadership. A working model is one that "enables the user to achieve concrete and specific goals and to do so efficiently". It provides a "cognitive map with potential for action". Egan (ibid:6) notes that such models

- ...provide a vehicle for translating theory and research into a visualisation of how things work;
- constitute a framework for action or intervention (delivery);
- suggest the methods, technologies, and skills needed to get the work done;
- are two-dimensional, linear and non-mathematical;
- are simple without being simplistic.

Leaders in the CEO Sydney adopted and adapted the working models that were available to them and sought to develop their own working model. In the changing context of the period they could call on three types of models. The first type is based on **specific theories of leadership**. The second emerged from **research into school effectiveness**. A third, though less well developed, focuses on what leaders **actually do** in real life contexts encountered at different stages in their careers. This approach seeks to understand leadership from a developmental perspective.

All models contain their own truth, which embodies part of the truth about leadership. As a consequence they are in vogue for a time and are then superseded by new models which encompass more or other elements in leadership. This is because **the experience of leadership remains more elusive than the models used to portray it**, so that a working model can never be prescriptive. Models guide "the informed intuition of the leader" (Mazzarella and Smith 1991:52). The utility of models will often be determined by the contexts in which they are to be used. Adopting a model to suit a given context is an act of judgement determined by how leadership is construed.

While working models help by simplifying, they can also distort the phenomena they seek to portray. This occurs when their partial truth is promoted as the whole truth, that is, when the transient nature of the models is lost sight of and it becomes the basis of an ideology rather than as a guide for action.

CONSTRUING THE TASK OF LEADERSHIP DEVELOPMENT: DEVELOPING THEORIES OF "WHAT SHOULD CHANGE"

The Changing Theories of School Leadership

Leadership in schools and school systems has been the subject of considerable development in the period covered by this study, so much so that it is widely recognised

that a "paradigm shift" (Bennis and Nanus 1985) has occurred in how school leadership is now conceived. What is not as clear is the exact nature of the change that has occurred. Mitchell and Tucker (1992) see the shift as being one from "management leadership" in the 70s to "transformational leadership" in the 90s. Others see the change being from "instructional leadership" to "transformational leadership" (Hallinger 1992, Leithwood 1992). The point of agreement is that transformational leadership is needed to lead schools effectively in the 1990s.

Studies in the management of educational change in the same period have also been productive and are incorporated into recent theories of leadership which see change as the normative state of a modern organisation. Michael Fullan (1986:73-4), a pioneer in the study of educational change, reflecting on developments in this field, observes:

> It is surprising to realise how short the history of serious research is on change in schools. It was not until 1971 that the first works appeared analysing the problems of implementing educational innovations. (Sarason 1971: Gross *et al* 1971). A decade and a half of intensive research has produced impressive and increasingly precise and convergent insights into the change process, yet we are just at the beginning of deriving implications for improving the *management* of change.

The effective management of educational change has become an important content element in the training of school leadership in the 1990s. The knowledge base available to system leaders today in formulating plans for leadership development is substantial. Those responsible for such development in the 60s and early 70s had to rely on a more limited basis of theory and research, particularly when dealing with change. The leadership theories of the time centred on "management leadership" (Egan 1985, Mitchell and Tucker 1992) and were drawn largely from research in business administration and applied to education.

The Management Leadership Theories

Research into the *behaviour of leaders* carried out in the 60s (Likert 1961, Blake and Mouton 1964, Halpin 1969) showed that the leader's "concern for people" and "concern for the task" were central determinants of a person's **leadership style**. Most of the "management leadership" theories were subsequently focused on the relationship

between leadership style and other variables important to effective management, such as decision-making, motivation of employees, innovation, managing change, etcetera. The Managerial Grid of Blake and Mouton, the Contingency Leadership model of Fiedler and his associates (1974), and the Situational Leadership model of Hersey and Blanchard (1977) are typical theories of the time dealing with leadership style and management effectiveness[1].

The Managerial Grid.

Blake and Mouton's (1964, 1982, 1985) research assessed the leader's **concern for production** and **concern for people** and mapped the results onto a two dimensional grid. By observing the behaviours of managers who were clustered in the same area of the "Managerial Grid" they identified five basic leadership styles[2] which are set out in Figure 3.1.

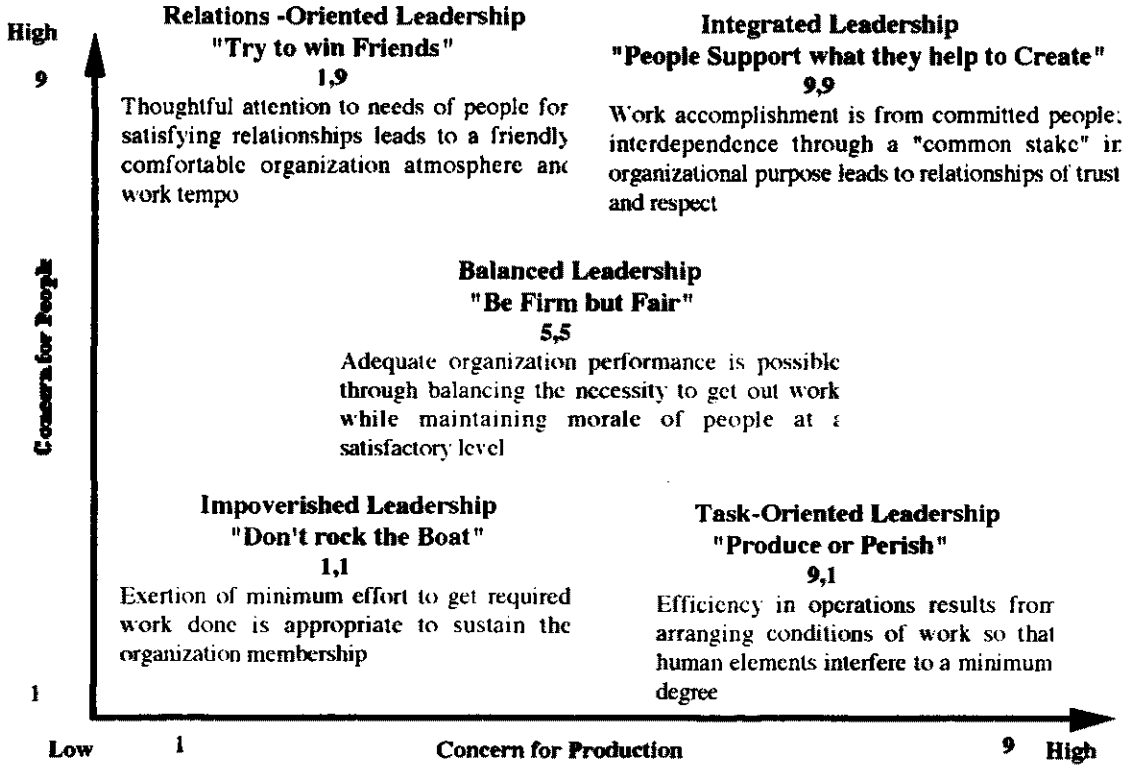

Figure 3.1 The Managerial Grid (Crowther 1988:38, Joy 1992:3)

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1 Mazzarella and Smith (1989:44-5) review the characteristics of twelve different theories dealing with leadership style and different aspects of management such as task accomplishment, human relations, decision-making, innovation, perception of employees and risk-taking.

2 In more recent work Blake and McCance (1991) have added two more styles, the "paternalistic leader" and the " opportunistic leader" to their classification system. Their earlier conclusion about the effectiveness of the (9,9) style remains.

They postulated, on the basis of further research, that the integrated (9,9) style is the most effective. Not all leaders would agree with this conclusion, arguing that the circumstances that apply in a given situation very often determine the style which has to be adopted. In a crisis, adopting the (9,1) style can save the organisation from disaster. Following a crisis the (1,9) style may be essential in restoring the health of the organisation. Blake and Mouton's work provided important empirical support for the value of participative management as embodied in the (9,9) style.

In the late 60s and through the 70s leadership style was viewed as important because of the impact that leader behaviour was perceived to have on motivation (Maslow 1968, Hertzberg 1968, Sergiovanni 1977). According to Owens (1981:159) the major insight of this era was that "effective leaders motivate people to want to move in the desired way because they (the people) find it rewarding and satisfying to do so". The impact of leadership style was seen as central to motivating employees. However, there were two schools of thought on how leadership style should be treated.

Contingency and Situational Leadership

Fiedler (Fiedler and Chemers 1974) held that leadership style was a **psychological trait** and could therefore not be modified. To be effective the manager should manipulate "the situation", or his position vis-a-vis the followers, to suit his or her style. Alternatively, leaders should only take up positions, or only be appointed to positions, which suit their style. This was the **contingency approach** to leadership.

A more widely held view (Reddin 1970, Hersey and Blanchard 1977, Jarvis 1991) is that effective leaders can **adapt** their styles to suit the characteristics of the situation and of their followers, even though in many instances this may prove quite difficult. The characteristics of followers depend on their **ability** and **willingness** to engage in particular tasks. Hersey and Blanchard characterise colleagues in terms of **"follower maturity level"**. "Follower maturity" has three components: the capacity to set high

but attainable goals, the willingness and ability to take responsibility, and education and experience. Because follower maturity can change over time, leader behaviour also needs to change. Thus, leaders need the analytical skills to assess this changing situation and the capacity to adapt their behaviour to it. When followers are low in maturity leaders need to be task-oriented and directive. As the maturity level rises the leader becomes less focused on the task and more on building relationships. Coaching and consultation will be more productive than directing in such circumstances. At higher levels of maturity the task is fully delegated to the follower. Blanchard, Zigarmi and Zigarmi (quoted in Smith and Piele 1991:47) maintain that a "single key factor" should guide principals in choosing their style and that is "the degree of competence and commitment that a follower employs to perform a particular task without supervision". In this model the leader changes style in response to whether the colleague(s) has the motivation (is willing) and capacity (is able) **to perform particular tasks**. In this model "job maturity" level is task specific and does not refer to psychological maturity. The framework of the situational leadership model summarised in Table 3.2 is adapted from the work of Jarvis (1991)

Colleague's Job Maturity	Leader's Control Strategy	Basic Message
High *Willing and Able*	Delegate	You Decide. I'll Help if Needed.
High Moderate *Able, but not Willing*	Participate	We'll Discuss. We'll Decide
Moderate Low *Willing, but not Able*	Coach Persuade	We'll Discuss. I'll Decide
Low *Not Able and Not Willing*	Direct Tell	I'll Decide

Table 3.2 Situational Leadership (based on Jarvis 1991)

The model predicts that in schools, where teachers are experienced and committed, there may be little real requirement for leaders to adapt their styles. The leader will mostly use a style which emphasises relationships and involves consultation and

delegation. The school situation demands that principals have high levels of inter-personal skills (Sergiovanni quoted in Smith and Piele 1991:41).

The situational leadership model provides clear guidelines in decision-making, supervision and delegation and suggests that problems will arise when the style of the leader does not take account of the characteristics of the followers. The model deals with important competencies in the technical and human domains of leadership.

Situational leadership has been strongly criticised for being too simple. Fiedler and Chemers (1974) questioned whether leaders are able to change their styles or whether they can even recognise which style they are operating in. The consensus view presented in Smith and Piele (1991:41) seems to be that some leaders are able to adapt their styles while many demonstrate little flexibility. The situational models are also criticised because they tend to take the goals of an organisation as "givens" and the models become ineffective once goal clarity in an organisation becomes problematic (Egan 1985:207).

Continuous Improvement and Leadership

While **style** was the *liet motif* of management leadership models, **process** provided an alternative motif in the early 80s which saw leadership as an essential element in **the self-renewing school** (Schmuck 1979, Prebble and Stewart 1984). In the mid to late 70s considerable experience (mostly negative) was amassed in school renewal using organisational development models. This experience highlighted the value of **process consultancy** as a vehicle for change. This model was the first to construe leadership in terms of continuous improvement. (Total Quality Management is a development of this perspective). While initially thought of as an Organisational Development (OD) change model, process consultancy provided a new emphasis in construing school leadership in the 80s and provided the theoretical basis for the Total School Development Program which exerted a strong influence in the NSW Department of

Education. As noted earlier, CEO leaders used the Department's programs as a benchmark in their own development work so process consultancy principles influenced their work as well.

Process consultancy rests on a number of assumptions which are congruent with the normative theory of the Catholic school to be discussed in a later section. As Schmuck (1979:62) has noted the most basic value in process consultancy is that of joining and working together collaboratively to create new, more democratic social structures and more humanising interpersonal relationships.

Process consultation is based on the assumption that people in schools work in interdependent teams and that these develop particular behaviour patterns which transcend particular personalities. These patterns are the stuff of organisational culture.

> The tenacity of a system's culture lies in the power of its norms, how well they are adhered to, and how resistant they are to change ... process consultancy assumes that any effort at educational reform must attend to changing the system's norms - the shared expectations about behavioural and programmatic regularities - that is the culture of the system (Schmuck 1979:62).

The model recognises that **creating positive working relationships and being able to solve problems are central constructs in leadership**. These factors are related as the quality of working relationship determines the capacity to solve problems and vice-versa. In an era where change is seen as normative the capacity to surface, analyse and solve problems provides a key to remaining adaptive and transforming the culture. These two generic activities can be broken down into more specific tasks set out in Table 3.3

Creating Positive Working Relationships	• to clarify communication • to establish collective goals • to uncover conflicts and interdependence • to improve group procedures
Surfacing, Analysing and Solving Problems	• to assess changes • to solve problems • to make decisions

Table 3.3 Key Tasks in Process Consultancy (Schmuck 1979:63)

The principles, values and assumptions of the process consultancy model were attractive to Catholic system leaders. The use of the model was greatly facilitated in the early 80s by the release of a series of humorous training films, starring English comedian John Cleese, which dealt with the quality of working relationships in organisations. The process consultancy approach to organisational effectiveness was a central feature of the Department of Development (DOD) programs, providing them with a coherent philosophy. It brought a new emphasis in construing leadership, one that fitted well into the emerging paradigm of leadership which stressed the transformative nature of leadership.

The New Paradigm of Leadership

The focus of the "managerial leadership" theories was on the ways in which the **style** of the leader influenced the motivation of followers. At the heart of the new model was the belief that leaders motivate followers by giving meaning and significance to what followers and leaders set out to achieve. The new models were built around the premise that **leaders motivate through meaning-making**.

In his celebrated study of leadership Burns (1975) distinguishes two approaches to leadership: transactional leadership and transforming leadership[3]. He (ibid:18) conceptualises leadership as follows:

> Leadership over human beings is exercised when persons with certain motives and purposes mobilise, in competition or conflict with others, institutional, political, psychological or other resources so as to arouse, engage, and satisfy the motives of followers. This is done to realise goals held by both leaders and followers.

Leadership of its nature is therefore "relational, collective and purposeful" and involves a use of power which "precludes treating people as things". The essential component of leadership is the interaction of people "with different levels of motivation and power potential, including skill, in pursuit of a common, or at least a joint, purpose" (ibid:19).

3 Burns (1975) uses "transformative leadership", "transformational leadership" and "transcending leadership" as synonyms for "transforming leadership". This study also uses these term interchangeably with preference given to "transformative" or "transformational" because of their more common usage in the literature.

The interaction central to leadership can take two forms, giving rise to transactional and transformational leadership.

Transactional Leadership

Burns (ibid:19-20) offers the following operational definition of transactional leadership:

> Transactional leadership occurs when one person takes the initiative in making contact with others for the purpose of an exchange of valued things. ... Each party to the bargain is conscious of the power resources and attitudes of the other. Each person recognises the other as a person. Their purposes are related, at least to the extent that the purposes stand within the bargaining process and can be advanced by maintaining that process. But beyond this the relation does not go. The bargainers have no enduring purpose that holds them together.

In transactional leadership, leaders and followers exchange rewards and services to accomplish independent objectives through the bargaining process. Industrial relations in schools are often, but not exclusively, framed within this understanding of leadership. Sergiovanni (1990:31) refers to transactional leadership as leadership by "bartering" and argues that situational leadership is essentially transactional in nature. **Transactional leadership has a moral dimension**. Leaders and followers respect the bargain that has been made. Transactional leadership results in " a fair day's work for a fair day's pay " (in reasonable working conditions). This is a requirement of competent leadership. The culture which develops around transactional leadership stresses duty because this is the moral imperative behind the bargain. Sergiovanni (1987a:18) points out "no great achievements have resulted from merely giving a fair day's work for a fair day's pay", that is from merely doing one's duty. Excellence demands something additional to this. Competence does not.

Transformative Leadership

Transforming leadership denotes a second way in which the interaction between followers and leaders can take place.

> (Transformational leadership) occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality. Their purposes, which may have started out as separate, but related, as in the case of transactional leadership, become fused. Power bases are linked, not as counterweights,

> but as mutual support for common purpose. ... Transforming leadership ultimately becomes moral (leadership) in that it raises the level of human conduct and ethical aspiration of both leader and led, and thus it has a transforming effect on both. ... Naked power wielding can be neither transactional nor transforming; only leadership can be (Burns 1975:20).

For leadership to be transformative, there needs to be a clear mutual recognition on the part of leader and follower that the most likely outcome of their interactions will be growth, even painful growth. The leader takes the initiative in the interaction by ensuring that the climate of relations is such that growth can occur, and by challenging potential followers so that they become more conscious of both their most deeply felt needs and their most strongly held values, and of the ways in which these needs and values shape the purposes to which they can commit themselves. This consciousness-raising process can be painful because it can surface in followers the contradictions, conflicts and tensions that exist among their own values and needs. Values, mobilised and shaped by gifted leadership, and sharpened and strengthened through conflict, can be a source of vital change (ibid:14).

Burns (ibid:42) argues that transformative leadership can happen only when the leader operates "at need and value levels higher than those of the potential follower (but not so much higher as to lose contact)". The leader can only challenge followers to reach the level of consciousness to which he (she) has risen. The leader has been through the process into which he (she) invites followers and has experienced its worth. The leader's "vision" of what is possible is shaped by this experience and the meanings which were developed in it. The leader draws his (her) moral legitimacy from having been through the experience.

Egan (1985: 204) portrays the transformative leader as follows:

> Transformational leaders are shapers of values, creators, interpreters of institutional purposes, exemplars, makers of meaning, pathfinders, and moulders of organisational culture. They are persistent and consistent. Their vision is so compelling that they know what they want from every interaction. Their visions don't blind others, but empower them. Such leaders have a deep sense of the purpose of the system and a long-range strategic sense of overall direction. They also know what kind of culture, in terms of beliefs, values and norms, the system must develop if it is to achieve its purpose. By stimulating, modelling, advocating, innovating and motivating, they mould the culture, to the degree that it is possible to meet both internal and environmental needs.

The vision of the transformational leader serves as a catalyst for growth. Transformative leaders take the initiative in the interaction with followers because they have a strong intuitive sense of what it required and what is right based on the experience of their own quest for meaning. The "vision" of the leader is initially more a product of imagination than of logic which in time undergoes refinement through the process of interaction.

The relationship between leader and follower at the heart of transforming leadership can take two distinctive forms. In the first form the followers are caught up in the vision of the leader and become committed to it because they are firstly committed to **the person of the leader**. Charismatic leadership often works in this way. The weakness in this form of transformative leadership is that the vision of the leader is not subjected to the process of refinement which normally occurs through critical engagement with followers and so once the leader goes, the school loses its direction (Fullan 1992).

In the second form of transformative leadership the leader challenges followers based on his (her) vision and is, in turn, challenged by them so that in the process both shift ground and **a common vision** is developed which is owned by the group. The vision of the leader is expanded in this process, as is that of the followers. The development of a personal vision in followers is critical to this approach as without it the leader has nothing to challenge or be challenged by. Starratt (1986, 1991a) and Sergiovanni and Starratt (1986) provide a detailed description of this form of transformative leadership as the "institutionalising of a communal vision". Starratt (1986: 22-23) sets out the main elements of the model in proposition form as follows:

1. The leader's power is rooted in a vision that is itself rooted in something basic to life.
2. The vision illuminates the ordinary with dramatic significance.
3. The leader articulates the vision in such compelling ways that it becomes the shared vision of the leader's colleagues, and illuminates their ordinary activities with dramatic significance.
4. Leaders implant the vision in the structures and processes of the organisation, so that people experience the vision in the various patterned activities of the organisation.

5. The leader and colleagues make day-to-day decisions in light of that vision so that the vision becomes the heart of the culture of the organisation.
6. All the members of the organisation celebrate the vision in ritual, ceremonies and art forms.

Caldwell (1987) sought to validate aspects of Starratt's theory in a study of prominent Australian leaders drawn from business, education and the public service. He discovered that the values fundamental to the vision of these leaders were the product of personal reflection on key experiences in their upbringing. Covey (1990:32) sees these values as "the (ethical) *principles* that govern human effectiveness". In Chapter I it was suggested that a person's spirituality can provide this fundamental understanding of what is basic to life and so act as a profound source of motivation. Starratt (1984) seems to concur with this view in suggesting that the "something basic to life" lies in what people see as their own "inner wealth", something of such value that they can confidently build their personal meaning-system around it, and something they can confidently offer to others. For him one of the critical tasks of school education is to help people discover this inner wealth and to learn to share it with others. This task is part of the essential "drama" of school life. As pupils, parents and staff become caught up in the meaning of the drama their willingness to be actors is enhanced. They are motivated through meaning.

Research on Transformative Leaders

There is strong support for the analysis of theorists such as Burns and Starratt in the research of Vaill (1984), Bennis and Nanus (1985), and Caldwell (1987). Blase (1993) conducted a study in which 837 teachers reported on the strategies which their principals, whom they recognised as "open and effective", used in their dealings with them. He concluded that the majority of the principals in the study used a leadership style which fell between transactional and transformative which he called "normative-instrumental". Leithwood (1992) points out that research into transformational leadership in schools is still in its infancy, but that results to date suggest that transformational leaders pursue three fundamental goals. These are similar to those of the process consultancy model discussed above. They are:

- Helping staff members develop and maintain a collaborative professional school culture;
- Fostering teacher development; and
- Helping (teachers) solve problems together more effectively (ibid:9-10).

Leithwood's (1992) review suggests that a limitation in the research to date is that no clear distinction has yet been made between the two forms of transformative leadership outlined above, namely, charismatic leaders who bring their vision to the group and win group acceptance for it, and leaders who use their vision to initiate a process that results in the development of a common vision. Southworth (1993:78) criticises the model on the grounds that in real-life situations school leaders often act in a transactional and transformative way within the same interaction. Thus while the model can be used "to classify leaders as transactional or transformational, (it) does not capture the character and nature of leadership in action". He suggests that researchers should seek a "more grounded interpretation of school leadership so that they do not leave behind the very essences they are trying to portray"(ibid). The criticisms raised above are dealt with in the next chapter where it is argued that a more nuanced theory of transformational leadership is required to construe school leadership than is provided by the bald application of Burn's theories.

The Normative Theory of the Catholic School

The Catholic School 1977

Transformative leadership, as outlined in Starratt's (1986, 1991a) work, is particularly appropriate in Catholic education where the drama of life is viewed as participation in God's mission of liberation (cf. Starratt 1990a, 1990b, 1990c, 1990d). On the other hand the institutionalisation of Catholic education can also lead to the development of transactional leaders who work conscientiously, but within an imaginal horizon determined by the guidelines of the bureaucracy or of their religious congregation.

One of the dilemmas facing system leaders in the mid-70s was the lack of any normative theory of the Catholic school reflecting the profound changes that had gone

on in the Church in the previous decade. In 1973 the Congregation for Catholic Education had yet to produce any policy document on Catholic schools, even through the development of such a document had been promised at the close of the Second Vatican Council (1965). The previous Church statement dealing specifically with Catholic schooling had been published in 1929[4] and offered little assistance.

When *The Catholic School* was published in 1977 it, and subsequent documents, helped articulate for people a renewed understanding of the nature and purpose of Catholic schools. The document provided a lens which helped focus any subsequent attempts to construe Catholic school leadership. Leadership development from 1978 onwards had to treat the normative theory of the Catholic school in a substantive way. This meant helping people to understand and critique the contents of the documents as well as to forge links between the values inherent in them and the spirituality of the leaders. The values could then begin to shape the transforming vision of leaders in a meaningful way.

The advent of the document *The Catholic School* was therefore timely, setting out as it did an "ideal type" for the Catholic school. The document established a broad framework within which system leaders could develop a comprehensive vision for a Catholic school and begin to determine what were the essential features of an effective Catholic school. The vision statement of the Sydney Archdiocesan Catholic Schools (SACS) Board and the CEO strategic plan represent major attempts to interpret the values in the normative theory in the local content. They have an important bearing on how Catholic school leadership is understood in the Sydney Archdiocese.

The Catholic School responded to the concern that "what is perhaps fundamentally lacking among Catholics who work in a school is a realisation of the identity of the

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4 The document entitled *The Christian Education of Youth* (1929) was written by Pope Pius XI and reflects the embattled mindset which many Church leaders of the time had to the modern world. It sets out a defence of the Church's role as the "supreme" teaching authority on earth and deals only incidentally with the Catholics schools, condemning sex education and co-education.

Catholic school and the courage to follow all the consequences of its uniqueness"[66][5]. In both Australia and in the United States in the early 70s there had been considerable discussion about the cost effectiveness of Catholic schools and the proportion of Church revenue spent on schools as against the proportion spent on other areas of the Church's ministry. The document set out to defend the continued existence of Catholic schools as a priority area in the mission of the Church and to formally outline those elements which comprise the essential features of the Catholic school. The document begins by discussing **the nature of a school** at some length and, within this understanding, goes on to outline **the nature of a Catholic school.** In this respect *The Catholic School* broke new ground. Previous Church documents on education had been more oriented to defending the Church's role in education and dealt with the nature of a Catholic school in very general terms By being more specific it established important criteria in identifying an effective Catholic school.

The weakness of the document is its lack of social analysis and its latinate style which renders it philosophic in form and exhortatory in tone. This inadequacy was remedied in the supplementary document *The Religious Dimension of Education in the Catholic School* (1988) which begins with an in-depth social analysis of the condition of youth and recognises that the needs of youth will be best served when addressed within the context of a local educational community. It gives encouragement to school communities to develop shared goals and distances itself from the "ideal type" proposed in *The Catholic School.*

The essential value in Catholic Church policy on education is that it be concerned with the " integral formation" of the human person, by which is meant that good education is holistic. The school is a place where "integral formation" of the young can occur through "a living encounter with the cultural inheritance" [*The Catholic School* (26)].

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5 All Church documents are produced in Latin and then translated into various languages. The documents are formatted with numbered paragraphs and the customary way of referring to them is to give the number of the paragraph.

This encounter involves not just the passing on of culture but its "critical assimilation" [ibid]. Another aspect of the encounter with culture is that it happens in such a way that students "can relate their study to real life situations" so that their school work "helps (them) spell out the meaning of (their) experiences and their truth" (ibid:27). The school seeks to achieve this end "in light of that vision of reality from which it draws its inspiration and on which it depends" (ibid:28). It is therefore necessary that "each member of the school community, albeit in different degrees, ... adopts a common vision" based on "values in which he (or she) believes" (ibid:29). Central to this vision is commitment on the part of the school community that the educational program will be "intentionally directed to the growth of the whole person" (ibid). The proper outcome of school education is the development of young people who are "inner directed, capable of choosing freely in conformity with their conscience". Such education will help students "open themselves up to life as it is, and to create in themselves a definite attitude to life as it should be" (ibid:31). An effective school in addition to offering students "a choice of intellectual values", also provides an "array of values which are actively lived". It does this through the way in which the values central in its vision of reality are lived out in interpersonal relations and in corporate decision-making of the school community (ibid:32).

For the Catholic school the guiding vision is provided by the Catholic faith. Thus, the purpose of the Catholic school is to help young people make a "living encounter with their cultural inheritance" and "to spell out the meaning of their experience" within the "vision of reality" provided by this faith. For this reason the Church regards the Catholic school as a "privileged means of promoting the formation of the whole (person) since the school is a centre in which a specific concept of the world, of (the human person) and of history is developed and conveyed" (ibid:8). In a much quoted passage the document outlines the central task of the Catholic school as "the synthesis of culture and faith" and the "synthesis of faith and life" (ibid:37)[6]. It recognises that

[6] The document equates "culture" with "all the different aspects of human knowledge (contained in) the subjects taught"[37]. This is a restrictive notion of culture. Later documents use the word more

the schools begin a process of learning which will continue "lifelong" in which young people are taught "to share their personal lives with God" and "to serve God in their brethren and ... to make the world a better place...to live in" (ibid:45). Leaders in Catholic schools face major responsibilities to develop the school as an educational community and to create a school climate which enables the goals outlined above to be achieved. The school community is called on to be both the medium of learning and embody the message it seeks to convey. "In (the Catholic school) the pupil experiences his dignity before he knows its definition". This message is given strong emphasis in *The Religious Dimension of the Catholic School* (22) which expands on the themes of *The Catholic School* and notes significantly that the educational community of a school is itself "a school" which teaches young people how they can live in the wider community. The Catholic school therefore is required to model Gospel values in its own social organisation.

The Supplementary Documents

In 1982, a supplementary Roman document, *Lay Catholics in School: Witnesses to Faith*, was published to affirm the rapidly increasing number of Catholic lay people teaching in schools world-wide in the value and dignity of their profession. The limitation of this document, and a futher Roman document, *The Religious Dimension of Education in the Catholic School*, which followed in 1988, for Catholic education in Australia, is the inadequacy of the social analysis which underpins them. Both documents are based on assumptions which reflect the situation that had existed in Catholic education in this country in Phase II. They assume that religious congregations control the majority of schools [*The Religious Dimension of the Catholic School* (36)] and that the presence of lay people in leadership positions is a relatively new phenomenon. The documents do not envisage the existence of large Catholic educational bureaucracies, such as the CEO Sydney, in which lay people constitute the majority of the leadership at all levels. They do recognise however that the number of

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expansively so that the implied distinction between "culture" and "life" is omitted. Thus the task of the school is to help students integrate culture understood in this broader sense and faith.

religious is declining [cf. *The Religious Dimension of Education in the Catholic School* (35)]. The documents highlight the fact that, when considered worldwide, Catholic schools led by lay people and organised into Catholic schools systems, such as are found in this country, represent a new development. The normative theory of the Catholic school has yet to incorporate the experience of a large Catholic bureaucracy such as the CEO Sydney.

The Catholic School and its companion documents provide a coherent vision of what educational excellence can mean in the Catholic school. They provide central values, in developing a theory of "what should change" in leadership development. They do not however address the issue of "how to effect change".

School Effectiveness Research

At the same time as this normative theory was being disseminated in Catholic schools, considerable empirical research was being carried out in North America into why some schools were more effective than others. As the data from these studies accumulated the "school effectiveness" movement was born. Thus, to the normative base provided by *The Catholic School* and the insight of leadership theorists was added research data from the burgeoning literature on school effectiveness. The vision of what constituted excellence in a Catholic school was therefore open to further expansion.

While the school effectiveness research identified a number of factors which influence student learning[7], the results when taken in isolation can be misleading, since the **relationships among factors** may prove, in the longer term, to be more important than the factors themselves (Duignan 1986). The same is true of the factors which influence the implementation of educational change (Fullan 1982, 1991). A second weakness in this literature is the failure to differentiate between findings appropriate to primary

[7] Caldwell and Spinks (1988) identify 43 factors which contribute to effective schooling in their review of the literature.

schooling and those which apply to secondary schooling. Given the different patterns of school organisation in these two sectors, it is to be expected that there will be some critical areas of difference in what constitutes effective leadership.

The Meanings of "School Effectiveness"

"School effectiveness" has proved an elusive concept to define with precision. While most people have an intuitive sense of what a "good" school is, translating this sense into criteria which win broad acceptance has proved difficult. Sergiovanni (1987a:33) argues that it is possible to differentiate among three sets of criteria used in the research. He distinguishes among "effective schools", where the criterion for success is high achievement in basic skills tests, "excellent schools" where the criterion is high academic standards as measured by criterion referenced tests, and "successful schools" where students "demonstrate by tests and other means, intellectual values, high academic attainment, responsible citizenship, moral and ethical character, aesthetic appreciation, and emotional and physical well being" (ibid:45). Sergiovanni's concept of a "successful school" incorporates the sense of an holistic education which fits well with the goals of Catholic education as discussed above.

The Findings of Effective School Research

A number of writers (Mulford 1985, Starratt 1986, Duignan 1986b, Sergiovanni 1987a, Caldwell and Spinks 1988, Kirby et al. 1992) have attempted to integrate the empirical findings of the effective school research into a comprehensive model of what is essential in "successful" school leadership. Duignan's (1986b) model is set out in Figure 3.2.

The model presents, in summary form, the findings of a decade of research. It also identifies the broad factors which shape "successful schooling" and indicates some of the significant relationships among these factors. The model embodies the idea of an

"educational community", central in the normative theory of the Catholic school, and recognises the importance of climate and culture in determining school effectiveness. Reviews of research into "school effectiveness" in Australia have tended to confirm the overseas findings with some differences. Effective schools in Australia have programs which cater for a diversity of student abilities and have strong parent and system support (Mulford 1985:16).

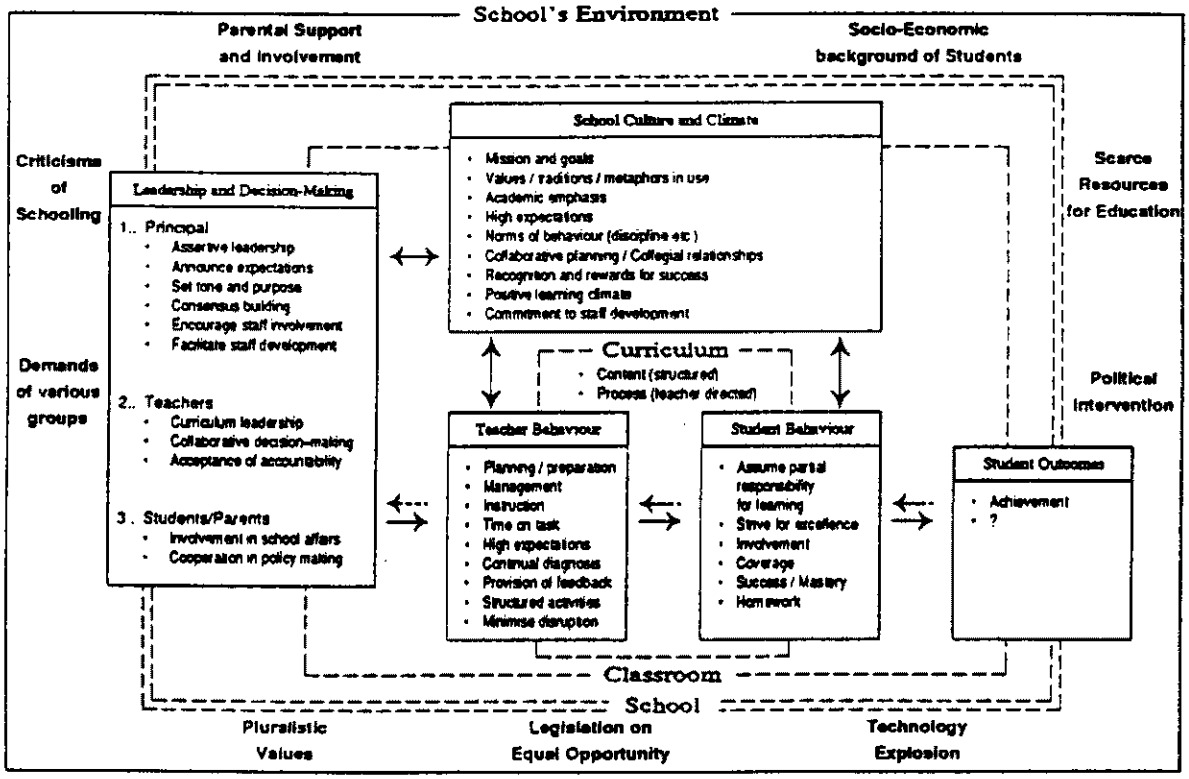

Figure 3.2 The Factors which Shape School Effectiveness (Duignan 1986b:60)

Studies carried out in Catholic schools within the general framework of the "effective schools" research in the United States by the National Catholic Education Association (NCEA) indicated that their distinguishing feature, apart from strong academic performance, was their rich and varied education in religion and values (Benson et al. 1984, Bryk and Holland 1984). There has been very limited empirical research into the effectiveness of Catholic schools, with the exception of the study conducted by the NCEA noted above, and Flynn (1975,1985, 1993a) discussed below.

The Effectiveness of the Catholic Schools (1985)

Flynn conducted a major study into the effectiveness of Catholic schools in 1985 using criteria drawn from the Roman documents discussed above and the results of "effective schools research" particularly the findings of Rutter et al. (1979), Madeus et al. (1980) and Coleman (1982). His study also built on the results of his previous research *Some Catholic Schools in Action* conducted in 1972. Flynn (1985) posed the question: Do Catholic schools make a difference? and sought to uncover the ways in which the Catholic school was having an impact on students.

The study found that Catholic secondary schools had an influence on the faith development of students which was independent of their home background, that the climate or ethos of the school was the single best predictor of academic achievement, and that the religious education program was the strongest influence in shaping a student's attitude to the Church (ibid:351). It also showed that the "quality of school life" was the strongest predictor of whether values related to justice were appropriated by students. On the negative side, the study revealed that the school had only a minor impact on the student's religious practice. A general conclusion of the research was that "the most effective Catholic schools are characterised not by their physical resources ... but by their **outstanding social climates** which give them a **Catholic** ethos or spirit" (ibid:356). The study provided evidence that there had been a significant improvement in students' attitudes to religious education in Catholic schools during the period 1972-1985 and suggested that the influence of religious education had been greatly underestimated (ibid:359).

The Effectiveness of the Catholic School study made an important contribution to the development of Catholic education in Sydney (where the research was carried out) by demonstrating that there were exemplar schools which were effective both in terms of their academic achievement and the influence they have on the lives of their students.

The Culture of the Catholic School (1993)

In 1992 Flynn carried out a third study of the Catholic secondary school using substantially the same instruments employed in the 1972 and 1985 studies. The results of all three studies are compared and interpreted as an exploration of the evolving culture of Catholic schools. The research highlights "the pervasive influence of the principal on all aspects of life in Catholic schools" (Flynn 1993b:11). The religious dimension of the schools "appears to be critically dependent on the leadership of the principal" from which Flynn concludes that "the continued professional and religious development of principals should be a high priority of Catholic Education Offices" (ibid). At the same time the study notes a decline in the religious influence of teachers and a "negative influence of a very small number of teachers on the religious development of students". It also notes "the marked decline in the religious beliefs, values and practices of students" and sees no evidence that "the drift of youth away from the Church is about to be arrested in today's secularised society" (ibid:12). At the same time the research notes in several places the student's concern for spirituality. A consistent finding in the 1985 and 1993 studies was the students' appreciation of opportunities such as school camps and retreats where they have the chance to reflect and pray together and explore spiritual issues as distinct from the more confessional approach adopted in religious education classes, which are often seen by Year 12 students as "trivial". A significant finding of the 1993 study was the profound negative effect that family separation has on the religious development of students.

Tannock (1993) in commenting on the findings of this study advocates that Catholic leaders:

> Recognise that the human recruitment and development challenges of the next twenty years are going to be at least as demanding as the organisational and resource challenges of the past twenty years. The Church has to be as strong, resilient and resourceful on this issue as it was on State Aid. It must insist that the people who speak for it, who take on the role of Catholic school teacher, principal, CEO officer are committed to, supportive of, openly positive about the basic religious mission of the Catholic school.

Flynn's research indicates that Catholic secondary schools have a strong culture. In summarising the conclusions of the study he notes that students have "a warm positive

regard for their schools at a time when they are critical of many institutions" and that "the rich traditional culture of Catholic schools has a significant religious and educational influence on students" (Flynn 1993a:400).

School Culture and Effective School Leadership

The effective school research, whether in the public school systems or in Catholic schools, highlighted the impact of school culture on teaching and learning. Indeed Flynn's follow-up study is entitled *The Culture of the Catholic School*. In the mid-80s "culture" became a new and powerful metaphor in conceptualising the task of leadership (Sergiovanni 1987b). While interest in "organisational culture" arose initially in studies of effective leadership in the corporate sector, for instance, Peters and Waterman (1982) and Deal and Kennedy (1981), the concept underwent considerable development in being applied to schools (Beare, Caldwell and Millikan 1989). Culture and climate were seen as important mediating variables which determine school effectiveness. Flynn's (1985) study, in highlighting the vitality of the climate in effective Catholic schools, also pointed up the strength of the underlying organisational culture in these schools. In recent studies he has attempted to map the culture of the Catholic school (Flynn 1989, 1993b).

The topic of school culture has been taken up at the theoretical level (Sergiovanni and Corbally 1984, Egan 1985, Duignan 1985), opening the way to further exploration of how the organisational culture of schools influences the quality of education they offer (Sarasan 1971,1982, Deal and Kennedy 1983, Millikan 1987, Deal 1985,1987, Leithwood and Jantzi 1990).

Clarifying the Meaning of Culture

A number of attempts have been made to define "organisational culture" with some degree of precision (Pettigrew 1979, Bates 1987, Erikson 1987). However, the concept has proved elusive and remains "soft" (Hofstede et al. 1991). The concept of "culture"

as used of organisations in a metaphorical sense, draws on the technical meaning of the term as used in cultural anthropology. Erikson (1987:12) defines culture as:

> ...a system of ordinary, taken for granted meanings and symbols with both explicit and implicit content that is, deliberately and non-deliberately, learned and shared among members of a naturally bonded social group.

Commenting on this definition, Leithwood and Jantzi (1990:250) point out that schools include a number of sub-cultures. They argue that much of the literature on "school culture" deals with ways and means of managing only the "teacher sub-culture". These researchers explored the ways in which school leaders manage the teacher sub-culture and discovered the cultural leadership of the principal in a school involved six broad strategies:

- strengthening the school's culture;
- using a variety of bureaucratic mechanisms to stimulate and reinforce cultural change;
- fostering staff development;
- engaging in frequent communication about cultural norms, values and beliefs;
- sharing power and responsibility with others; and
- using symbols to express cultural values (ibid:269)

Shaping the School Culture

Weick (1982) suggested why organisational culture is important in schools by pointing out that they are "loose-coupled" with the bonds which hold the school organisation together being the bonds of culture rather than those of authority. Schools are "culturally tight and managerially loose" (Sergiovanni 1990). School leaders therefore have to manage the culture in order to keep the essential activities of the school in focus. They have "to remind people of the central visions and to assist them in applying these visions to their own activities. The administrator teaches people to interpret what they are doing in a common language" (Weick 1982:676). According to Weick (ibid) the nature of power in schools is such that, if leaders cannot do this persuasively then they are unlikely to succeed coercively. This realisation places special demands on school leaders to understand the culture of the organisations they head and to have some "working knowledge" of the dynamics of cultural change.

The difficulty with such a proposal is that the dynamics of cultural change in schools have yet to be explored in depth at either the theoretical or practical levels. Some

ground-breaking work has been carried out. Firestone and Wilson (1984:280), for instance, explored the limited options open to the principal in strengthening the "cultural linkages" that exist in schools and found that the principal plays an important role in determining how teachers define the task of teaching which, in turn, influences their commitment to it. Corbett et al (1987) explored the ways in which school cultures enable teachers to resist change. Duignan (1987) suggests that leaders play an important role in developing and maintaining the norms of a school's culture. Saphier and King (1985:67) suggest that the "vision" of the leader provides the key in shaping the norms which sustain school culture. On the evidence currently available it would appear that, while the literature on school culture indicates "why" principals should "mould" or "manage" the culture of their schools, it is not as forthcoming with suggestions as to "how" this is to be achieved (Firestone & Wilson 1989:283). The empirical evidence has yet to yield a coherent picture of the dynamics of change which operate in shaping school culture. Sergiovanni's (1987a) view that "purposing" is vital to shaping culture has yet to be disproved and seems to provide the most promising approach.

The current state of knowledge suggests that there is a greater awareness of "what should change" in the culture of schools than there is about "how to effect change". Given that this is the situation, Bates (1987) rightly warns against the danger of leaders trying to manipulate school culture to suit their own ends.

The concept of school culture provides a helpful tool in understanding the situation of Catholic education at the present time. The difficulty it faces is that most of the structures which served the school so well in Phase II have collapsed. In Australia this difficulty is compounded by the fact that the normative theory of the Catholic school is based on some assumptions that are no longer tenable in this country. In this respect many aspects of Catholic education in Australia are unique and represent something new in the Church's educational mission. It is doubtful that this situation is widely appreciated. The Catholic systemic school systems in Australia represent a new act in the "drama" of Catholic education (cf. Starratt 1991).

The Developmental Approach to Leadership Development

One of the difficulties with the two approaches discussed so far is that they tend to deal with leaders in an abstract way. However leaders are people who are at some point in both their careers and their lives and this fact also has to be taken into account in construing leadership. A theory of "what should change" has to take note of developmental realities specifically addressing the challenge which difference and diversity among leaders offers an organisation. These realities do not feature prominently in the literature on leadership development. Difference and diversity are considered more in relation to "type" (cf. Myers -Briggs, Enneagram, etc) than development. Thus, while a great deal is known about the stages in adult development, there is need for grounded research into the stages through which leaders pass as they take possession of their leadership. For this reason Southworth (1993:79) observes that "we need more descriptions of leaders in action, we also need richer and more detailed descriptions of them at work". This is particularly true of leaders at different stages of their careers. Research in this area is still in the beginning stages (Daresh 1987a, 1992, 1994, Daresh and Playko 1993).

In an important contribution to the field Daresh and Playko (1993) explored what supervisors viewed as critical to the performance of beginning principals. The criteria used in judging what might be considered "critical" were qualities principals must possess to be recommended for a contract renewal at the end of their first appointment. The most important issues raised by the research related to "role clarification": being aware of what it means to possess organisational power and authority; being aware of why one was selected for leadership in the first place; portraying a sense of self-confidence on the job; having a vision along with the understanding needed to achieve relevant goals; and knowing how to determine who was responsible for what in a school setting. The study saw the technical skills in leadership as of secondary importance to the capacity to handle oneself in the job. It concluded that:

> few existing programs in educational administration include learning experiences wherein aspiring administrators are led through self-awareness exercises to increase the likelihood that they will be able to demonstrate the skills identified as critical by this study. Rather the prevailing view of administration preparation content seems to be one of increasing the amount of information provided to people relative to technical skill issues (ibid: 10).

The principal recommendation was that the preparation of aspiring leaders include the opportunity for **personal formation** in which they can "review their personal values so that it may be possible to develop repertoires of behaviours that will be appropriate and consistent in the field" (ibid:11). Daresh (1986, 1987a,b) in previous studies found that the concerns of beginning principals fell into three areas: Understanding who they were now that they were principals and how to use their new authority; learning how to do things in a particular setting - learning the ropes; and learning how to do the things they were supposed to do, according to a formal job description. These findings support those of Duke (1986) that beginning school administrators experienced considerable frustration over the fact that they did not understand the nature of leadership responsibilities before they go into the *hot seat.*

The results of these studies raise a concern about the utility of the approach being used in the National Project on Leaders and Management Training for Principals as summarised in *Leaders and their Learning* (DEET 1993). In this project principals' associations in Australia have been invited to identify the knowledge and skills needed in the principalship. The study analyses the skills and competencies of the principalship in terms of five leadership categories (organisational, educational, cultural, political and reflective) and two management categories (organisational and educational). In Table 3.4 these areas are mapped into the modified version of Sergiovanni's domains set out in Chapter I. The resultant map reflects a strong bias towards the "domains of competence" and a functional or "management" understanding of leadership. The results do not reflect the emphasis found in the current leadership literatures on the importance of values in leadership, nor does it deal with the translation of values into cultural norms. Keane (1991:2) has argued that while "the acquisition of skills in functional areas is necessary, it is not necessarily sufficient to make institutions

Technical	Human	Educational	Cultural
Knowledge of			
• Modern Management Technology • Organizational Change • Structures of Organizations • Employment Reforms • Managing Staff • Marketing & Promotion • Needs Analysis • Strategic Planning • Decision-making • Legal & Industrial Issues • Financial Management • Problem Management • Time Management • Administrative Priorities • Theories of Leadership	• Team Building • Empowerment • Morale • Networking • Interpersonal Relations • Motivation • Communication Strategies • Conflict Resolution • Crisis Management • Stress Management • Negotiating Processes • One's Own Characteristics	• Educational Change • Courses of Action • Teaching Processes • Pastoral Care • Learning Processes • Curriculum Curriculum Policies • Assessment • Policy Issues • National and Global Issues • Instructional Technology • Behaviour Management • Local & Societal Trends	• Ethics • Equity Issues • Ethos of the School • The Organizational Culture • Possible Future Directions
Skills to			
• Identify and Solve Problems • Manage Budget and Align Resources to Meet Costs • Administer Contracts • Advise on Courses of Action and Sources of Expertise to Act in Accordance with the Law • Facilitate Participatory Decision-Making & Make High Quality Timely Decisions in Consultation • Work Co-operatively Through Change and Lead Change Processes • Put into Place Structures Suited to the Needs of the School and Liaise with Other Organizations • Advise Staff on the Implications of Changing Employment Policies • Implement Mutually Acceptable Staff Appraisal and Staff Development Priorities • Allocate Work Load • Communicate Effectively Both Orally and in Writing • Develop Collaboratively Plans to Meet the Agreed Needs and to Set Priorities • Negotiate Working Conditions and Mediate Within the School • Use Strategies for Effective Use of Time • Use Technological Management Tools • Work Within Frameworks Set by Others and at the Same Time Meet the Needs of Students • Choose Relevant Concepts and Management Practices Through Reflective Practice	• Deal with Crises • Address and Resolve Conflicts • Develop Co-operative Strategies for Decision-Making • Ensure the Sharing of Power Throughout the School • Ensure a Positive and Rewarding Climate • Counsel Students and Staff • Build External Affiliations and Maximize Expertise Available to the School • Work Effectively with all Members of School Community • Perceive the Needs of Others • Build Commitment to a Course of Action • Mobilise Support in Improving the Workplace and Conditions of Teachers & Students	• Nurture a Learning Community • Lead in the Development of Policies re Student Behaviour & Pastoral Care • Monitor, Plan , Implement and Evaluate Policies • Be Accountable to Parents and Students for Curriculum Policies • Facilitate Ongoing Review of Curriculum Policies • Develop and Articulate an Educational Vision • Engage Staff in Developing an Educational Mission and Goals • Involve Parents in Goal Setting • Arrange Appropriate Staff Development and Monitor Expertise in Teaching Processes • Plan and Delegate the Planning of Curriculum Change and Facilitate School Development • Develop and Evaluate Assessment Policies • Form, Analyse and Modify Policies • Select and Apply Technology to Instructional Processes	• Model and Encourage Action Learning and Promote Staff Development re This • Modify Strategic Beliefs and Actions in Line with Development in Long Range Plans • Reflect on Features of the Organization- Stories, Rituals, Ceremonies • Help Others Know the Culture • Analyse History, Tradition, Context • Co-ordinate an Environment Scan and Skills Audit • Help the Community Reflect Critically on the Impact of Cultural Change • Reflect Critically and Constructively with Staff on Alternative Courses of Action Which May Be Taken • Interpret and Articulate Social and Economic Trends and Practices and Relate Them to School Needs and Practices • Promote Ethical Codes of Behaviour and Action • Inform the Community of the School's Mission • Select and Use Needs Analysis Instruments and Set Priorities Consultatively • Develop and Communicate Likely New Directions to Those Whose Co-operation is Needed

Table 3.4 Applying the Mapping Grid to the "Wisdom of the Profession" (compiled from *Leaders and Their Learning* DEET 1993:8-18)

exciting, innovative and dynamic places". Formation programs with a functional emphasis may improve skill levels, but "they do not generally seem to assist leaders transform their self-understanding in their leadership role". In his view they do not help leaders learn.

As a means of understanding leadership, *Leaders and their Learning* appears quite defective with the realm of "personal formation" seemingly being treated only cursorily. If better construed, the project has the potential to yield important information about the need of leaders at various stages in their careers.

Questions in Construing Leadership Development

The aim of this section has been to illustrate the various ways leadership and consequently leadership development has been and can be construed. A variety of models has been examined. The normative theory of the Catholic school has been considered as well, since this provides the essential frame of reference within which any working model of leadership appropriate to the CEO had to be formulated. The literature provides only **important guidelines** as to how leadership can be "construed" in Catholic schools. It raises a number of questions which can be asked in examining a specific leadership initiative:

1. How does it resolve the management/leadership distinction?
2. Is it built around any particular theory of leadership?
3. What influence has the research literature had in shaping its content?
4. How does it deal with the difference and diversity found among leaders?

A second type of question flows from the literature presented above:

5. In what way does the initiative treat the normative theory of the Catholic School?

Thus the literature reviewed above suggests that it is possible to compare and contrast how leadership was thought about in the various initiatives by focussing on these five areas. Design Grid A, set out in Table 3.5, illustrates this idea schematically.

Initiative	Leadship-Management Emphasis	Underlying Theorie of Leadership	Influence of the Literature	Understanding How Development Occurs	Treatment of the Normative Theory of the Catholic School
Central Office Programs					
DOD Programs					
Regional Programs					
Mission and Justice Programs					

Table 3.5 Design Grid A: Construing Leadership Development

Construing the task of leadership development is, however, only part of the challenge. Knowing how to pursue it is also crucial.

PURSUING THE TASK OF LEADERSHIP DEVELOPMENT: DEVELOPING THEORIES OF "HOW TO EFFECT CHANGE"

Research into Effective Management of Educational Change

Leadership development is a form of educational change and is governed by the principles that apply in managing such change. These are relatively new having been developed only in the last twenty years. In developing a theory of how to pursue leadership development it is necessary to consider what has been learned in this period.

Fullan (1982:4), in his foundational study of the meaning of educational change, points out that such change is multi-dimensional. Delineating the dimensions of educational change has proved a complex task and a number of conceptions have been advanced. A program designed to develop school leaders is, of its nature, a way of bringing about

change so the different conceptions of change have an important bearing on the development of such initiatives.

The early insights into educational change are summed up in the "product" and "process" approaches to planned change (Cameron 1982)[8]. In subsequent years alternative perspectives have developed on "how to effect change" so that educational change can now be considered as occurring at a number of interdependent levels - at the personal level, the socio-political level and the socio-cultural level. Change projects give different emphases to these dimensions of change depending on the scope and purpose of what is intended. In this section the "product" and "process" approach to educational change is examined before considering the dimensions of change.

The "Product" Approach to Planned Change

Gross et al. (1971:6), in a seminal study of organisational change, distinguish between two types of planned change. The first type of change involves introducing specific changes into an organisation. The second type involves adjusting the climate of the organisation so that necessary change can be initiated. It was Owens and Steinhoff (1976:23) who named these the "product" and "process" approaches to planned change.

To manage change in the "product" approach, the principal or leader adopts a "package" of proven quality as "the solution" in meeting needs, and then ensures that the package is properly implemented. If this approach fails, blame can be placed on the limitations of the package, the way in which it was implemented, or the ineptitude of consultants. The approach involves low risk for the leader. The weakness of the approach is that solutions to problems are formulated outside the situations in which they have to be applied. Research on the product or "adoptive" approach to change, has shown that it is ineffective as a way of managing a change project (McLaughlin &

[8] Owens and Steinhoff (1976:22) distinguish between "planned change" and "organisational drift" - the phenomenon by which a series of reactive changes cumulate to take a school down a path that has not been consciously chosen.

Marsh 1978, Fullan 1991). However, the experience of the DOD programs presented in Chapter VIII tends to qualify these findings.

The "Process" Approach to Planned Change

The "process" approach assumes that when people are responsive to needs they will develop strategies to meet them. Managing change is therefore a matter of developing good processes to enable people to interact in helpful ways so that they can address locally defined needs. The main limitation in the approach is that project designers can become locked into a limited range of process options which may not generate adequate solutions. Another danger is that the process can be manipulated by power groups. Organisations use both processes and programs to develop people.

The "process" approach often feeds the "product" approach in educational change and this is a predictable dynamic in change as the experience of the Total School Development Project (TSDP) clearly illustrates.

The TSDP: A Case Study in the "Process" Approach

The "process" approach to change became widely known and utilised in Sydney through the Total School Development Project (Cameron, et al. 1983). The aim of the project was to improve schools through application of process consultancy principles. The project was based on a cyclic problem-solving process discussed more fully in Chapter VIII. Schools participating in the project had the assistance of trained "process consultants" in developing practical solutions to their problems. The TSDP had a strong theoretical base in the literature on organisational and educational change (Cameron 1982) and was designed within the three phase model of change developed by Giaquinto (1973) and made popular as the "socio-political model of change" in the subsequent work of Fullan (1982, 1991). This model views change as a quasi-linear process whereby change proposals are adopted, implemented and institutionalised. It is discussed in more detail later in this chapter.

The design of the TSDP drew heavily on the organisational development (OD) literature of the period (Havelock 1973, Schmuck 1976, 1979, Schmuck & Runkel 1985, Pfieffer and Jones 1974-79). The training of process consultants (process leaders) was a central strategy in the operation of the TSDP model. The training course was a joint venture of the NSW Department of Education and the CEO, Sydney. Two of the four members of the development team were senior CEO staff members: Jim Hawes, later head of the Department of School Development, and Denise Phillips, later Head of the CEO Curriculum Unit.

The TSDP became a major project of the NSW State Department of School Education. In the period 1982-9 many of the problem-solving processes developed in schools were documented and turned into modules that could be used by other groups. These modules were published and disseminated by the Department. The Department of School Education's 1989 catalogue advertising the modules lists 150 titles covering every aspect of school life[9]. Later initiatives of the NSW Department of School Education in leadership development, such as the *Faculty Leadership for Educational Change* (1989) and *The School Improvement Process* (1991) made extensive use of the TSDP modules. Thus, across a period of six years, the use of the process approach to change yielded a wide range of "packages" to assist in solving problems and improving schools[10]. These "packages" in turn provided a range of "processes" which were utilised in leadership development programs.

The TSDP experience is important to the present study for a number of reasons. It was an exemplar program which operationalised a particular theory of leadership development to great effect. The program provided a training ground for those involved in the development of the CEO's DOD programs. The program provided important

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9 In the period 1982-4 some 91 modules were developed. In the period 1985-9 another 60 were developed to complement the original batch. The printed output of the TSDP is a remarkable testament to the ability of school leaders to solve their own problems.

10 D'Orsa.J (1988) records a similar experience in his study of The School Development Process.

resources for use in schools and in leadership programs. Most importantly, it provided system leaders in Catholic education with experience in implementing a large-scale change project in an educational system. The experience was important to the success of the DOD programs. The product and process approaches to change were essentially pragmatic. In certain circumstances each worked well. As experience of change became the subject of increased study, the question was asked: Why do some efforts succeed and others fail? Such studies tended to highlight the role meaning played in effective change.

Change and the Problem of Meaning

Fullan (1982:4) contends that meaning is the central issue in the process of educational change:

> The problem of meaning is central to making sense of educational change. In order to achieve greater meaning we must come to understand both the small and the large picture (of change). The small picture concerns the subjective meaning or lack of meaning for individuals at all levels of the educational system. Neglect of the phenomenology of change - that is how people actually experience change, as distinct from how it might be intended - is at the heart of the spectacular lack of success of most social reforms. It is also necessary to build and understand the big picture because educational change after all is a socio-political process.

The socio-political process he describes does not represent the whole of the "big picture". Studies of organisational culture indicate that change has a socio-cultural dimension as well which determines what can even be considered open to change. In reviewing the literature on educational change it is possible to consider change as occurring at three levels of meaning. At the first level change is viewed as a **personal process** in which people come to view the familiar in a new light and hence are willing to act in a different way. All effective change contains this element. Many school-based change processes operate at this level. Reflective practice, praxis and action research are techniques which focus on the subjective experience of people as a means to facilitating change. Not all people engage in the process in the same way. People have different styles in the way they process experience which shapes both what they learn and how they learn. (Kolb et al. 1979, Dastor 1993).

At the second level change is a **socio-political process** in which power and position play an important role in determining the meaning of what is happening. Change in this perspective involves the development of policy, the building of coalitions and the acquisition of resources to achieve specific objectives. When teachers move into leadership positions one of the first things they encounter is dealing with change at this level. The wise use of power and authority is critical at this level. Managing the socio-political process well is critical in the development and implementation of a leadership development initiative because of the impact such initiatives have at the system level.

At the most fundamental level change in organisations is also a **socio-cultural process.** Leadership development is often most valued when an organisation realises that its culture is threatened. Such development becomes a means to defend the culture where it needs defence and a means of changing the culture where circumstances demand change. Leadership development rarely appears to be "culturally neutral". One of the reasons why leaders in schools and school systems fight over control of staff development (Schlechty and Whitford 1983) is their determination to defend or to change organisational culture. In the socio-cultural perspective the emphasis is on changing or maintaining the norms, values and attitudes which give an organisation its unique identity and determine its responsiveness and adaptability to changing needs. At this level the purpose of the change process is to ensure a more adaptive or responsive organisation rather than the implementation of any particular changes.

While it is possible to distinguish the various levels of the change process, actual change strategies embody all three perspectives, but generally give major emphasis to one rather than another depending of the nature of the change that is required.

Change as Personal Process: The Phenomenological View

The phenomenological view of change is the "small picture" view focusing as it does on how individuals experience change. In Fullan's (1982:25-9) view, change is reacted to in the context of some "familiar reliable construction of reality"[11]. Change normally involves movement from this familiar definition of a situation to a new construction and occasions feelings of anxiety. These feelings are heightened when change causes people to lose confidence in, or have doubts about, their basic meaning-making processes. Such feelings of apprehension are further heightened by the fact that "the meaning of change is rarely clear at the outset and ambivalence will pervade the transition" (ibid:25). Change involves a creative tension which pits the challenge of personal and professional growth and enhanced performance against the anxieties and uncertainties which such growth engenders. This tension is moderated when the change takes place in a supportive social climate.

Real growth, which is the prerequisite for effective change, generates a form of crisis which can be resolved by re-integration of the "new" into the "familiar" or the restructuring of a person's world-view. Fullan sees that resolving this "crisis of re-integration" as central to the phenomenology of change:

> No one can resolve the crisis of re-integration (or restructuring) on behalf of another. Every attempt to pre-empt conflict, argument and protest by rational planning can only be abortive. However reasonable the proposed changes, the process of implementing them must still allow **the impulse of rejection** to play itself out. When those who have power to manipulate change, act as if they only had to explain and when their explanations are not accepted, shrug off opposition as ignorance or prejudice, they express a profound contempt for the meaning of lives other than their own. For the reformers have already assimilated these changes to their purposes, and worked out a reformulation which makes sense to them, perhaps through months or years of analysis and debate. If they deny others the chance to do the same, they treat them as puppets dangling by the threads of their own conceptions. (Marris quoted in Fullan 1982:31)

The effective manager of change often allows the "the impulse of rejection" to wear itself out rather than suppresses it. Suppression, while always an option to those with

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11 Fowler's (1986) work, suggesting that this "construction" is developed within clearly defined cognitive structures which are themselves capable of change, adds a further dimension to Fullan's analysis of the experience of change. For instance, if transformative leaders operate out of qualitatively different meaning-making structures, then it is possible that there can be qualitatively different approaches to transformational leadership. This issue is further developed in Chapter IV.

power, generally leads to resistance which creates other problems at a later date. Leaders competent in the management of change expect such rejection as a healthy initial reaction and develop the capacity to deal with it effectively.

The experience of change then is highly personal, is a learning process which occurs over time, involves redefining meanings, can involve restructuring the meaning-making process itself, and demands support of and respect for the individuals involved. The emphasis of studies on adult learning (Brookfield 1986, Sharan and Sharan 1987) adds weight to Fullan's analysis.

Keane (CEO Report 1991a) views the challenge of leadership development from within this perspective and poses the questions: How do leaders learn from their life and work experience? How do leaders as adult learners change their perceptive of themselves and their work? He suggests that "the answer to effecting change and institutional improvement is more likely to be found in how leadership formation programs assist our leaders to examine their attitudes towards helping people, assist them to learn more effectively from their experiences on the job, and assist them to critically examine the meaning they attribute to these experiences"(ibid:3). While recognising the difficulty in working with perspectives, Keane identifies five "design elements" that ought be part of any program. For him "transforming learning" occurs when it is **experiential** (deals with real situations), **relational** (occurs in a environment where trust can flourish), **reflective** (provides participants with personal space and with a learning partner with whom to reflect), emphasises the **feeling-knowing connection** (people remain in contact with how they feel) and **involves the whole self** (considers the impact of change at the level of spirituality and utilises "right brained learning" activities). Keane concludes that "helping others to learn how to learn has to be an essential part of our leadership formation programs of the 90s" (ibid:7).

The Concerns Based Adoption Model (CBAM) highlights the phenomenological model. The CBAM model is predicated on four basic assumptions about change:

- Change is a process not an event;
- Change is accomplished by individuals not institutions;
- Change is a highly personal experience;
- Change entails developmental growth in both feelings about and skills in using new programs (Loucks and Pratt 1979:213).

The model suggests that as people engage in change they pass through **"stages of concern"** which are hierarchically ordered. Thus a person passes from a stage where concerns about **self** are foremost (how will I cope?) to one where concerns about **managing** the task and performing competently predominate, to one where the concerns focus on the **impact** the innovation is having. Techniques exist for monitoring these Stages of Concern (Newlove and Hall 1976) and strategies can be developed to assist people move through the change process. This model highlights the importance of the feeling/knowing connection.

The *Leadership for Excellence* program (Blum et al. 1987) outlined in Appendix 3.1 provides an illustration of a leadership program which incorporates most of the principles which flow from the phenomenological perspective on change. Other models such as those of Groome (1980), Egan (1985), Kemmis and McTaggart (1988), Duignan and Macpherson (1987), embody this perspective.

The Socio-Political Approach to Change

Leadership development initiatives are created and cease through the use of institutional power. Their implementation also involves the interplay of power. The socio-political model of change is concerned with initiating change at the system level rather than at the personal level. There are two distinct approaches in the literature dealing with change as a political process in which the power of interest groups has to be carefully considered. In the first (Fullan 1982, 1991), change is viewed as a predominantly **linear process** with each step leading into and so influencing the next. A second approach views change as a **cyclical process**. This view is found in work of Duignan and Macpherson (1987) on "educative leadership".

Change as a Political Process : The Linear Model

In considering the "socio-political process of change" Fullan (1982) explores the way various factors impinge on the three phases in the change process: **adoption** (or initiation), **implementation**, and **institutionalisation**. Figure 3.3 provides one way of conceptualising the socio-political model.

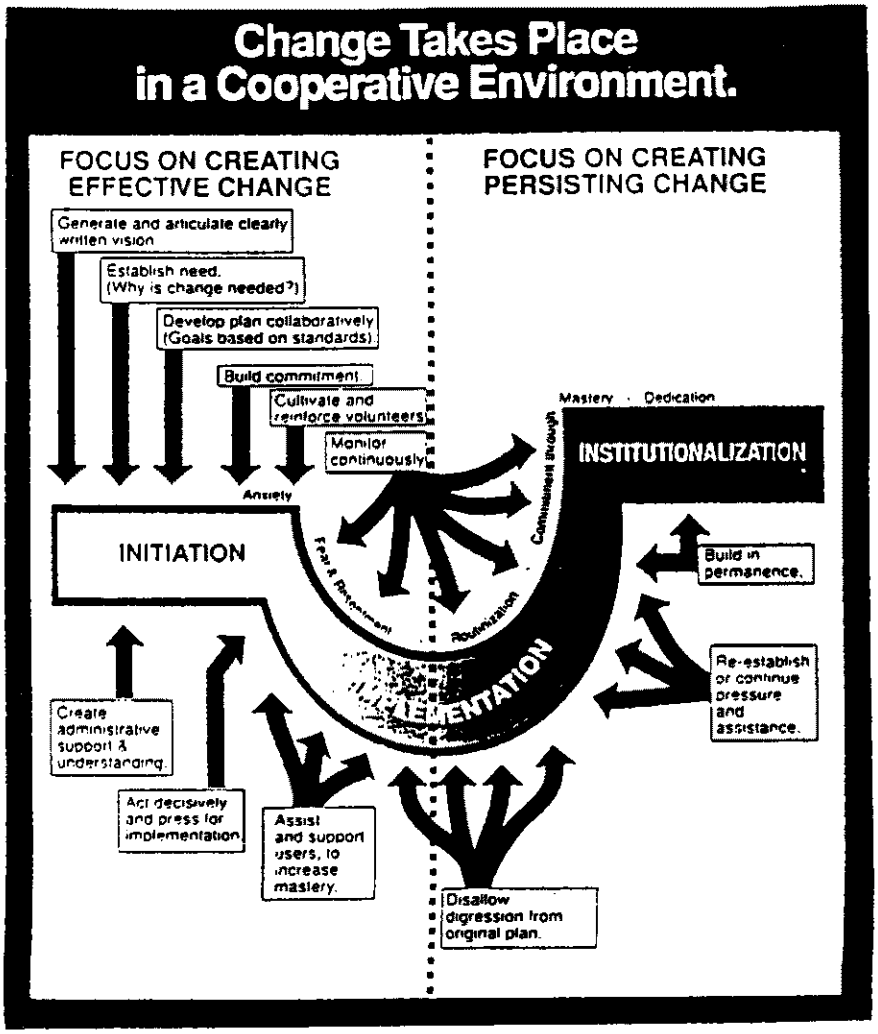

Figure 3. 3 The Performance Dip Model (Eastwood and Louis 1992:214)

The three processes in the model are not discrete as the effectiveness of earlier phases often determines the success of later phases. Research indicates that each phase has some unique determinants (ibid:49). The scope of the change and the time-frame in which people attempt to bring about change are also important determinants in the process.

The Adoption Process. The adoption process is the process by which a change gets "on the books". Adoption is not the same as implementation. Fullan (ibid:50) defines adoption as "the process leading up to and including the decision to proceed to implementation". The decision-makers who adopt proposals do not have to be the people who implement them. Proposals are adopted in response to pressure from many sources. Miles (1987) discovered that when major projects are adopted there is a combination of strong advocacy, clear need, agitation for adoption and a clear strategic plan. The TSDP discussed earlier shared these characteristics. Huberman and Miles (1984) found that largescale participation of people in the adoption phase can be counterproductive. Fullan (1991:62) suggests that largescale involvement in the adoption process limits the energy people have to **implement** change and suggests that participation should grow as the change process proceeds. He further contends that successful adoption depends on paying attention to the 3 Rs in planning change. "Relevance, readiness and resources" are crucial issues in the adoption phase of change (ibid:63).

The Implementation Phase. The factors that lead to implementation of change are those which determine whether "change in practice" actually occurs. Implementation depends principally on the **characteristics of the change** and the **characteristics of the situation** in which the change is to occur. Important characteristics of a change impinging on its implementation are: the need for the change, the clarity with which it can be presented, its complexity, and its quality and practicality in meeting needs within given resource limits. The situational factors important in change are: the history of innovation in the organisation; the level of system support for the change; training of the participants and the degree of collegiality among them; the time-line in planning; and the role official leaders take in the process. Many of these factors reflect the culture of the organisation. Since implementation demands resources in personnel,

time and materials, the process is much more open to political interference than the adoption process.

The Institutionalisation Phase. Changes become institutionalised when the implementation phase is well handled, there is an adequate resource base and limited change in the personnel leading the change effort. These conditions rarely apply in leadership development initiatives.

Figure 3.3 illustrates how the various elements in the socio-political perspective fit together to create a linear model of the change process. The model integrates both the personal and the socio-political factors which influence whether "change in practice" actually occurs. The model is helpful in suggesting that, in the process of change, it is often the case that things appear to get worse before they show substantive improvement. The range of factors which impinge on change are set out in the model and help make it clear why "change in practice" is difficult to achieve in the short term.

Change as a Political Process: The Cyclical Model

Duignan and Macpherson (1989) employ a cyclic model based on "reflective practice" to cope with change at the system level. The model, which was developed in the *Educative Leadership Program* , is set out in Figure 3.4. It uses an iterative process which proceeds in phases. The important situational and process considerations are identified for each phase.

The two models discussed in this section complement each other. The linear model is useful in implementing change by adopting or adapting innovations. The reflective practice and other praxis-oriented models are useful in creating new approaches that can later be adopted or adapted. Both the models take serious note of the personal meanings which people give to their experience. The development of the Central Office Program (Chapter VI) provides some insight into the strengths and limitations of this model.

The Socio-Cultural Approach to Change

Change as a Cultural Process

The level of commitment which people in an organisation have to its goals and values indicates the strength of its culture. How is this culture developed and reshaped, and

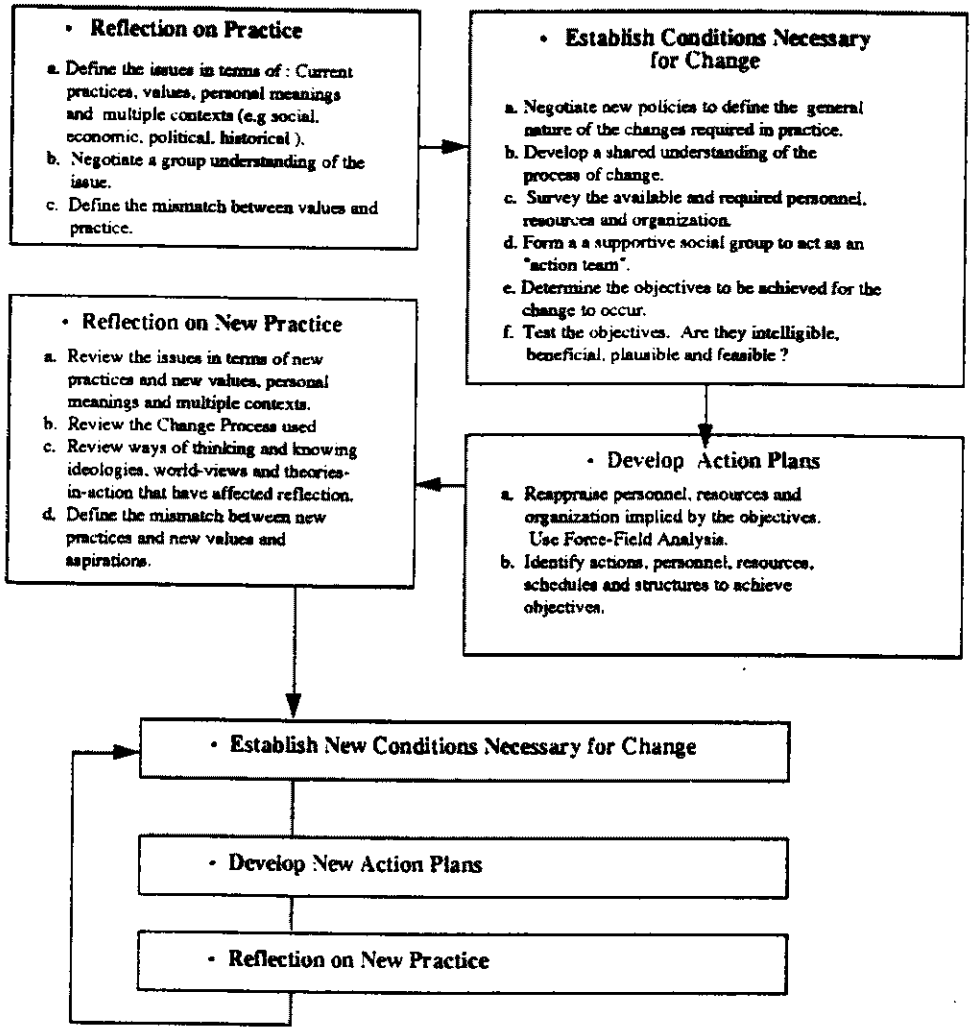

Figure 3.4 The Reflective Practice Model of Change (Duignan & MacPherson 1989:1)

what influence can leaders exert in these processes? Two theoretical models have particular relevance to understanding these dynamics. Both have been extensively used in Catholic organisations to pursue cultural change.

Heckman et al. (1983:26) point out the powerful and pervasive influence that school culture has on how a school conducts itself. Leaders therefore need some capacity to understand the dynamics of cultural change so that they can be both proactive and

reactive in responding to such change. Culture can exert both a positive and negative influence in this regard. Heckman et al. (ibid) view culture as "essentially the solutions groups of people devise to the survival problems they face". By exploring the school's belief system it is possible to discover why particular organisational alternatives evolve in a particular setting. Owens and Steinhoff (1992) suggest practical ways in which this can be accomplished.

A cultural approach to change demands having a sense of the "wholeness and integrity of the system" and an understanding of how cultural change works in practice. Heckman et al (1983:29) espouse the "responsive cultural model" of change in which "the culture of a school must become responsive to the needs of those in the school if school change is to be effected". For them the essence of such a model lies in "self renewal" based on the capacity of the school staff to examine critically "the assumptions they hold about schooling, together with information about what actually happens in the school" (ibid:30).

The experience in "renewal" accumulated by religious organisations in the Catholic Church over the two decades since Vatican Council II is relevant in discussing the process of change where the focus is on the "responsive cultural perspective". The cultural view of change has been dominant and provides insights which can be shared with school leaders to good effect. The models of Hall (1973) and Cada et al. (1979) have been used extensively.

The Dynamics of Cultural Change (Hall 1973)

Hall (1973) analyses the operation of culture in a people or an organisation by exploring the learned behaviours of people and the levels of awareness they engender at three levels. At the **formal level** behaviour is so much a part of a group's way of life that it is taken for granted and considered beyond the need for reflection or critique. People can no longer imagine doing things in any other way because the behaviours and

organisational structures which support them are viewed as entirely adequate and appropriate to the situation. In a secondary school the practice of streaming students according to their ability in a given subject is an example of a formal structure which has become part of the school's formal culture. At the **informal level** behaviour is adopted as a consequence of watching others and following role models till one "gets the knack of it". When a teacher comes new to a school much of the knowledge he or she acquires about "how it is done around here" is picked up in this manner. Learning at the informal level has an "out of awareness" quality; it is done intuitively or by following significant others in a non-judgmental way. At the **technical level**[12] behaviours are learned directly by exposition. When a problem arises to which there is no formal solution and no one models behaviour that offers any prospect of a solution, then the technical resources of the school's culture have to be invoked or expanded by the conscious effort involved in planned change.

Planned change is legitimised when an acceptable solution, one which "makes sense", cannot be found within the resources of the formal and informal culture. One reason why change is so difficult to accomplish is that is has to contend with the influence of good people who are ineffective in leadership positions.

Formal systems have a tenacity in the face of change and generate strong emotions when they are violated. Their essential strength is that they can be depended on. Informal systems are more complex because they work on tacit understandings and implicit assumptions, are invoked in a non-reflective manner, and their justification is seen to be self-evident. The model of decision-making in many schools is an example of an informal system. Informal systems prove problematic in a time of change or crisis because people discover that the tacit assumptions on which they are built begin

12 The technical level of culture is not to be confused with Sergiovanni's use of the word in dealing with the management competencies of leaders. "Technical' " in Hall's model deals with technique to solve problems in rational planned ways be they in the technical, human, educational, cultural or religious domains.

to break down. Such experiences generate anxiety and reduce trust because the informal norms of the group have been violated.

An essential challenge for the leader in managing change is to understand how the informal culture operates and to assist members to explore the assumptions and beliefs which give informal culture its power over them. Such action brings this form of culture to people's awareness. The emphasis in the contemporary literature on "reflection in action" (Schon 1983) and "reflective practice" (Foster 1985, Sergiovanni 1987a, Starratt 1991a) can be interpreted as an attempt to develop the technical skills of leaders so that they can deal more effectively with the problems which arise from the impact of the school's informal culture in the operation of school life.

Planned change is often problematic because it is usually based on the assumption that the technical resources of the culture need to be expanded to solve a problem. However planned change fails when people in the culture do not legitimate such an approach. A frontal assault on a major school structure, based on a technical critique of its effectiveness, is unlikely to succeed because of the capacity of the informal culture to buffer the structure from such attacks. Against the critique of reason, staff can point to some people who use the existing structure well. To be effective a change agent needs to understand both the logic and lore of the organisation.

Hall's (1973) theory of culture has been widely used by Futrell (1975) in his work in the "renewal" of religious congregations. This work has involved cultural change, which makes it possible to understand mission in new ways. Arbuckle (1991:213) refers to this as the process of "refounding" organisations. As Catholic education moved into Phase III this was the challenge facing system leaders. Hall's theory is proactive in that it suggests a way in which leaders can use the dynamic of cultural change to effect. In particular, the model highlights the necessity to understand the way the informal culture operates and to expand the technical resources of the culture to deal with

emerging needs. School improvement processes are a technical resource in this sense (D'Orsa.J 1988).

While leaders require a capacity to initiate change they also require the capacity to respond to the dysfunctional impact of changes. The "provolution grid" (Management Design Incorporated[13] 1982) is a model which permits planned change by utilising the leader's knowledge of strengths in the school culture to maintain the organisation's basic health.

The Dynamics of Organisational Life (MDI 1982)

Starratt (1986:24) in discussing his theory of leadership points out that the "story" of an organisation is dynamic and that all organisations go through periods of growth and decline. The "natural" cycle of growth and decline in organisational life can be described by reference to the "provolution grid" (MDI 1982) or the "vitality curve" (Cada et al. 1979). The model is set out in Figure 3.5.

The Development Phases. The grid suggests that organisations are either in a state of development or decline. In the development phase (left hand side of Figure 3.5), as the organisation moves towards robustness and vitality, "myth", "belief" and "norms" are the focus of organisational life. The myth of the organisation encompasses its basic assumptions and identity - the things that give its life direction:

> By myth is meant the largely unconscious values and processes by which we organise and define our experience. Myth is that which exists at the feeling level before belief can be articulated; thus it is pre-rational. The "feeling" or "sensing" or assumption one makes that life is meaningful, that persons are important or that order is better than chaos, is reflective of one's myth. (MDI 1982: C4)

A vital organisation is one in which members sense consistency or integrity among its myths, beliefs and norms.

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13 Management Design Incorporated (MDI) are a consulting firm which specialises in organisational development in Church and corporate organisations in the US. The page numbering of references to their work follows the usage in their manuals.

> An organisation that is lively, purposeful and healthy, is in touch with its myth, has articulated its purpose and formulated its goals based on that myth (identity) and is engaged in actions and relationships which dynamically express its purposes and goals (ibid:C4).

For a service organisation to maintain its development "it is necessary for it again and again to touch base with its myth, reformulate its statement of belief, purpose and goals, and to engage in new actions and behaviours"(ibid:C6).

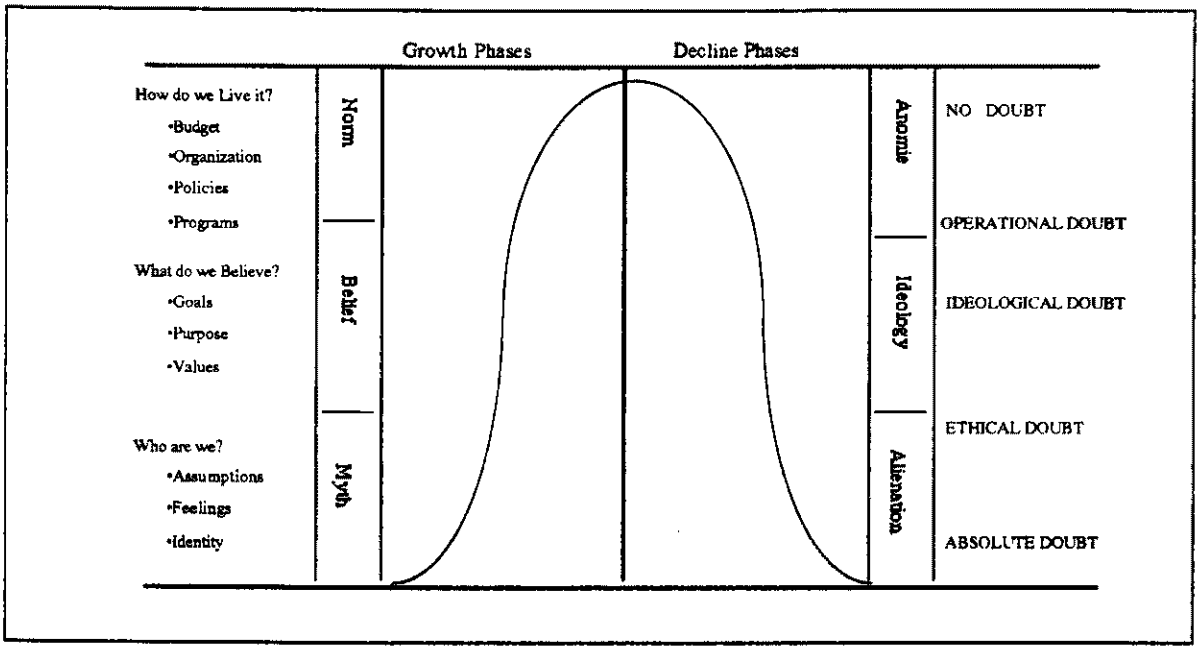


Figure 3.5 The Provolution Grid (MDI 1982; C9)

A vital organisation is one that can respond to the changing environment confident of its own identity and consistent with its myths, beliefs and values. School leaders need the technical competencies to assist their organisations to maintain coherence between myth, belief and norm in meeting new challenges. However, if the organisation is in decline, remedial strategies are required as well.

The Decline Phases. The decline phases of the growth cycle (right hand side of Figure 3.5) involve a downwards slide from "anomie", a state in which organisational norms are weak or being questioned and challenged, to "ideology", a state in which the belief statements are no longer expressive of the commitment and convictions of members, to "alienation", a state in which members no longer share common values and assumptions about the organisation and are thus separated, both emotionally and intellectually, from the organisation and from one another (ibid: C6).

The key indicator of organisational health is the level of trust (or doubt) in the organisation. This notion is similar to that of "faith" in the organisation developed by Sergiovanni (1990). The decline sequence involves a shift to increasing levels of doubt by the majority of members; varying from "no doubt" when the organisation is at its most vital to "absolute doubt" when it has reached its nadir (MDI 1982:C6). The process of decline is a spiral downwards. At the beginning of this spiral the formal "norms" of school life are questioned: this is the stage of **operational doubt**. If concerns about norms are not allayed, "purposes and goals" are called into question. At this point "the conviction of belief no longer undergirds the practice" (ibid:C7): this is the stage of **ideological doubt**. In the absence of initiatives to arrest declining levels of trust, **ethical doubt** appears - the way the organisation treats people is the major concern. The process of decline terminates at **absolute doubt** with the corresponding experience of members being "alienation'.

For an organisation in decline, "how to effect change" depends on which stage the decline has reached. The provolution perspective provides leaders with a way to think about change and strategies for action when things are not going well. The theory suggests that factors other than leadership shape the vitality of organisations, but that effective leadership is central to revitalisation. Effective action involves knowing the culture and having guidelines to use this knowledge effectively. The theory suggests a good deal about what the leader should consider in assessing the readiness of his or her school for change. Adopting change in the absence of adequate levels of trust invites disaster irrespective of the type of change process employed.

The four initiatives studied in Section II were implemented at different points in the "refounding" of Catholic education in Phase III and this had important consequences both for how they were perceived and how they were planned. One of the significant factors in pursuing leadership development was that the cultural change associated with

this "refounding" appears to have occurred more rapidly in the primary sector than in the secondary sector, so that a cultural mismatch existed between the two sectors. As a consequence changes welcomed in one sector were resisted in another. As long as leadership development was isolated to one sector this was not a problem. However it became a major problem in the DOD programs which were open to both primary and secondary leaders. Primary leaders were strongly opposed to these programs on cultural grounds.

Questions Raised about Approaches to Change

This section has explored the literature on organisational change. It has been argued that the process of change in systems can be considered from three perspectives, personal, socio-political and socio-cultural. Change models tend to emphasise one perspective over the others. Sometimes circumstances require that more emphasis be given to one perspective than to another. In "pursuing the task of leadership development" system leaders within the CEO had to opt for a model of change. The models considered in this chapter indicate the alternatives open to them.

Implementing a leadership development initiative involves a complex change process in which leaders have to pay close attention to the socio-political and a socio-cultural factors involved in change. The DOD program (Chapter VIII) and the Mission and Justice Programs (Chapter IX) illustrate this contention well.

The literature on change in organisations raises important questions about pursuing change such as :

1. Is the change to be thought of predominantly as a program to be packaged, or as a process to be developed?
2. How does the change process deal with the problems of meaning for participants?

3. What approach does the change process adopt in dealing with the socio-political realities?

4. What approach does it adopt in dealing with the socio-cultural realities?

Design Grid B, set out below in Table 3.6 suggests that the four leadership initiatives can be compared and contrasted according to the answers they provide to these questions which are embodied in the "story" of each initiative. Design Grid B provides a model through which the mythic elements of a particular "story" can be related to the perspectives on change found in the literature.

Initiative	Product / Process Emphasis	Approach to the Problem of Meaning	Approach to the Socio-political Dimension	Approach to the Socio-cultural Dimension
Central Office Programs				
DOD Programs				
Regional Programs				
Mission and Justice Programs				

Table 3.6 Design Grid B: Pursuing Leadership Development

This grid is used in subsequent chapters to explore the way leadership development was pursued in the various initiatives.

SUMMARY STATEMENT

In Chapter III the focus has been on how leadership development can be "construed and pursued". It was suggested at the outset of the chapter that system leaders needed a theory of "what should change" to guide the design of leadership development initiatives. They also needed an adequate theory of how to pursue change in an organisation. The review of the literature presented in this chapter indicates the range of options available in developing such theories. The normative theory of the Catholic school provides a frame of reference in determining which options are most appropriate. In the

period covered by this study there has been a major search to understand the nature of leadership and how leaders operate most effectively in schools. However, as the experience of leadership is always more complex than our capacity to understand it, there are limitations in the understandings that have emerged and so any theory of "what should change" is capable of further development.

The review also illustrates that there are a number of factors to consider in determining how to pursue change. Leadership development is a complex phenomenon and quite difficult to pursue. It has been argued that there are two overall approaches found in the literature – one focuses on change as a product or process, the second considers change to be multi-dimensional, i.e. involving personal, political, and cultural realities.

At the beginning of this Chapter it was noted that four factors interact to shape the way CEO leaders have "construed and pursued" the task of leadership development. Two of these factors - the literature and the normative theory of the Catholic school - have been considered in some detail in this chapter which sets up the framework for comparing and contrasting the approaches taken by the CEO in developing leaders. This is done in Chapter X. The other two factors - the experience of working in a Catholic school and the understanding of religious leadership feature prominently in the next Chapter which is more speculative in intent. Chapter IV endeavours to integrate leadership theory and research with that done in the area of faith development in order to propose a developmental model of leadership. The model suggests further questions that may need to be considered in designing and implementing a leadership development initiative for leaders in Catholic schools.

CHAPTER IV

THE NATURE OF LEADERSHIP DEVELOPMENT

INTRODUCTION

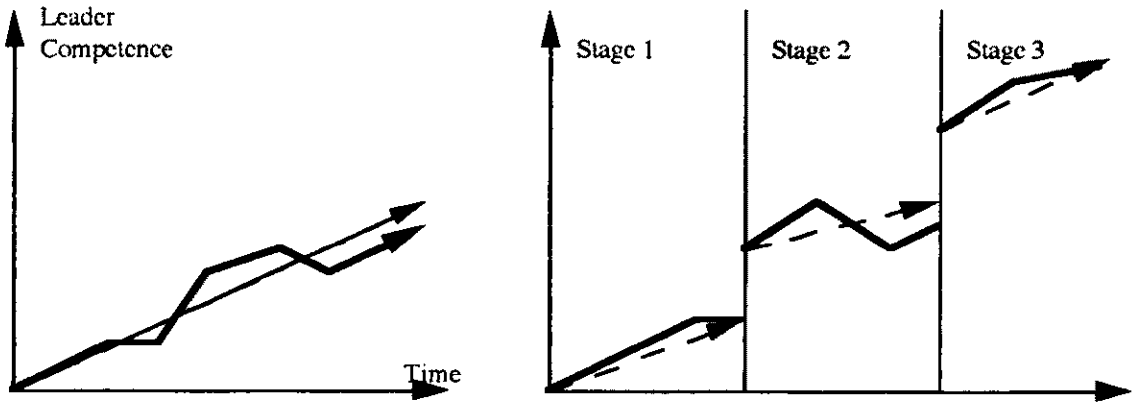
In the previous chapter the emphasis was on the study of **leadership as a phenomenon** and how initiatives could be planned and implemented so that leadership could be enhanced. The chapter was organised around Fullan's (1991) contention that meaning is the central issue in leadership development. The chapter explored in some detail Fullan's view that in planning for leadership development system leaders needed a theory of "what should change" and a theory of "how to effect change" to guide them in their work. Chapter III outlined the increasing range of options available to system leaders in developing such theories. Egan (1985:4) supports the view of Fullan and goes on to argue that the effective leader or change agent needs two models: a model that deals with "design, redesign, functioning and assessment" of the system and a model that deals with "problem-solving and change" in implementing the new system. The Design Grids developed in Chapter III go some way towards meeting these criteria. In the real world of educational practice, leadership development is approached with neither the rationality nor the clarity which Egan or Fullan suggest are desirable. The theories that direct development may be more often implicit than explicit.

The system leaders in the CEO Sydney who developed the four leadership initiatives explored in this study were practical people who realised there was a need and used the resources available to respond to it. They developed programs which aimed to build the confidence and competence of school leaders. For the CEO leaders, "the proof of the pie was in the eating". They considered themselves to be successful when school leaders became more confident and competent, and expressed their appreciation of what had been offered. They made specific choices about "what should change". Underlying

these choices however were the deeper questions of religious meaning such as: What is important in leadership in a Catholic school? How do we foster what we believe to be important in aspiring leaders? The problem was to develop such leadership in an era of rapid development within the Catholic system as it moved from Phase II to Phase III.

Models Of Leadership Development

In the face of the largescale changes that the school system was caught up in, it was reasonable for system leaders to see "survival" as a first objective for school leaders. A key question was: How do we help principals (and other school leaders) survive and develop in a turbulent cultural environment? This question raised others about the nature of leadership development, the most fundamental of which is: How does leadership development occur? Is leadership development a **discrete phenomenon**, one in which leaders **incrementally** acquire insight and competence and hence become more effective, or is it a **developmental phenomenon**, one which proceeds in stages? These two models are illustrated in Figure 4.1



(a) The Incremental Model (b) The Developmental Model

Figure 4.1 Models of Leadership Development

The transitions which characterise the developmental model may help explain what Prebble and Stewart (1984) and later Hughes (1991a) refer to as the "road to Damascus" experiences which some school leaders have as they grow into their leadership roles.

The Incremental Model

In this model people develop in a series of incremental changes which embody a central tendency. There will be periods of growth, plateau period and periods of stagnation and decline. The function of leadership development is to ensure that the central tendency is positive. This can be achieved through a number of strategies which will range through reflection on practice, appraisal and like processes, to sabbatical programs and study opportunities. The challenge for system leaders is to ensure that there is an adequate range of options and that these options are taken up. School leaders, caught up in the "busyness" of school life, often fail to heed or attend to their developmental needs as doing so takes them out of the school scene. Covey (1990) points out the folly of leaders not enhancing their "productive capacity" in their quest for greater productivity. Under the incremental model development occurs as a consequence of the cumulative effect of the individual and the system's attempts to enhance the understanding and skills of the leader. An important example of this approach is where development opportunities are "needs driven".

If leadership development is a developmental phenomenon, then the use of the incremental model as a basis for planning may limit the outcomes of such development. The incremental model will foster development **within** a stage, but the real challenge may lie in moving leaders from state to stage. Since this challenge is not recognised, it may not be addressed.

The Developmental Model

The Developmental Model suggests that there are qualitatively different stages in the way leaders develop and that progression from one stage to another is determined by the development of certain capacities within individuals which enable them to see their world in quite a new way. That is, leaders undergo perspective or paradigm shifts which make it possible for them to see life and leadership in a new way and to exploit the opportunities thus created. People in earlier stages fail to grasp the significance of

issues which are seen as critical to leadership by people in later stages. This is not so much the consequence of experience **but of seeing the world differently.** Under the developmental model people do develop incrementally within a stage.

The developmental model suggests that there are two functions for leadership development to achieve. In the first place it seeks to provide for the incremental development of leaders. Secondly, and more importantly, it seeks to provide leaders with a range of opportunities which catalyse and facilitate their development from one stage to another.

The implications of the developmental model for the planning of leadership development are highly significant. When a group of leaders in different stages are all exposed to the same program they will view the content and process from qualitatively different perspectives. The development that occurs will depend on the value they place on what is treated, as seen from their perspective. This will give rise to a range of opinions in evaluating the program which may be more indicative of the level of development of the leaders than the quality of the program. If the majority of leaders are in stage one and the program meets their needs, then the overall evaluation will be positive even though the program has not met the needs of leaders in stages two and three and may have done nothing to challenge leaders in any stage.

When leadership development is pursued on a pragmatic basis the tendency is to adopt the incremental model implicitly. If the developmental model is justified, however, then in the longer run the pragmatic approach will be counter-productive since it is based on an inadequate understanding of the phenomenon it seeks to enhance.

This chapter seeks to defend the proposition that leadership development occurs in stages that are determined by the a leader's **cognitive capacity for meaning-making**. It postulates that there are at least three stages. In the first, leadership is seen in terms of duty, in the second, leadership is seen in terms of vision, in the third,

leadership is seen as a collaborative venture to transform the situation confronted by leadership.

The study of leadership development in a single organisation across eighteen turbulent years provides an opportunity to examine the tenability of the developmental model. It is possible to pose the questions: Does the developmental model provide a more plausible interpretation of the experience than the incremental model? Does the experience shed light on the nature of the developmental model? If these questions can be answered in the positive then it becomes possible to explore the implications of the developmental model for the design and planning of leadership development.

These questions are taken up in Chapter XI. While the questions have arisen in the context of how leaders in the CEO Sydney have construed and pursued leadership development, the answers transcend this context in suggesting how leadership development might be construed in the future. If one accepts that the developmental model is a valid construction then its implications for leadership development are far-reaching.

Chapter IV is speculative in intent and rests on the proposition that the developmental model provides a useful conception of leadership development which, while theoretically sound, needs to be elaborated by empirical study. The chapter examines the literature relevant to this proposition and suggests how the developmental model might be used to interpret the story of the four leadership initiatives studied in Chapters VI to IX.

THE LEADERSHIP GRID

The Leadership Grid set out in its most elementary form in Figure 4.2 provides a simple model for conceptualising leadership development. The model relates the **domains of leadership**, which were introduced in Chapter I, to the **approaches to**

leadership developed from the work of Burns (1975) outlined in Chapter III. It suggests that the components of a leadership program can be classified according to the domains of leadership and according to whether the component's primary emphasis is the development of a transactional or a transformational approach to leadership.

	Domains of Leadership			
	Human	Technical	Educational	Cultural
Transactional Leadership "Competent School"				
Transformative Leadership "Successful School"				

Figure 4.2 The Leadership Grid (Simplified form)

The model hypothesises that the terms transactional and transforming leadership better describe stages in leadership development rather than ways of classifying types of leadership. The case is then argued that the model, in the form presented in Figure 4.2 is inadequate, as "transformative leadership", as it is generally used in the literature, embodies two forms of leadership - transitional and transforming. The case is then argued that transactional, transitional and transforming leadership constitute **stages through which leaders might develop**. The Leadership Grid is then expanded to incorporate these three approaches of leadership. In a subsequent section the model is further expanded by incorporating the religious domain of leadership, introduced in Chapter 1.

Approaches to Leadership

The nature of transactional and transformative leadership was discussed in Chapter III. Transactional leadership proceeds on the basis that the leader and follower negotiate an agreement and they then hold to this agreement[1]. The agreement involves the exchange of services required by the leader for the rewards required by the follower. There is a

1 The negotiations do not have to be direct. A union, for instance, may negotiate with a school system on behalf of the teachers. The agreement that is reached becomes the basis of future transactions between the principal and his (her) staff, or between a co-ordinator and his (her) staff.

moral bond between leader and follower to hold to the agreement. For the leader this bond implies that he/she performs competently in ensuring that those conditions are in place which facilitate the work of the follower, who then cannot claim that the agreement has been broken. The transactional leader has to do, and be seen to do, things right. This means that the leader operates within the canons of traditional leadership which are embodied in the managerial leadership models discussed in Chapter III. The transactional leader has to be at least a competent manager if he (she) is to be effective in leading the total staff.

The distinguishing characteristic of transactional leadership is that it gains legitimacy from something that is **external** to both leader and follower – the agreement. In the school context this means, for example, that the principal and teachers will focus on the Teachers' Award as a basis for interaction or that he/she looks to the CEO for direction and support in negotiating these agreements. The expectation of the principal is that teachers will deliver a competent professional service to students, parents and other teachers within the parameters set out in the Award or by the CEO, that is, that they will "get the job done" within the agreed terms. The expectation of staff who view work in transactional terms is that the principal will manage the school so that they can deliver a professional service. In transactional leadership doing one's duty, as defined by the agreement, is a dominant value.

Transforming leadership, on the other hand, proceeds from a different principle. Here the leader and follower interact on a less tangible basis and the basis of their interaction is **internal**. They may share a common aspiration, a common vision, or a commitment to similar values, so that they are both caught up as actors in the "drama" of life being played out in their school. The expectation of the leader is that followers will be motivated by this common bond and contribute to the achievement of the shared goals and witness to shared values in their professional work. The expectation of followers is that the leader will be able to articulate meanings and identify values that they can share,

and do this in a compelling way. They also expect that there will be widespread acceptance of the vision and that people will be committed to the goals which flow from it. The leader also has to establish the conditions in which these goals can be achieved. The transforming leader has to be an effective manager. The bond between leader and follower in transformative leadership is again moral, but this time based on **fidelity to shared values**. Underlying the transactions of school life there is **a vision appropriate to the school community** that seeks to be inclusive rather than exclusive. Members of the school community are aware that, not only are they **working** in this school, but through their participation in the life of the school community, something additional is happening. They are growing as persons. There is also a clear appreciation that theirs is not a unique experience but that the life of the school community is being enriched.

Under transformative leadership the school can become a community since it is possible to develop common goals, shared values and mutual support. This cannot happen under transactional leadership where leader and follower pursue independent goals. Thus, transformative leaders operate from a different perspective and are called on to exercise different skills from those of transactional leaders. In the school setting they must pay greater attention to the way in which vision and values function in the life and mission of the school. They have an awareness that they embody the values and vision of the school in their own person and that cultural leadership is highly significant to their work. On the other hand, transactional leaders are not necessarily insensitive to the role of meaning and values in school life. They are just more circumscribed in the importance they can ascribe to them.

Figure 4.3 endeavours to illustrate the relative emphasis which the two approaches to leadership give to the various domains.

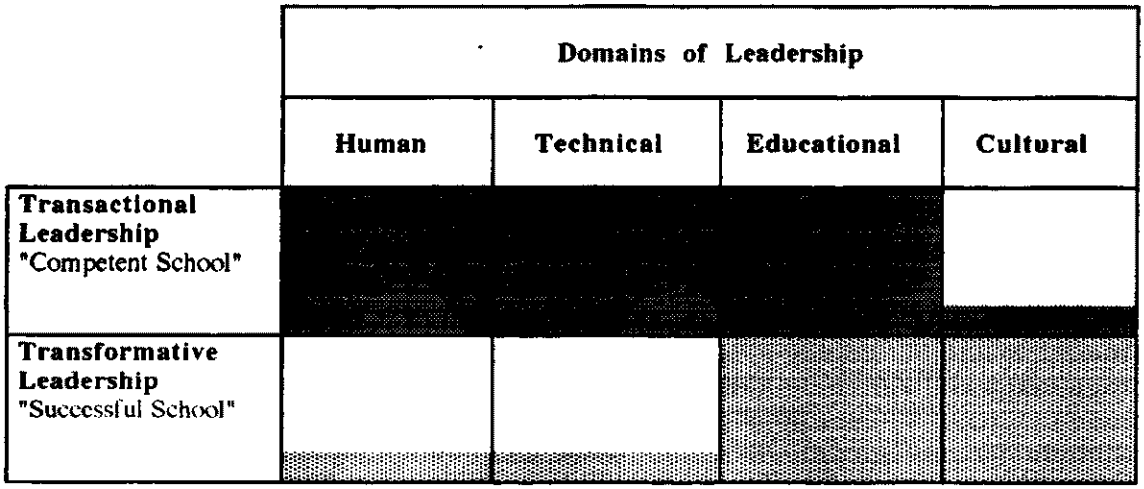


Figure 4.3 Domains and Approaches to Leadership

The picture presented in Figure 4.3 is supported by the conclusions which Sergiovanni (1987a:63) draws from his review of research into principals who lead "successful" schools:

> Cultural, symbolic and aspects of educational forces (domains in this study) are essential to successful schooling. Their absence, however, does not appear to have a negative impact on routine competence. The greater the presence of educational, symbolic and cultural leadership forces, the less important (beyond some unknown minimum presence) are the technical and human forces.

The discussion of transactional and transformative leadership must address a second issue. How does the situation of the leader shape the approach to leadership? Can a transformative leader operate with a staff whose view of work is transactional? Can a transactional leader effectively lead a school community? It is clear that transactional leaders are unlikely to meet the expectations of a staff which seeks vision from its leaders. On the other hand a staff with a predominantly transactional approach to work will find the transforming leader a challenge and vice-versa. In practice, all leaders need to be aware that leadership can proceed on at least two **morally legitimate** bases - transactional and transformational.

Delineating the Domains of Leadership

In Chapter 1 it was argued that the domains of leadership were interrelated and that Sergiovanni's (1987a) schema could be modified so that four rather than five domains

were required to map the field of leadership. Figure 4.4 illustrates this modified relationship. Since the domains are related it is not possible to delineate them in a definitive way. The appeal of Sergiovanni's model has been that the domains have a definite face validity and, with the exception of the cultural-symbolic domain, require little elaboration. For the purpose of this study, however, it is important to delineate them as clearly as possible.

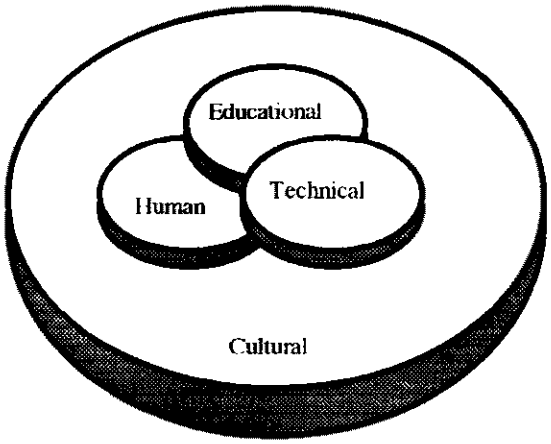


Figure 4.4 Domains of School Leadership

The **cultural-symbolic domain** centres on the values, beliefs and practices which give the school a unique identity and a well-defined mission. The competencies involved here are related to the leader's capacity to:

- articulate purpose and mission
- socialise new members
- keep the culture of the school alive by re-telling the great stories of the school's mythology
- honour those who are exemplars of participation in the life of the school community
- celebrate the values of the school through the use of ritual
- keep members focused on the essential purpose of the school
- help others share in developing and articulating the vision of the school so that there is widely felt ownership of the vision and commitment to its implementation (D'Orsa.J 1990:6).

School leaders have also to be aware of how culture is formed, how it changes, and the discretions they have in influencing these processes. In implementing the mission of the school the leader has to have a strategic sense, a sense of the larger picture into which the school fits. In the case of the Catholic school this involves awareness that the

school is part of a Catholic system and a part of the Church and a sense of what is important in these larger systems.

Finally, leaders have a strong awareness of the impact they can have on others and are able to use this knowledge to positive effect. They are aware that they are seen to embody certain key aspects of the school's culture in the way they conduct themselves. Sergiovanni's (1987a) concept of "symbolic leadership" is an important component in their cultural leadership. Symbolic leadership or "purposing" is central to the "how" of their cultural leadership. Through "purposing" the leader endeavours to shape the "informal culture" (Hall 1973) of the organisation to help achieve organisational goals.

The **technical domain** embodies all the "sound management techniques" which characterise good managerial leadership. These include the classic functions of management: planning, decision-making, delegating, organising, coordinating, communicating, influencing, and evaluating (Sergiovanni 1987a:9). It also includes techniques of situational leadership and time management (ibid:53).

The **human domain** involves "all those actions of leaders which harness the school's social and interpersonal potential" (ibid:53). Caldwell (1987:10) expands on this generic outline by specifying the "human" competencies as: building morale, encouraging growth and creativity, providing support, using participatory decision-making and interpersonal skills. "People skills" such as listening, assertiveness, empathy, conflict resolution and the capacity to challenge (Bolton 1979, Egan 1985) are key competencies in the human domain. The human domain also includes competencies associated with knowing and managing oneself. In Catholic schools leaders have had to develop considerable skills in human resource management. In the future, as more responsibility devolves to schools, school leaders will also have to extend their range of political skills.

The **educational domain** deals with the competencies needed by leaders to bring about quality teaching and learning. Murphy's (1989) elaboration of the functions of educational leadership set out in Table 4.1 is more comprehensive than that of either Sergiovanni (1987a) or Duke (1987) and is used in preference to the latter. The principal has the task of ensuring that the leadership density in the school is such that all functions are carried out effectively.

1. **Developing Mission and Goals**
   - framing goals
   - communicating goals

2. **Developing a Supportive Work Environment**
   - creating a safe and orderly learning environment
   - providing meaningful opportunities for student involvement in school life
   - securing resources for the school's programs
   - forging links between home and school
   - developing staff collaboration and cohesion

3. **Managing the School's Educational Process**
   - promoting quality instruction
   - supervising and evaluating instruction
   - allocating and protecting instructional time
   - co-ordinating the curriculum
   - monitoring student progress

4. **Establishing an Academic Learning Climate**
   - establishing positive expectations of students
   - maintaining high visibility for those elements in the vision which are crucial
   - providing incentives to students and staff
   - promoting professional development of staff

Table 4.1 Functions of Educational Leadership (Murphy 1989)

The model outlined in Figures 4.2 and 4.3 is capable of further development. Recent work by Starratt (1991) on the ethics of leadership suggests one way in which this can be done. His approach is discussed in a later section.

EXPANDING THE LEADERSHIP GRID

Leadership as a Developmental Process

In his exploration of leadership Burns (1975:42) recognised that leaders operate from different stages of moral reasoning. He asks the question: "At what level of need or

stage of morality do leaders operate to elevate their followers?" and suggested that there are three levels of morality at which leaders operate:

> At a certain stage Kohlberg finds a "law and order" orientation towards authority, fixed rules, and maintenance of the social order for its own sake. At a higher order Simpson found a significant relationship between tendencies to self-esteem and positive law values... This is the level of "social contract morality". At the highest level of moral judgement persons are guided by near universal ethical principles of justice, such as equality of human rights and respect for individual dignity.

The developmental theme is important in Burns' theory of transformative leadership which demands that leaders generally operate at "need and values levels higher than those of potential followers"(ibid:42). As he notes:

> One talent all leaders must possess (is) the capacity to perceive needs of followers in relationship to their own, to help followers move towards fuller self-actualisation along with leaders themselves (ibid:110).

Leadership becomes "stultified" when this *self*-actualisation becomes more focused on self than on "*mutual* actualisation with others". For mutual actualisation to occur leaders must have "a capacity to *learn* from others and from the environment - the capacity to be *taught*" (ibid:117).

Burns then expands this idea in outlining the strengths of the "high" level transforming leader as follows:

> That capacity (to be taught by followers) calls for an ability to listen and be guided by others without being threatened by them, to be dependent on others but not overly dependent, to judge other persons with both affection and discrimination, to possess enough autonomy to be creative without rejecting the external influences that make for growth and relevance. Self-actualisation ultimately means to lead by being led.
>
> It is this kind of self-actualisation that enables leaders to comprehend the needs of potential followers, to enter their perspectives and to act on popular needs such as those for material help, and for security and esteem. Because leaders themselves are going through the self-actualisation process, they are able to rise with followers, usually one step ahead of them, to respond to their transformed needs and thus help followers move into self-actualisation processes (ibid :117).

While Burns recognises that leadership is a developmental process, one in which leaders at different stages can surface differing hopes, aspirations and "sanctioned expectations" in followers, he does not develop this theme in any comprehensive manner. His concern about the ethical dimension of leadership, particularly as it applies to school leadership has, however, been taken up by others (Kimbrough 1985, Duignan and Macpherson 1989, Starratt 1991b, Kirby et al. 1992).

The Ethical Awareness of the Leader

In exploring the concept of the "educative leader" Duignan et al. (1989:14) pose two questions which are important in determining the basis of a leader's ethical awareness:

- How should leaders in education decide what is important?
- How will they know that they are morally right when they act?

and elaborate on these questions as follows:

> The practicalities of educative leadership mean focusing on what is worthwhile and what is worth doing in a group or large organisation. To question what is being done with a view to doing things better implies need for a comparative understanding of educational, social and ethical values, ideologies and practicalities. How can people's values be changed in ways that are educative? What examples illustrate how different educational communities come to recognise that there are " right" things to do and "right" ways of doing them...?

Bennis and Nanus (1985) also point out that leaders do things "right" - but "right" by what standard? From the current literature it is possible to identify at least three standards that can be applied in responding to this question.

Transactional Leadership and the Ethic of Justice

By focusing attention on vision and values, transformative leadership highlights the ethical dimension of leadership. The "**ethical consciousness**" (Starratt 1991) of school leaders shapes the ethical climate of the school and so is of crucial importance in determining whether the approach to leadership is transactional or transforming. Transactional leadership has an ethical base centred in an **ethic of justice** expressed previously as "doing a fair day's work for a fair day's pay in a reasonable work environment". This ethic, which shapes the relationship between leader and follower, demands that the agreement which shapes their interactions be adhered to otherwise the personal goals of the leader and the follower will not be attained. The motivation to live within the demands of this ethic can vary from pure self interest to a sense of duty. Transactional leadership therefore provides a base line in considering the ethical awareness of leaders. It provides the minimum conditions for the competent organisation of a school.

Ethical Awareness in Transitional Leaders

Until fairly recently ethical inquiry about the role of the principal has focused on **the ethics of personal decision-making** (Kimbrough 1985, Duignan and Macpherson 1989). Attention has been on the ways in which individuals are treated in decision-making processes. The major concern has been for caring decisions that are just. There is attention to **an ethic of care and an ethic of justice**, based in respect for what Burns calls "positive law" or "social contract morality". Leaders who operate from this perspective work to establish mutually agreed goals and mutually shared values, that is, they establish the basis of the "social contract" based on agreed norms (Blase 1993). In this respect they operate from a higher moral base than the "agreement" which is fundamental to transactional leadership.

The ethic of justice which operates at this second level of leadership is different from that embodied in transactional leadership because it recognises that "caring for people" must moderate the demands of "the agreement". If people are hurt by the implementation of the agreement, then a decision has to be made to exercise an option for people or for the "agreement". The contradictions that arise in the implementation of "agreements" often provide the leader with the opportunity to lead people beyond using the "agreement" as the sole basis of interaction. He (she) can move the group from a baseline in their interactions centred in an agreement to a middle ground based in mutually agreed norms. This "middle ground" of leadership represents a *transitional stage* between transactional leadership and transformational leadership as outlined above. For this reason it is called **transitional leadership**. Transitional leadership proceeds on the basis of justice and care. *Transitional leadership can therefore be distinguished from transformative leadership.* Transitional leadership represents a movement away from transactional leadership but does not necessarily represent **transforming leadership.**

The Ethical Awareness of Transforming Leaders

The ethic of justice in transforming leadership is more inclusive again than that found in transitional leadership. It requires that the ethical inquiry into the practice of school leadership be widened (Carey et al. 1983, 1984, Leavey 1984, Starratt 1984). Carey et al. (1983) recognise that there are three levels of ethical reality - the personal, the interpersonal and the structural - and there are three corresponding understandings of justice. In the traditional perspective the personal moral order is determined by standards of conscience. At the interpersonal level ethical imperatives govern our relationships to those we actually come in contact with, such as friends, family, neighbours, students, teachers, etc. A still higher level of ethical consideration recognises that **we relate to people we do not even see because the structures to which we belong relate to the structures to which they belong**. Issues such as the global economy, ecology, gross violations of human rights, international debt, and AIDS, have all contributed to a growing consciousness of this structural dimension of social reality and the ethic of justice which flows from this consciousness. Carey et al. (1987:4) draw the distinction between the structural and the interpersonal levels of ethical consciousness as follows:

> When people see suffering they want change. The interpersonal ethical standard demands that they **help the victim**. However, beyond helping the victim lies the obligation to seek out the causes of suffering, not helping the victims only, but **changing the arrangements which have made persons victims** in the first place.

Structural change goes beyond the ethic of care, understood as "help the victim". Such change is concerned with "systems", their policies and their practices. The systems can be economic, political, social, cultural or religious[2].

The expansion of ethical awareness to incorporate the structural dimension of school life lies at the heart of transforming leadership. As is suggested above, it is possible to distinguish between transitional and transforming leadership because of the differing conceptions of justice they embody. Transitional leadership is based in the ethics of

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2 The main thrust of Catholic social teaching in the post Vatican II period has been concerned with the issue of social justice, understood as structural change which is needed to enhance human dignity (Dorr 1991: 45-56.

caring and the pursuit of justice understood in **interpersonal terms**. Leaders in this approach have a personal vision of how to be effective, often formulated within the limits of the taken-for-granted structure and culture to which they belong.

The transforming leadership, on the other hand, operates from a vision which requires higher ethical standards, ones based on a critical and caring pursuit of justice understood in both **interpersonal and structural terms**. Thus, it is possible to describe three approaches to leadership depending on the level of ethical awareness involved: the transactional, transitional and transforming.[3]

Building the Ethical School (Starratt 1991b)

In an important contribution to the discussion of ethical awareness of school leaders, Starratt (1991b) explores the ethical bases of transformative leadership in some depth. He starts from the premise that "educational (leaders) have a moral responsibility to be proactive about creating an ethical environment for the conduct of education" (ibid:188). To create an ethical environment Starratt (ibid:186) suggests the leader needs to bring three ethical perspectives to bear on the task of leadership, **the ethic of caring, the ethic of justice and the ethic of critique**. All are essential to the level of ethical awareness which underpins transforming leadership. As Starratt (1991b:200) comments:

> An ethical consciousness that is not interpenetrated by each theme can be captured either by sentimentality, by rationalistic simplification or by social naivete. The blending of each theme encourages a rich human response to the many uncertain ethical situations administrators face everyday in their work.

Figure 4.5 portrays Starratt's conception of the relationships among the three major "themes" essential to the ethical consciousness of transforming school leaders. Each theme is outlined in more detail below.

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3 References to the two types of transformative leadership are beginning to appear in the literature. Starratt's theory of leadership deals with transforming leadership *per se*. Fullan (1992) in decrying "visions which blind" is, in fact, criticising the limitations of transitional leadership. Since transitional leadership represents a movement towards transforming leadership, it shares some common characteristics, but it lacks the moral legitimacy of such leadership.

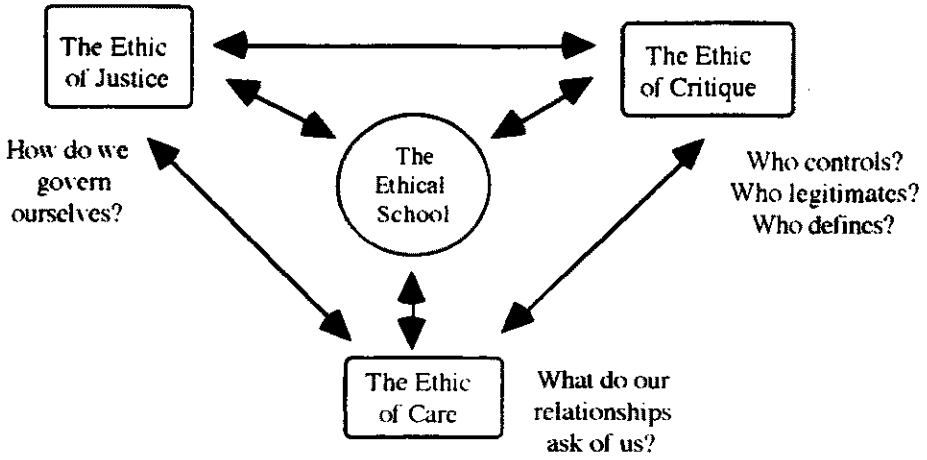

Figure 4.5 Model of An Ethical School (Starratt 1991)

The Ethic of Critique

The importance of critique to the model is based in the work of the critical theorists (Habermas 1971, Held 1980) which has been developed in Australia through the work of Bates (1988), Kemmis & Stake (1988), Grundy (1987) and has been applied in the context of Catholic education by T. D'Orsa (1991, 1993), and Spry and Sultmann (1993). The ethic of critique proceeds from the premise that no structural arrangement, such as schooling, is neutral with respect to the interests of those caught up in it. Structural arrangements typically benefit the interests of one group at the expense of others. The ethical challenge is "to enable those affected by social arrangements to have a voice in evaluating their results and in altering them in the interests of the common good or fuller participation and justice for individuals" (Starratt 1991b:190). Key questions in pursuing the ethic of critique are : Who benefits from the present arrangements? Which group dominates decision-making? Who defines the way things are structured? Who defines what is valued and disvalued in this situation? Why have things developed the way they have? What other options might exist?

The ethic of critique demands the exercise of "critical memory", "critical understanding" and "critical imagination" (Groome 1980). The ethic of critique is a central feature of many approaches to Catholic education such as "shared praxis" (Groome 1980), peace

and justice education (Starratt 1983, Carey 1984, Justice/Peace Council 1988), social analysis (Holland and Henriot 1983, Carey & Kanet 1987), values infusion (Justice/ Peace Council 1987,1988, Swee Hin & Floresca-Cawagas 1987) and in the *Sense of the Sacred* (CEO Sydney 1992, 1993).

The Ethic of Justice

The ethic of critique identifies those who win and lose in the social arrangements of the school and the underlying reasons for these outcomes. The ethic of justice demands that the social order of the schools (or system) be re-structured in such a way that the bias in current arrangements is redressed. The standard of justice adopted has to balance the rights of individuals to make ethical choices against the rights of the school community to act in the interests of the common good. The differing levels of moral reasoning which are evident among students and staff makes application of this standard of justice a complex issue.

The Ethic of Care

The ethic of care resolves the basic dilemma of justice: How to determine claims in conflict? This ethic demands that conflicts be resolved in such a way as to preserve relationships and with a willingness to acknowledge the rights of individuals to be who they are. The underlying stance to conflict is one based on empathy. The ethic of care demands a relationship of respect rather than one of intimacy. Within the Christian perspective there is a growing realisation that, faced with competing claims, an ethic of care requires that the appropriate standard is to exercise a preferential option for the poor (Dorr 1991).[4]

In this section the case has been made that it is possible to identify three approaches to leadership based on the ethical demands which they embody. A distinction is made

4 This option has been made by many religious orders in Phase III who have relinquished schools to the CEO because they wish to redeploy their personnel to serve the poor in ways that they judge better meet the needs of the poor either in Australia or in Third World countries.

between **transformative** leadership, as this term is used in much of the literature, and **transforming** and **transitional** leadership.

The least demanding ethical stance is transactional leadership based on adhering to an "agreement". More demanding is transitional leadership in which the leader and the followers work within agreed norms which permit the demands of justice to be moderated by care for people. Most demanding of all, and in the view of Burns (1978:42) also most creative, is transforming leadership which embodies an ethic of critique, an ethic of care and an ethic of justice **which demands the pursuit of social justice.**

Research on moral reasoning (Dusksa & Whelan 1975, Kohlberg 1981) provides confirmation of the existence of stages in the development of people's capacity for moral reasoning. This suggests that a leader's ethical awareness will be determined by his (her) cognitive development. Kohlberg's research has revealed some important findings relating cognitive development to ethical awareness. His principal finding has been that moral reasoning is a developmental phenomenon; that is people pass through a number of identifiable stages in the development of their ethical awareness, with different types of moral reasoning being employed in each stage. A second important finding has been that people have great difficulty grasping the moral reasoning of those two stages ahead of where they are themselves (Duska & Whelan 1975:47-49).

The foregoing makes it is clear that the capacity to lead will depend on the level of moral development of both the leader and the followers. This research supports the views of Burns (1975) that there are stages in the development of leaders. The thrust of the argument developed in this section also suggests that the effective transforming leader can lead followers whose normal approach to work is transactional to take a transitional or a transforming view of the same reality. Finally it suggests that the **development of leadership** which takes place in a group reflects **the process of**

leadership development which takes place in the individual - the latter often being the condition of the former.

Revising the Leadership Grid

The distinction drawn between transitional and transforming leadership in the previous section makes it possible to extend the Leadership Grid. Figure 4.6 represents an elaboration of Figure 4.2. The figure indicates the degree of commonality and difference between transitional and transforming leadership. The distinguishing feature is not the skill level of the leaders but **their ethical development as leaders**. Transitional leadership is a stage on the way to transforming leadership and shares many values and points of interest with it. Transforming leaders use culture as a resource to be cultivated. Transitional leaders see it as a tool to be manipulated in achieving their ends.

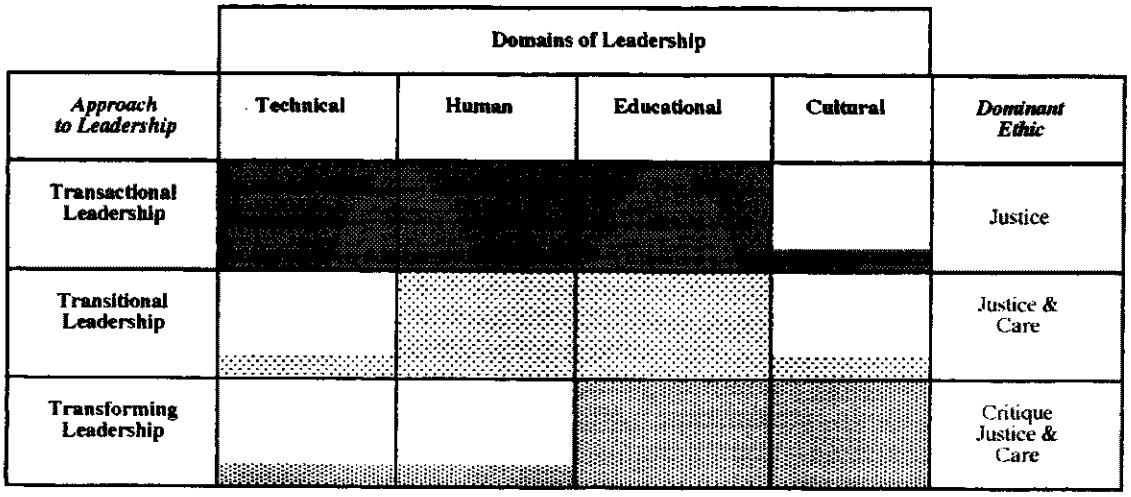

Figure 4.6 The Expanded Leadership Grid

The Ethic of Mission

Starratt's analysis of the ethical school is incomplete. Underpinning the ethics of critique, justice and caring is the ethic of mission. The ethic of mission asks: **Why are we here?** and **What imperatives flow from the morally important purpose that brings us together?** The ethic of mission provides an overarching ethic, one which provides direction in determining the basic questions, set out in Figure 4.5, which are fundamental to the operation of the ethics of critique, care and justice. Public schools share with other schools the imperative of mission (Starratt 1983). Catholic schools are confronted by the challenge of a mission which has both an ethical and a religious dimension. Figure 4.7 illustrates the relationship between the ethic of mission and the other three ethics.

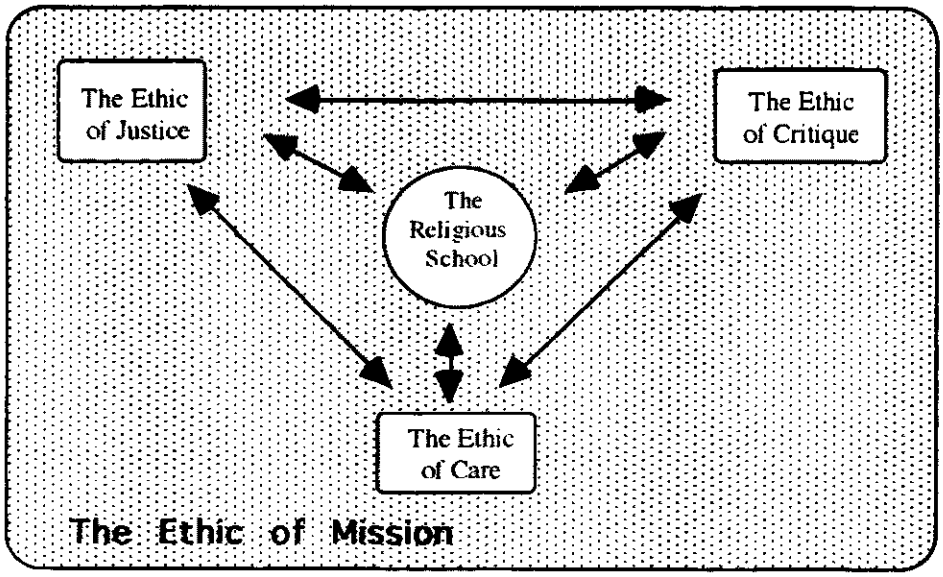

Figure 4.7 Ethical Dimensions of the Religious School
(Developed from Starratt 1991b)

Starratt (1991b:188-191) predicates the ethic of critique on the "emancipatory" interest described by the critical theorists such as Habermas. However, it is possible to be "critical" using other less exacting standards of critique. The transactional leader can be "critical" in applying the norms of the organisation to which he or she belongs. In

schools these could be the norms provided by the Catholic Education Office or the Education Department. The transitional leader can be "critical" in applying the norms of the profession or norms which flow from his or her vision of what the school should be. These are lower orders of critique because they proceed from lower levels of ethical consciousness and, in turn, relate to lower order conceptions of justice and caring. In this respect most schools have at a minimum an underlying ethical standard determined by the ethical consciousness of the leaders.

An important question in leadership development is, therefore: **How does one develop the ethical consciousness of the leader?** for without such development the quality of leadership will remain limited. An equally important question in exploring a leadership initiative is: **How did the initiative seek to impact on the ethical consciousness of leaders?** for without such impact the capacity of the initiative to enhance the leadership resources of the system will be limited.

While the development of ethical consciousness seems central to the development of transforming leaders in general, the development of religious consciousness is central to the development of transforming leadership in Catholic schools. Indeed, studies which have explored the latter throw considerable light on the distinctions made above between transactional, transitional and transformative leadership.

Stages of Faith and Religious Consciousness

Stages of Faith

The research of Fowler (1981, 1986) and Leavey et al (1987,1992) suggests that religious consciousness, like ethical consciousness, is a developmental phenomenon with all people passing through identifiable stages. A faith stage is:

> an integrated stance towards life. It is a powerful constituent of the way in which we build our sense of identity and of commitment to what we see as real and important in our lives. It relates to how we understand and feel about ourselves and the world of other

> people, groups, communities, values and our images of the ultimate environment..."(Leavey et al. 1987:47).

Fowler does not use the word "faith" in a confessional sense. He uses it to describe the human capacity to make meaning which enables a person to place his or her faith in something of value and be committed to that value. **Faith stages represent the frameworks in which people characteristically make meaning, develop values and make commitments.** Since people pass through stages in a set order, faith can be said to develop. Religious faith development occurs within the same cognitive structures as other forms of faith development. When the process of faith development occurs within the context of a specific religious tradition, Fowler's work deals with confessional religious faith development. Fowler's stages are equally applicable, therefore, to Christian, Jew, Muslim, communist, atheist, etcetera, in the sense that the stages provide a framework within which it is possible to understand a person's commitment to action.

Research on faith development within the Christian tradition suggests that the faith structure of most adults is encompassed by three of the six stages of faith (Leavey et al. 1987). Table 4.2. summarises the principal characteristics of these three stages. The table illustrates that the stages of faith in Fowler's work are determined by several variables. Table 4.2 sets out these variables and their determining characteristics. The final column uses italics for Fowler's names for the Stages. Walsh's (1990) more descriptive titles are preferred in this text.

The stages of faith **do not constitute a hierarchy** with one stage necessarily "better" than another. A person has to build the first set of patterns into his or her consciousness, and develop the necessary cognitive skills, before he or she can go on to the next stage. The transition between stages involves appropriating faith in quite

	Form of Logic	Moral Judgment	Perspective Taking	Bounds of Social Awareness	Form of World Coherence	Locus of Authority	Role of Symbols	
Stage 3	Personal thinking and valuing determined by the imporant people in the group: "Doing it our way."	Follows the rules and does his or her duty.	Can see oneself as others sees one. Is aware of this capacity in others as well.	Addicted to tribalism: interest is in "**our group**": outsider groups tend to be stereotyped.	Accepts the world-view into which one is born uncritically. Handles ambiguity by compartmentalising reality.	Follows significant others in a non-judgmental way. Tyranny of the "they".	Precritical acceptance of traditional symbols.	Synthetic Conventional Faith. **"Traditional Faith"**
Stage 4	Personal thinking and valuing are determined by self, but within a limited set of criteria, low tolerance for ambiguity: "Doing it my way."	Seeks justice for others but within limited criteria derived from one's ideological stance.	Can see others as they see themselves within their ideological stance. Defensiveness of own view leads to distorting that of others.	Can see the perspective of those other groups which are ideologically compatible. Defensive of own perspective.	Has an explicit worldview. Assumes responsibility for own views, but does not recognise limitation of looking at the world from a single perspective .	Takes personal responsibility for actions. Critical, but only from the perspective of a personally chosen ideology.	Demythologises symbols in a search of their meaning.	Individuative Reflective Faith **"Transitional Faith"**
Stage 5	Can live with ambiguity because the situation in which judgement has to be made is often more complex than our capacity to understand it.	Principled in judgment and in action. Post-conventional moral reasoning.	Can see the perspective of others with accuracy and is open to altering own view as a consequence.	Can take on the perspective of many groups and so can reach out to others. Committed to social justice.	Sees pluralism as a necessary condition in human affairs. Copes with ambiguity and mystery.	Recognises authority as necessary and holds it to account for both its principles and its performance.	Construction of new symbols and re appropriation of traditional symbols.	Conjunctive Faith **"Integrated Faith"**
	How do I think and judge ?	**How do I decide what is right ?**	**With whose eyes can I see ?**	**Who is my neighbour ?**	**How do things hold together ?**	**Whom can I trust ?**	**What symbols have power for me?**	

Table 4.2 Fowler's Stages of Faith

(Compiled for this study from Walsh 1984 and Leavey et al. 1988)

different ways. Writing within the Christian tradition, Leavey et al. (1987:47) note: "Transitions between stages occur as we mature as human beings and as a result of our responses to life's challenges and our capacity to reflect and incorporate into our consciousness the results of that experience". **Each stage demands respect for its own integrity**. Each stage permits its own definition of reality. Fowler's (1986:38) belief is that "each stage represents a genuine growth towards a wider and more accurate response to God and towards more consistently humane care for other human beings".

Faith Stages and Leadership

Examination of Table 4.2 demonstrates a congruence between the stages of faith and the levels of ethical consciousness discussed above. Kohlberg's work provides a direct link between the two frameworks. The Traditional Faith stage seems characterised by the concerns of transactional leadership. The Transitional Faith stage has many aspects in common with transitional leadership, while the Integrated Faith stage has the characteristics of transforming leadership. The conceptual linkage between the two models lies in their **common reliance upon a person's capacity for meaning-making** as a differentiating principle. Faith development and leadership development occur as a person's capacity for meaning-making is enhanced. As the cognitive capacity for meaning-making develops it becomes possible for a person to **redefine his or her vision in response to the needs of followers**.

There is little evidence in the literature of attempts to link Fowler's or Leavey's work on faith stages with leadership development. More prevalent have been attempts to link faith stages to ministry, understood as religious leadership in the Church (Walsh 1984,1990, Walsh and DiGiacomo 1986, Leavey et al 1987,1988, 1992). If the work of the principal in a Catholic school is understood as ministry within the mission of the Church then faith stage and religious leadership need to be linked.

Leaders with an Integrated Faith perspective are those believed most likely to be effective in ministry (Walsh: 1984). This assertion rests in the meanings which people in different faith stages give to the mission of the Church and the ways in which these meanings shape the leader's understanding of the mission of the school. Because Traditional Faith sees religion as extrinsic to the individual, the mission of the Church is understood to be defined by Church authorities. The individual finds his or her mission within the officially sanctioned mission of the Church. It is up to "them" to provide the leadership necessary so that "we" others can participate in the mission of the Church. Without this legitimation the traditional Catholic feels uncomfortable. School leaders in this stage look almost exclusively to others, the CEO, the parish priest, their principals' association, and so on, for guidance. In Covey's (1990) terms, they are "dependent" leaders.

The Transitional Catholic sees religious faith as intrinsic to the individual, something which is personally appropriated. Mission is the activity giving expression to this commitment. Transitional Catholic leaders incorporate this view of mission into their vision for the school. For many Transitional Catholics school leadership becomes a form of personal Christian ministry carrying with it its own legitimation. Transitional leaders fit Covey's (1990) conception of the independent leader. Such leaders work from their own personal vision and often see participation in a system as a constraint rather than as an opportunity.

The Integrated Catholic Leader also sees religious faith as an intrinsic reality, but is aware that there are various paths by which a person can appropriate faith and that the Catholic tradition reflects this variety of human experiences. For such leaders mission involves enabling others to give expression to their faith in ways that are self-actualising, that is, in ways that draw them into a better understanding of and commitment to their Catholic faith. Integrated Catholics who are leaders are also aware of the limitations of their own tradition and have befriended it despite these limitations.

Integrated and Transitional Catholics are aware that "we are the Church" - a perspective they bring to their leadership. They know that they have an important contribution to make to the Church's mission, a contribution which is distinct from that made by the Bishops and clergy. They see this contribution however in different terms. The transitional leader sees the context of religious mission as his (her) school and their imaginal horizons are bounded by this perception. The Integrated Catholic school leader can think outside this boundary seeing the needs and opportunities within more expansive imaginal limits. He or she can take on a "system perspective" more readily than the transitional leader.

The three stages of faith give rise to differing understandings of the ethic of mission held by Catholic school leaders. System leaders, while working to develop leaders with an Integrated Faith perspective, are aware that there are all three types of Catholics leading schools. Attempts to develop leaders have to challenge all three types to engage, within the limits of their capacities, in the mission of the Church.

What seems clear from the above analysis is that efforts to promote the faith development of school leaders will in turn be helpful in developing transforming leaders and vice-versa. This situation does not yet appear to be recognised in the literature dealing with the development of Catholic school leaders.

Transforming Leadership and Church Leadership

Fowler's (1986) work confirms many of the insights found in current literature on leadership. This is understandable since his theory is a theory of meaning-making, valuing and acting. The Leadership Grid distinguishes among three approaches to leadership: transactional, transitional and transformative leadership. These in turn are congruent with the findings of Fowler. The meaning-making framework of transactional leaders shares many elements in common with that of Traditional Catholics. The parallels between Stage 4 and Stage 5 characteristics and transitional and transforming leadership seem striking.

The distinction between transitional and transforming leaders drawn above can be illustrated by comparing the first two leaders of the Catholic Church in Sydney, who featured in Chapter II. Archbishops Polding and Vaughan illustrate the ways in which faith development and leadership development coincide and the distinction between these two forms of leadership. Each had his own vision for the Church in Sydney. Polding's vision, to which he had great commitment, was based on his experience of the monastic tradition. He endeavoured to persuade others to share it. However, in this he failed. Polding was unable to adapt his vision to incorporate the needs and aspirations of his followers and, despite all his accomplishments in establishing the Catholic Church in Australia, died believing himself to have been a failure. Vaughan, who came from the same cultural background, chose to steer a different course. He was able to invite others into this vision of an Australian Catholic Church in which the Catholic school was to be a central feature. People responded to Vaughan's vision and its implementation became a popular crusade which has given the Australian Catholic Church its unique shape. Vaughan left behind a vision and a structure that others owned and carried forward. In six years he accomplished what Polding had not been able to do in the previous thirty. Vaughan had the characteristics of a transforming leader, Polding those of a transitional leader.

The Developmental Model : Other Perspectives

The proposition that transforming leaders pass through three stages in taking possession of their leadership finds support in much of the literature on transformative leadership.

Conforming Leadership

Carey (1991) identifies three "styles" of leadership in religious organisations - transactional, transforming and conforming. Following Bass (1985) he identifies three qualities in transforming leaders - charisma, consideration, and intellectual strength. In his view (ibid:31) transforming leaders use these assets to "facilitate collaborative

leader-follower interaction and this allows genuine moral leadership to exist" which is directed to "end values that are authentic and in that sense transcendent". Conforming leaders have many of the same qualities but use them to manipulate followers towards end values that are "self-created", "partial" and "ideological". Carey's "conforming leadership" represents the pathological side of transitional leadership noted above in which the vision of the leader becomes the principal determinant of what is to be valued. Fullan and Hargreaves (1991:90) comment on this pathology as follows:

> "My vision", "my teachers", "my school" are proprietary claims and attitudes which suggest an ownership of the school that is personal rather than collective, imposed rather than earned, and hierarchical rather than democratic. With visions as singular as this, teachers soon learn to suppress their voice. It does not get articulated. Management becomes manipulation. Collaboration becomes cooptation. Worst of all, having teachers conform to the principal's vision minimises the possibility for principal learning. It reduces the opportunities for principals to learn that parts of their own vision may be flawed, and that some teachers' visions may be more valid than theirs.

There is similarity between the "single vision" approach of transitional leaders and the "one model" approach of the Transitional Faith stage. People in both phases of their personal development are constrained by the limitations in their capacity to make meaning. The transitional leader is prone to "the vision that binds" (Fullan 1992). Carey (1991:32) observes of such leaders in the Church:

> Ironically, bishops, pastors, superiors, principals and others have no sense of themselves as being conforming (transitional) leaders; in fact, if such leaders have any qualities that identify them as charismatic, intellectual and/or considerate, they more often than not consider themselves transforming.

The same point could be made of transitional leaders in other walks of life. The strength of the transitional leader is the capacity to own his/her own vision and be committed to that. The limitation is that having advanced to this stage the transitional leader does not critically look at the values it embodies and their appropriateness for the mission of the school. Such leaders can be self-deluded in their own power, confusing change with transformation.

As Roberts (quoted in Leithwood 1992:19) explains of transforming leadership:

> The collective action that transforming leadership generates empowers those who participate in the process. There is hope, there is optimism, there is energy. In essence, transforming leadership is a leadership that facilitates the re-definition of a people's mission and vision, a renewal of their commitment, and a re-structuring of the systems for goal accomplishment.

Leithwood (1992) in a study of transforming leaders concluded that they share a genuine belief that their staff members as a group could develop better solutions than the principal could alone. The transforming leader has a vision which values the vision of others. They work to create a culture in which it becomes possible to trust the wisdom of the group, that is, they see value in moving beyond being independent to being interdependent (Covey 1990). Keane (1991) also identifies three stages in leadership development, basing them on the three "interests" which shape human knowledge in critical theory.

Normative/Instructional Leadership

Blase (1993:157-8) used Burns' models to analyse a study of the micro-politics of effective school leaders. He discovered that the majority of the leaders in his study fell into a category between transactional and transforming leadership which he named Normative-Instructional leadership. This form of leadership was "focused on control and based on exchange coupled with the use of normative ("appropriate") strategies to achieve normatively congruent and leader-determined goals". Blase's conception of normative-instructional leadership is congruent with that of transitional leadership. The fact that most of the effective principals in his sample fell into this category has salience for those planning leadership development.

The evidence that leadership development can be construed as a developmental phenomenon is not conclusive. It is, however, strong enough to render the model a viable working hypothesis and a valid perspective from which to assess leadership development initiatives.

The Leadership Grid Incorporating the Religious Domain

Figure 4.8 sets out the full version of the Leadership Grid which brings together the various themes discussed in this Chapter. The Grid links the work of those concerned with the ethical awareness of leaders with that of work dealing with faith development.

These two fields of inquiry are linked in the importance they attach to meaning-making and in their interest in the way this capacity develops in people. The parallels which exist in these two areas is striking and enables the three conceptions of leadership outlined previously to be further differentiated and extended. The Leadership Grid as presented in Figure 4.8 includes the religious domain of leadership appropriate to leadership in a Catholic school.

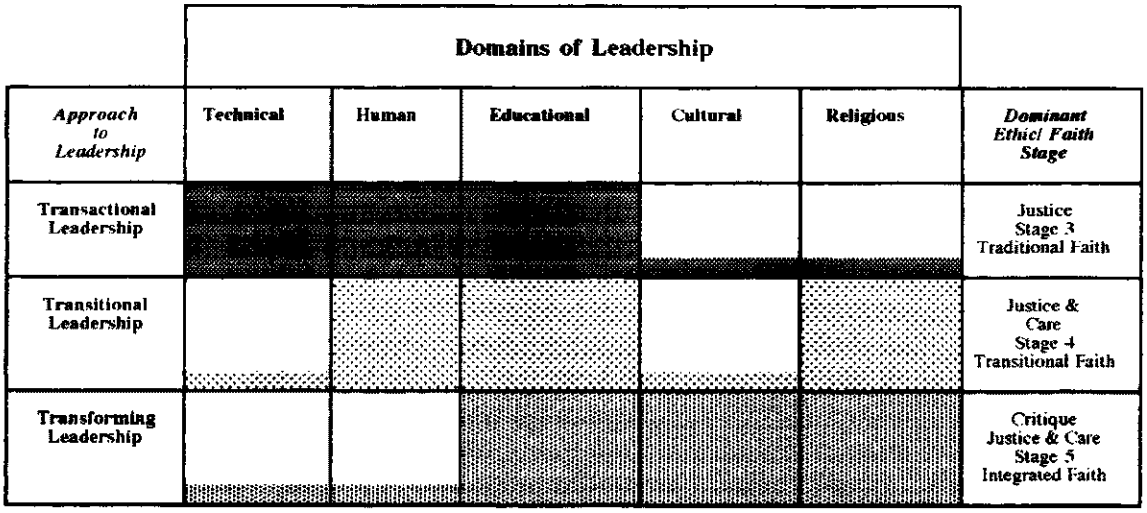

Figure 4.8 The Leadership Grid - Full Version

The three forms of leadership differ in their approach to this domain. For the Stage Three/ Transactional leader religion is seen primarily in cultural terms. It defines an agreement between the individual and God that is sanctioned by the group. The Stage Four/ Transitional leader is capable of taking an independent stance in religious matters as is quite convinced of the validity of his/her approach to faith. Religion is an important component of their lives although it may not always be expressed in conventional ways. The Stage Five/Transforming leader also operates from a religious frame of reference, but tends to be more patient both with institutional aspects of religion and more comfortable with the pluralism he or she finds among the staff. The Stage Five leader is a stabilising influence as well as a transforming influence. He/she is capable of restoring people's trust in the value of their tradition despite its ambiguities. The religious domain of leadership is further elaborated in Chapter VI.

The Leadership Grid suggests that the way topics are treated in a leadership initiative depends on the stage of development of the leader. In the beginning the emphasis needs to be on the "domains of competence" – leaders have to acquire the basic technical skills to survive. They have to be able to "take charge" in working with followers in the context of their organisations. They have to establish a basic form of productive relationship with followers. They have to "learn the ropes". However, there are challenges beyond "mere survival". As the leader develops he/she becomes capable of determining a vision and setting goals and seeks to do so. Leaders in this stage can be a resource or a source of conflict in organisations, particularly when they value people only for their ability to serve the interests of the leader. The reflective visionary leader is aware of the personal power that his(her) vision provides and seeks to unleash this power within the group by encouraging others to develop a shared vision to which there can be a common commitment. Transformation results from this commitment. The critical challenges in this model lie at the transition points from transactional to transitional leadership and from transitional to transforming leadership. At the first transition point there needs to be an emphasis on helping people understand, articulate and own their own vision, thus opening up a whole new range of competencies and skills. At the second transition point the challenge is to understand and value the diverse range of talents in the group and to be willing to trust the wisdom of the group sufficiently to work collaboratively with it. This can only happen if the group in turn has the competence and skill to work collaboratively with the leader. Transforming leaders face the difficult tasks of creating the conditions for their own success through the development of the staff and the building of trust. This in turn, requires the development of a range of competencies and skills that go well beyond those of transitional leaders.

Leaders, however, do not come to leadership development courses aware of their stage of development. Programs endeavour to meet the needs of leaders in all stages. Program leaders, like the people they seek to develop, are in their own stage, and this

can constrain how they think of leadership and consequently what they see as valid in leadership development. A course planned by a transactional leader will be quite different from one planned by a transforming leader because they think of leadership in different terms.

The four leadership development initiatives can be examined in terms of the competencies and skills that were advocated in them. From such an analysis it is possible to assess the ways in which the initiatives endeavoured to challenge leaders to move from one stage to another, if indeed this occurred.

The developmental perspective on leadership development differs from the incremental perspective in an important respect. The incremental model suggests the value of continuously attempting to develop a leader's knowledge and competencies and as a consequence his or her performance will improve. The developmental model challenges this view. If leaders are not challenged to move across boundaries which separate the different stages then their development will always be limited. They may improve within their present stage but will lack the stimulus to move from one stage to the next. Two questions that can be asked of all initiatives are:

- Did the initiative recognise developmental challenges in helping leaders grow or did it implicitly adopt the incremental model?
- If these challenges were recognised, how did the initiative attempt to address them?

These questions are explored in Chapter XI.

The Tools of Analysis.

In exploring the literature on leadership development four grids have been developed to use as tools of analysis in this study. They are briefly summarised below.

The Mapping Grid (Figure 1.6) is used as a primary tool to explore the content of four leadership initiatives. Application of the Grid indicates the emphasis given in a particular initiative to the different domains of leadership. The Mapping Grid also explores the function of leadership development which various content elements served. By exploring what an initiative sought to establish, maintain and/or enhance it is possible to gain some insight into the culture of leadership that existed at the time and the way in which leadership development was understood in relation to this culture. The Grid is used in Chapters VI through to IX.

The **Design Grid A** (Figure 3.5) examines the theory of "what should change" implicit in the various initiatives. It does this in terms of the management/leadership emphasis, the underlying theoretical constructs, the exposure to research, the conception of how leadership development occurs, and the treatment of the normative theory of the Catholic school. The grid is used in Chapters VI through to IX (Section II) and in Chapter X (Section III).

The **Design Grid B** (Figure 3.6) is used to explore the underlying theory of "how to effect change" in an initiative by considering the product/process emphasis in the design and the way change was treated at the personal, political and cultural levels. The grid is used in Chapters VI through to IX and in Chapter X. Whereas the Mapping Grid is used to examine individual initiatives, the Design Grids are used principally to compare and contrast the features of the initiatives.

The **Leadership Grid** (Figure 4.8) provides a model of how leadership development occurs which is used to interpret the results of the study in Chapter XI.

SUMMARY STATEMENT

The purpose of this Chapter has been to set out a model of leadership development which could be used to interpret the results of the study. The case has been presented for considering leadership development as a developmental phenomenon. More specifically it has been suggested that people moving into leadership pass through three stages differentiated by different levels of ethical awareness. This case is supported by evidence drawn from the religious tradition which suggests that people's capacity for faith is also a developmental phenomenon in which people in different stages can be distinguished by their differing capacities for meaning-making. Meaning-making is also recognised as a key cognitive ability in leadership. Data from other sources has also been used in arguing the feasibility of the model. While the evidence is far from conclusive, the limited amount that does exist is congruent with the model. If leadership development does proceed in stages, then this is of importance for those planning for such development. A model based on this assumption will also provide a useful tool in interpreting the experience of leadership development. The model raises two questions to be considered in interpreting how leaders in the CEO construed and pursued the task of leadership development, namely: **How does leadership development occur?** and **Is leadership development a discrete phenomenon which is acquired incrementally, or is it a developmental phenomenon which proceeds in stages?**

The design and methodology of the study are set out in Chapter V. In the four subsequent chapters the Mapping Grid is used to present the essential features of the four leadership initiatives mounted by the CEO Sydney in the period covered by this study.

CHAPTER V

THE DESIGN OF THE STUDY

INTRODUCTION

The purpose of this study is to explore how leaders in the Catholic Education Office Sydney have construed and pursued the task of developing leadership for Catholic schools in the period from 1975 till 1992. The CEO leaders who are the particular concern of this study are those holding responsibility for policy development and resource allocation, the central and regional directors, and the next echelon of leaders, heads of units and school consultants. This latter group are responsible for the implementation of policy and programs designed to prepare school principals. As the number of positions of responsibility in Catholic schools has expanded, so too has this group's mandate to enhance the leadership provided by members of the school executive. The study focuses on what these leaders did and the understandings that gave substance and form to their work. "What", "how" and "why" questions are central to the study, and so determine its methodology.

The events which are the focus of the study occurred in a period of significant development within the Catholic Church and within the Sydney CEO. The Catholic Education Office in Sydney had three different organisational structures in the period under review, so the organisational context is an important element in the study of any major initiative launched by the CEO. This changing context created opportunities for leaders at both the policy and program levels. It also imposed constraints.

The senior executive officer of the CEO Sydney changed three times in the period covered by the research. These changes in institutional leadership provided an element of "social drama" in the organisation which adds colour to the "story" of the Sydney

CEO. It is within this "story" that leaders have interpreted their work and the way it contributed to the development of the organisation and of its people. The study explores "action in context" across a turbulent decade and a half in Catholic Education.

The present chapter sets out the boundaries of the research as well as the manner in which the study was planned and executed. In doing so it seeks to address the criticism of case study research that so little information is usually provided on how the study was carried out that the reliability of the method is sometimes in doubt (Yin 1984:45). The chapter begins by arguing the relevance of case study methodology in responding to the research questions raised in Chapter 1.

CASE STUDY METHODOLOGY

The present study explores the experience of one Australian Catholic Education Office and its efforts to develop leadership in a system of Catholic schools. It thus provides **a case study** of how one of the largest Catholic systems of schools in Australia endeavoured to meet the needs of the system for appropriate school leadership in the post-Vatican II era.

Interviews carried out in the pilot phase of the study indicate that, while program evaluation of individual initiatives did occur, there has been no systematic reflection either on what has been attempted by the CEO in leadership development, or on what has been achieved. The researcher has been surprised by how little key people associated with one initiative knew about other initiatives. The evidence points to the conclusion that the various initiatives took place in relative isolation from one another with different players occupying key roles in successive initiatives. This situation may have arisen from the way in which responsibilities and positions changed in the attempts to give Catholic education an organisational structure appropriate to its expanding task. It may also have been influenced by the differing priorities of successive Directors. The case study examines four key programs in which the

commitment of the organisation to the development of school leaders was expressed. The purpose of the research is to explore how the task of leadership development was "construed and pursued" by examining the experience of key personnel in the adoption and implementation of these four programs.

In addition to the "what" and "how" questions customarily addressed in exploratory research, this study also investigates "why" leaders acted the way they did. The research is concerned with the "story" of the individual initiatives, the theory of "what should change" that directed its development, and the theory of "how to effect change" implicit in its operation. The research aims to build a theory about how leadership development occurs in a Catholic school system, combining the practical insights drawn from the experience of developing leaders in the period 1975-92 within the theoretical insights discussed in Chapter IV.

The Nature of Case Study Research

Yin (1984:23) defines a case study as:

> An empirical inquiry that:
> - investigates a contemporary phenomenon within its real-life context; when
> - the boundaries between phenomenon and context are not clearly evident; and in which
> - multiple sources of evidence are used.

Case studies are appropriate to research particularly when the aim is to understand complex social phenomena. Yin (1984:20) points out that while it is possible to use a combination of research strategies in a particular study:

> ...we can also identify some situations in which a specific strategy has a distinct advantage. For the **case study** this is when a "how" or "why" question is being asked about a contemporary set of events over which the investigator has no control.

The research carried out in this study fits comfortably into the categorisations offered above.

Cohen and Manion (1985:146) list six other reasons why case study methodology is helpful in exploring a complex organisational phenomena such as leadership

development. These authors note that case studies are "strong in reality" as they deal directly with people's experience; case studies allow the researcher to generalise about an instance or generalise from an instance to a class; they recognise the complexity of social behaviour and the perspective people bring to the study of such behaviour; they serve as an archive which is capable of subsequent reinterpretation; and they present data in a more publicly accessible way than other forms of research. Above all:

> case studies are "a step to action". They begin in a world of action and contribute to it. Their insights may be directly interpreted and put to use; for staff or individual development; for within institutional feedback; for formative evaluation; and in educational policy making (ibid:146).

The present study aims to be such a "step to action".

THE RESEARCH DESIGN

The research design in a case study charts the logic of how to get from the "here" of the research questions to the "there" of the research conclusions. In the process it has to address at least four problems: what questions to study, what data is relevant, what data to collect and how to analyse the results (Philliber et al. 1980). As well, it has to address how to treat data efficiently (Huberman & Miles 1984). Yin (1984:29) points out that it is important to be sure what "the case" actually is. To do this he suggests the need to define the "unit(s) of analysis" in the case study and any "propositions" that may guide the study.

The Nature of "The Case"

In the present research "the case" is the development of school leaders sponsored by the Catholic Education Office, Sydney. Other Catholic Education Offices across Australia have endeavoured to develop school leadership programs. The National Catholic Education Commission (1982:25-32) lists comprehensive details of programs run by all Catholic Education Offices in the early 80s. Each CEO has its own "story" of involvement in leadership development initiatives to enhance school leadership. The

cumulative "story" of these initiatives in a particular diocese may be considered as a "case" against which the experience of the CEO Sydney might be compared. While any of these stories could be the subject of research, the experience of Sydney CEO was selected because, in the judgement of the researcher, it constitutes an exemplary case in Catholic education, one from which much can be learned. This judgement is based in the researcher's exposure to leadership development initiatives mounted by the major Catholic Education Offices while executive officer to the School Development Project (D'Orsa, J 1988)[1]. As the National Catholic Education Com-mission survey, noted above, makes clear the CEO Sydney established itself as the leader in the field, a position it held through the 70s and 80s.

Units of Analysis in the Study

Within any case study there may be one or several **"units of analysis"**. The identification of units of analysis enables the researcher to establish criteria in pursuing data relevant to the case study. Once the unit(s) is established, both the data collection and the data analysis processes can be specified as the data relevant to the study is then clearly defined.

The present study is concerned with the development of school leadership in the systemic Catholic schools of Sydney. System leaders supervised the creation of specific initiatives to address what was viewed as an on-going need of the organisation to enhance the performance of school leaders. The need arose from the fact that these leaders were operating in a situation of rapid and profound change in Catholic education. (The nature of this change was dealt with in some detail in Chapter II). Through their initiative, policies, programs and structures were created to meet this

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1 *The School Development Project* was developed by the Christian Brothers (Victoria/Tasmania Province) as a program to help Catholic Schools cope with the demands of planned change in the post-Vatican II period. The Project led to the development of the *School Development Process* which has been extensively used in several states. A central feature of the initial implementation of the Project was an extended training course for school-based facilitators. In developing this course in 1983-6 the researcher surveyed all major programs in leadership development, and participated in many of the programs.

perceived need. System leaders often delegated the development and implementation of particular programs to program leaders. Sometimes system leaders were also the program leaders, but this was not always the case. The interacting elements set out in Figure 5.1 combined in different ways in the initiatives.

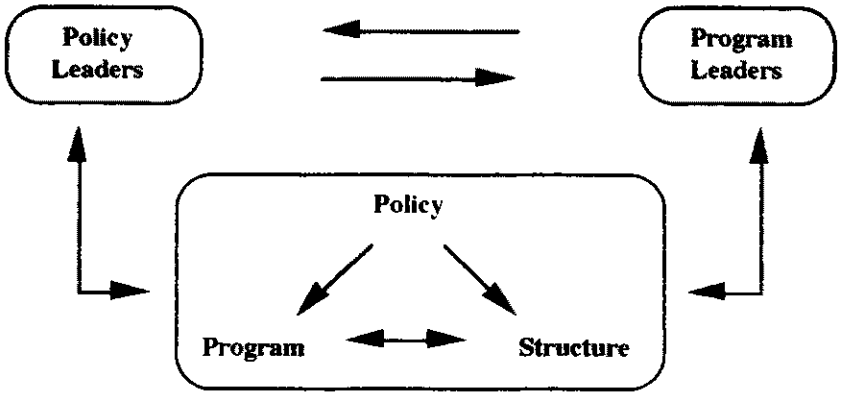

Figure 5.1 The Unit of Analysis in the Case Study

The **configuration** of these elements in a particular initiative provides the fundamental unit of analysis in this study. The framework defined by Figure 5.1 is applied to four leadership initiatives included in this study, ie. the Central Office Programs, the Regional Office Programs, the Department of School Development Programs and the Mission and Justice Program.

Figure 5.1 makes it clear that the unit of analysis is wider than just the programs of an initiative. At one level each initiative involved a mutually interacting combination of policy, program and structure. The particular configuration that operated in a specific initiative was shaped by the meanings and values which system leaders and program leaders brought to the tasks of developing and implementing the initiative. As has been shown in Chapter III, system and program leaders could call on a rapidly developing literature in determining the meanings and values that would be central to an initiative.

The unit of analysis in this case study is the particular configuration of policy, program and structure in an initiative emerging from the interaction of system and program leaders as they responded to the perceived need for leadership development.

Timeframes for the Units of Analysis

The units of analysis have specific time frames because the programs had timeframes. Figure 5.2 sets out the timeframe of the various initiatives so that it is possible to see how they relate chronologically.

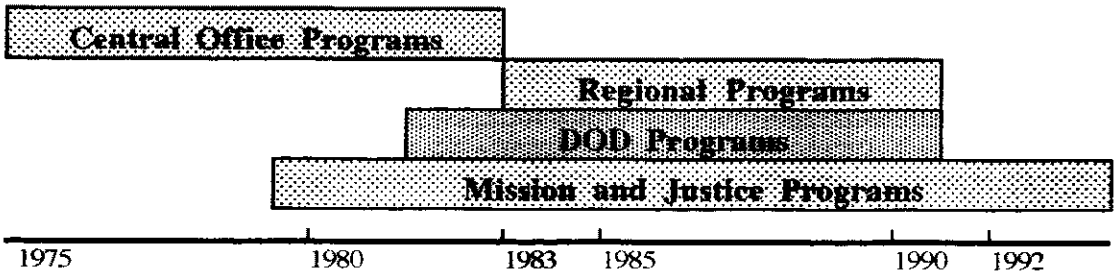

Figure 5.2 Time Frame of the Leadership Initiatives

The beginning point of the first initiative, the Central Office Programs, coincided with the expansion of the Catholic system which occurred once significant government funding began to flow to Catholic school in the mid-70s. The program ceased when school regionalisation was introduced in 1983. The staff involved in these programs moved to regions and began the Regional Programs which were, therefore, run from 1983. The programs of the Inner West Region ran until 1991.

The Central Office retained a large stake in leadership development with the establishment of the Executive and Staff Development Unit within the Department of School Development. This unit continued the work of the Secondary Division begun in 1981. The break-up of the old Sydney Archdiocese in 1987 into three smaller dioceses precipitated a restructure of the CEO in which the Department of Development was disbanded. In the now smaller Sydney Archdiocese a new directorate, Educational Services, was created which took over responsibility for all professional development including leadership development. The principal developers of the DOD programs left the organisation in the period 1987-89. The programs were used in the period 1989-1991 without further development. The Mission and Justice Program commenced in 1979 and has continued in a number of configurations from then up until the present.

Propositions in the Case Study

Case studies characteristically generate large amounts of data. Managing data is therefore a challenge in case study design. Huberman & Miles (1984:28-9) suggest this problem can be resolved by developing a conceptual framework to facilitate data compression prior to data analysis. This approach is open to the criticism that the framework, rather than information from the field, may shape the study. Yin (1984: 29) suggests that a case study may be guided by a number of propositions in much the same way as qualitative research establishes hypotheses which can then be tested by experiment. Such propositions, where employed, provide criteria in pursuing data. This latter approach is adopted.

Mintzberg (1983:105) points out that organisational strategies for development can be "deliberate" or "emergent":

> (In) defining a strategy as a pattern in a stream of decisions, our central theme has been to contrast between "deliberate" strategies, that is, patterns intended before being realised, and "emergent" strategies, patterns realised despite or in the absence of intentions. Emergent strategies are rather common in organisations, or, more to the point, almost all strategies seem to be in some part at least emergent. To quote that expression so popular on posters today, "Life is a Journey, not a destination".

This study provides much evidence of a journey into largely unknown territory where success may have been more the result of emergent rather than deliberate decisions. It provides what Shaw (1978:122) calls "an interpretation in context" which may illuminate "constraints, planning processes, decisions, implementation and appraisal". The research proceeds on the proposition that leadership development within the CEO has been an "emergent" phenomenon, that is, there was no discernible pattern of interaction among system leaders in the emergence of successive leadership development initiatives. The leadership development initiatives flowed more from the commitments of individuals than from any strategic plan for human resource management within the organisation.

THE RESEARCH QUESTIONS RESTATED

In Chapter I the basic research question was posed as:

> *How have leaders in the Catholic Education Office, Sydney, construed and pursued the task of leadership development ?*

The "what", "how" and "why" questions of this case study enable this question to be broken down into component sub-questions now that the unit of analysis and propositions of the case study have been identified.

In examining each initiative there are three focus questions:

- **"What"** was the "story" of the initiative : what did people do and within what structures?
- **"Why"** did people adopt this program and go about it in the way they did? That is, what was their implicit or explicit theory of "what should change".
- **"How"** did system leaders develop and implement the initiative? What was their underlying theory of "how to effect change".

These "what", "why" and "how" questions can be refined further in relation to the case study as a whole in exploring whether there are clear patterns or themes that emerge from the experience. The next section sets out these questions in expanded form.

Expanding the Research Questions

The Story of the Initiative: The "What" Questions

1.1 What was the "story" of the initiative as it can be reconstructed from the records and recalled by those who were responsible for mounting it ?

1.2 What was the theory of "what should change" that guided the development and of the initiative and how did this theory influence the principal characteristics of the program?

1.3 What theory of "how to effect change" was utilised for the development and implementation of the initiative?

1.4 What was the program/policy configuration of the initiative and what relationship did this lead to between policy and program leaders?

Construing the Task: The "Why" Questions

2.1 Why did CEO leaders adopt the particular theory of "what should change" that they did in promoting this initiative?

2.2 Why did the CEO leaders adopt the particular theory of "how to effect change" that they did in implementing this initiative?

2.3 Why did the policy/program configuration of the initiative change during the life of the initiative (if indeed it did)? What interventions were significant in reshaping the configuration of the initiative and why were they necessary?

Pursuing the Task: The "How" Questions

3.1 How did the structures set up to develop and implement the program work?

3.2 How were program decisions made in each initiative?

3.3 How were the implementation and curriculum design challenges which surfaced in the operation of the program met?

The ten questions above provide the framework within which data relevant to the study can be identified which in turn, serves the process of theory building. Theory building seeks to uncover purposes, principles, processes and models which might serve as the basis for policies in an on-going praxis of leadership development within the CEO Sydney.

TREATMENT OF THE DATA

Sources of the Data

There are four sources of data with respect to each of the initiatives:

1. Written documentation created at the time initiatives were being developed and implemented. This documentation includes program outlines, correspondence,

lecture notes, handbooks etc. Most of this documentation was held in archives of the CEO Sydney, some in CEO Sydney Resource Centres, some in Regional Offices and some among individual leader's personal records. The materials of the Mission and Justice program were held in the archives of the National Missionary Council. At the commencement of the research the CEO held no formal archives on its leadership development initiatives. The first task of the researcher was to develop such an archive collection from the sources listed above. With the co-operation of the CEO, particularly the Executive Director, and former policy and program leaders this collection quickly became substantial.

2. Recollections of CEO leaders who were part of particular stories, but who have ceased to be part of the organisation.
3. Recollections of CEO leaders who were part of particular stories and who are still working in the organisation. These leaders have been part of the on-going story of leadership development and have a different perspective on events to the group above.
4. Official documentation of the CEO Sydney including current policy documents of both the CEO and the SACS Board, CEO planning documents, the *Guide to Services*, etc.

Access to Sources of the Data

Due to the interest shown by the Executive Director of schools in the study the researcher had ready access to primary sources. In both his role as head of the Development Unit in the Parramatta Diocese (1988-91), and as a consultant to the CEO Sydney in the establishment of the *Catholic Schools Leadership Development Program* (1992-93), the researcher has been a colleague of most of the key players in the various initiatives covered in this study. He has also had the encouragement and support of both central and regional directors of the CEO Sydney in pursuit of the study. Senior staff of the CEO willingly made their personal files and records dealing with the various

leadership initiatives available. The professional relationship previously established with senior staff and their active interest in the study minimised problems of access to primary data. In all cases people approached for their recollections gave generously of their time.

Data Gathering and Data Analysis

Data Gathering Techniques

Three techniques were used in different combinations to collect the data relevant to the research:

1. *Document analysis.*
2. *Reflective Interviews.* Such interviews were held with:
   (a) leaders who were key figures in particular stories, but who are no longer CEO leaders;
   (b) leaders who were key figures in particular stories and who are still CEO leaders.
3. *Structured Interviews.* These interviews sought to surface, clarify and validate preliminary analyses of data in developing the overall profile of an initiative.

Using the three sources provided a means of triangulating the data, thus enhancing the validity of the study.

The Data Gathering Process

Tables 5.1 and 5.2 indicate how the data gathering and the data analysis processes are related in this study. In Step 1 of the data gathering process the pilot interview program was included to familiarise the researcher with **the experience of initiatives** from the participants' point of view. Such familiarisation provided important clues in reading and assessing the content and value of written documentation. The interviews also provided an opportunity to identify the persons who ought be interviewed in Step Three. The pilot interviews resulted in substantial additions to the archive documentation dealing with the initiatives. Interviews in Step Five followed some

weeks after those in Step Three and looked at the components of the initiative analytically. Since the CEO is still in the process of developing its archives, the assistance of the Executive Director in Step 6 was invaluable. Because of his long association with the CEO and his familiarity with its story and he was able to nominate and access relevant materials that should have been available from the different periods. All interviews were tape recorded with the permission of the interviewee and a summary made of the data contained on each tape.

Step 1	Pilot interviews with a range of people identified as prime movers in particular initiatives.
Step 2	Construction of a data base using documentation accessible to the researcher.
Step 3	Interviews with a range of persons involved in decision-making and implementation of particular initiatives.
Step 4	Construction of an initial profile of the initiative which included mapping the content of the program.
Step 5	Follow-up interview in which two key participants in an initiative were asked to: (a) critique the initial profile for accuracy and fairness. (b) apply the Mapping Grid to the program of the initiative.
Step 6	Based on the feedback in Step 5 the profile was revised. The Executive Director of Schools commented on the revised draft and, on occasion, furnished additional materials from his own files or CEO archives to strengthen the record of the initiative set out in the profile.

Table 5.1 Steps in the Data Gathering Process

The Data Analysis Process:

Phase 1 – Presenting the Data. The data analysis process in this study has two phases. In the first phase the focus was to develop a profile of the initiative. Here the focus was on the "what" and "how" questions nominated above. The profiles of the four initiatives are set out in Chapters VI to IX. In the second phase the experience of different initiatives is compared in the search for themes which appear in a number of

the initiatives. Here the emphasis is on the "why" questions which are explored in Chapter X.

Table 5.2 sets out the four steps used in Phase 1 to analyse the data and create profiles of the leadership development initiatives:

Step 1.	Establish an initial profile of the initiative. This incorporates the context, "story", and map of the program.
Step 2.	Validate the profile through follow-up interviews and revise the profile where necessary. Apply the Mapping Grid to the program and interpret the results.
Step 3	Identify the policy/program configuration of the initiative and interpret in context the changes in configuration that occurred during the life of the initiative.
Step 4	Use the Design Grids to explore the theories underpinning the initiative.

Table 5.2 Steps in the Data Analysis Process

Step 1 involved detailing the principal contextual elements applying to the "story" of a particular initiative and then telling the "story" against its contextual background. The outline was developed from the documentation and the records of interview. From the same data sources it is possible to map the program elements using the Mapping Grid and, by analysing the content of the Grid, to establish the underlying theories which guided the development and implementation of the initiative.

The significant questions in Step 2 were: Is the account provided in the estimate of the reviewers accurate and fair? What functions of leadership development did the various elements in the program serve? In setting out the "story" it is inevitable that the researcher is forced to interpret in context the data available to him. There can be a number of variants in how particular sets of data are interpreted. The purpose of asking interviewers to comment on the accuracy of data was to establish that the facts associated with a particular profile were not in dispute. In seeking a critique in terms of "fairness" the purpose was to ascertain whether at least two key people involved in the initiative judged the interpretation offered as a valid way of reconstructing the events. People did not have to agree with all aspects of the interpretation.

The third step in the analysis was to look at the configurations of policy and program that operated in the initiative and how these changed during the life of the initiative. The configuration of an initiative sets out details of the unit of analysis (Figure 5.1). Configurations change due to interventions which reflect the use of power. The analysis focuses on major interventions. A major intervention is one that led to a substantive change in the policy base, program or structure of an initiative. Changes in configuration reflect changes in the relationships existing among the elements which define the unit of analysis.

The final step was to examine the theory of "what should change" and the theory of "how to effect change" implicit or explicit in the initiative using Design Grid A and Design Grid B. Steps One through to Five provide the basis for Chapters VI to IX which deal with the four leadership initiatives.

The profile of each initiative presented in these chapters represents the total data assembled to portray the experience of a particular initiative. It has five components:

1 the context of the initiative which is set out in an introductory section;

2. the "story" of the initiative;

3. the mapping of the initiative to establish the function which program elements served within it;

4. the configuration of the initiative; and

5. an analysis of the initiative using Design Grids A and B.

The profile of an initiative provides the basis for answering the question: How did system (and program) leaders construe and pursue the task of leadership development ?

Phase 2 - Synthesising the Data. A second form of analysis is carried out in Chapter X where Design Grid A provides a framework for comparing and contrasting the theories of "what should change" which guided the development of the four initiatives. The

chapter explores the ideological similarities and differences that existed among the initiatives and how these shaped the configurations of particular programs. In Chapter XI Design Grid B is used to compare and contrast the theories of "how to effect change" which were associated with each initiative. This form of analysis throws light on the recurring themes in leadership development as it has been "construed and pursued" in the CEO Sydney. The conclusions of the study are stated in propositional form in Chapter XI. The propositions are then incorporated into a planning model proposed to assist in the future planning of leadership development in the CEO Sydney. The model draws on the experiences of all four initiatives.

DELIMITATIONS AND LIMITATIONS

Delimitations of the Research

The study is delimited to four key initiatives which focused on leadership development and were sponsored by the CEO Sydney. In the period from 1977 to 1992, there were other programs which enhanced school leadership. The four initiatives chosen as units of analysis in this study meet two essential criteria. The programs were **holistic in intent,** that is they sought to enhance to competency of leaders across the full range of leadership domains even though the depth of treatment of the individual domains varied considerably. Secondly, the CEO allocated **substantial resources** to the programs as an expression of its commitment to them. The second criterion distinguishes these four programs from others whose existence depended on external funding (generally from the Commonwealth Government). The first criterion distinguishes them from programs which focused on one particular aspect of leadership performance such as, curriculum, religious education, pastoral care, financial management, etcetera. All four programs attempted, within the vision and understanding of their creators, to develop leaders who could competently use a wide range of leadership skills and whose vision was in tune with the mission of the Catholic school. **This study focuses on what**

system and program leaders did, not on the effectiveness of their efforts.

In examining the regional programs the study is delimited to one region - the Inner West. The number of regions in the Sydney CEO has varied since school regionalisation was established in 1983. Initially, there were five metropolitan regions corresponding to geographical regions - eastern suburbs, inner western suburbs, southern suburbs, outer western suburbs and northern suburbs. These regions reflected the Church organisation of the time. In 1986 this structure was changed. The northern and outer western regions were established as new dioceses, with the Sydney Archdiocese comprising the southern, eastern and inner west regions.

There are thus two stages in the history of regional programs. In the first stage there were five regions and in the second only three. The range of resources available to regions changed with this structural re-organisation. Regional programs were strongly influenced by the agenda of the regional directors. In the initial phases of regionalisation (1983-86) there was a degree of commonality in what was offered. Subsequently regional programs became more diversified. The "story" of the Inner West is illustrative of what happened in other regions. Reference is made to the programs of other regions only by way of comparison to what was happening in the Inner West.

Limitations of the Research

The limitations of this research follow from the nature of the research and the role of the researcher. As has been noted previously there are inherent limitations in case study research. The dependence of the present study on interview evidence, which is perceptual, threatens its validity. Perceptual evidence can be problematic when it is collected retrospectively. People tend to "revise" personal history in the light of the moral significance they can now give to past events. The researcher attempted to

address this limitation by using three sources of data and by the use of key persons to validate the initial profiles. While this strategy enhances the validity and reliability of the study by seeking to minimise the various biases which people bring to their understanding of the "story" of leadership development, it does not eliminate the problems they create altogether.

The role of the researcher in a case study is important because of the natural biases which he/she brings to the task of collating and interpreting data. This can be more of a problem in studies where the researcher is a participant. However, in the present case the researcher, while having a professional association with personnel involved in the various initiatives, had no direct role in any of the initiatives. He had ample opportunity from 1983 to 1986 to study the development work of both the CEO and the NSW Education Department on regular visits to Sydney. The opportunity to examine the various initiatives was organised through Br Tony Whelan CFC, then Director of the Southern Region.

By the time the researcher took up a position in Parramatta diocese in 1988, the energy which had characterised leadership development in the Sydney Archdiocese in the early 80s seemed to have waned significantly. This circumstance was a puzzle that seemed difficult to explain. In seeking to find an explanation of this observation it became apparent that very few people were aware of the whole story of leadership development in the Sydney, CEO. This discovery led to the present research.

The above background indicates the stance of the researcher to the present study. The researcher was knowledgeable about program content but not about how programs were adopted, developed or implemented. He thus approached the study as one wishing to find out more about the way the organisation functioned in the development of its major initiatives and what lessons might be drawn from studying the experience in depth.

Ethical Considerations

Much of the evidence in this study was gained from interviews and represents the current perception which people hold of past events. The interviews were taped and interviewees provided with either a summary of what was said or a copy of the profile on which to comment. The interviews include much "off the record" comment which, while not eligible for use, often proved helpful in developing questions to elicit and test information from respondents. The confidentiality of such remarks has been respected where it was requested. As a working rule the practice of the researcher was to construct the profiles based on what was said "on the record" and what appeared in written documentation that had been "a matter of public record". Documentation was considered "a matter of public record" if it was made available by the CEO or by private individuals with no caveats attached.

The story of leadership development in the CEO Sydney has been played out against a background of organisational change in which careers were made and broken. People involved in leadership development were inevitably caught up in these changes and many still feel very strongly about them. This, in turn, colours their judgement of both people and events. In assessing data attention had to be given to how people felt as well as to their perception of events. The pilot interview strategy was adopted to ensure that the first round of interviews was with people who were significant players in the initiatives but not adversely affected by organisational change. The pilot interviews indicated that for some participants in the "story" recalling past events was still painful and the choice was made not to interview them. Care also has been taken to eschew the imputation of motives to particular people. The study retains a focus on **organisational factors which can be addressed** rather than the interplay of personalities which provide organisational life with much of its colour. It proceeds on the basis that whatever the differences that existed among participants, their actions and decisions proceeded from good will.

SUMMARY STATEMENT

The study considers the experience of leadership development in the CEO Sydney as a case study illustrating how a maturing organisation attempted to meet organisational needs and the needs of its school leaders. The chapter has outlined the nature of the data available to support the study, and the methods used to collect and analyse it. The relevance and appropriateness of case study methodology to the study has been considered. The purpose of the study as set out in Chapter 1 was to explore how systems leaders in the CEO have "construed and pursued" the task of leadership development. In the present chapter this purpose has been refined and the specific questions which guide the research identified. The study focuses on the "what", "why" and "how" questions which customarily guide an exploratory study.

Chapter V concludes Section One of the study. Section One seeks to situate the study, providing the reader with an outline of its scope (Chapter 1), a detailed treatment of the historical, cultural and organisational settings in which the principal events took place (Chapter II), and the range of concepts and models open to those responsible for the development of the four initiatives to develop school leaders (Chapter III). Chapter III developed the theme that, to be effective, leaders need to develop a theory of "what should change" and "how to effect change" and suggested that different approaches to leadership lead to different theories. The thesis of Chapter IV was that leadership is a developmental phenomenon which is determined by a person's capacity for meaning-making. Within this perspective different approaches to leadership can be interpreted as meeting the needs of leaders in different stages of their development. Chapter V completes Section I by outlining the methodology of the case study. The focal point in the methodology is the profile of each initiative. The four profiles are now presented in detail in Section II.

Section II

The Leadership Development Initiatives

The Central Office Programs 1975-1982

The Regional Programs 1983-1991

The Department of School Development Programs 1983-1990

The Mission and Justice Programs 1979 - 1993

CHAPTER VI

THE CENTRAL OFFICE PROGRAMS

INTRODUCTION

The Genesis of Leadership Development

The genesis of leadership development in the CEO Sydney lay in the vision of the Director of Primary Schools, Br Kelvin Canavan, to build the primary schools of the Archdiocese into a cohesive system. In 1975 the bulk of the 241 primary schools were headed by religious, the majority by religious Sisters, and came under the control of congregational supervisors. If a cohesive Catholic system were to develop then the pattern of school supervision whereby congregations supervised their own schools had to be modified. Lay people led 35 primary schools and did not come under congregational supervision. The CEO had to establish a supervision structure for these principals. Canavan's forward vision was to break the primary system up into 10 areas each with about 24 schools and to introduce a new role into the CEO, that of **area consultant.** The function of the area consultant would be to support, develop and supervise principals in a given area. These consultants would, in turn, be supported by a staff of specialist advisers based in the central office. This structure would, in time, replace the system of congregational supervision. What was needed was a "change strategy" which could enable the new pattern of school supervison to be implemented so that a primary system could be created.

The Schools Commission Submission 1974

The model outlined above provided the basis for a funding submission to the Schools Commission under the Innovations Grant program in September 1974. The purposes in "regionalising" the primary system were described as:

1. to upgrade the quality of education in Catholic schools;
2. to stimulate change and innovation at the classroom level;
3. to extend equality of educational opportunity to all children;

4. to involve parents and community as well as educational personnel in a closer co-operative relationship in pursuit of the (above objectives)[1].

The aim of the submission was to have the new strucuture to supervise and support principals established as an "innovation project" at government expense. A grant of $634,000 was requested to fund the project over three years. The bulk of the money was to fund the salary of a Director of Primary Schools, five area consultants, a librarian, a research officer, five specialist educational advisers, a guidance officer and two school counsellors.

A meeting between the CEO and the Schools Commission was held in December 1974 to discuss the proposal. In a subsequent letter to the Director of Schools, the Schools Commission indicated that it was not able to fund the project as submitted, but that it "would be willing to consider funding in 1975 a modest pilot program involving two or three personnel with clearly defined aims"[2]. As Sr Jennifer Fahey RSC, who was later responsible for establishing the Leadership Development Program (LDP) recalled, the Commission demurred at the use of consultants to improve school management. In 1974 projects seeking to enhance the quality of school management were not seen as an innovation as there were courses in management run by both the Department of Education and tertiary insititutions available to principals[3].

Br Canavan moved quickly and resubmitted the proposal in January 1975, this time seeking funding for a pilot program in which the role of the area consultant[4] was redefined. The area consultant's purpose was to **enhance school leadership** rather

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1 Submission to the Schools Commission 26/9/'74, Archives CEO Sydney.

2 Because the original letter is no longer extant this quotation is taken from a summary statement covering this period held in the archives of the CEO Sydney.

3 Sr Jennifer interviewed 21/10/'92. The options open to principals at the time are to be found in the LDP Course Booklet for 1977-78, Archives CEO Sydney.

4 The title of school consultant has gone through a process of development matched to the changing structures of the CEO. The **area consultants** were first appointed to the primary in 1975. The success of the move led to the informal division of the primary schools into "regions". Each school consultant was assigned a "region", but all were based in the Central Office. With the introduction of regional offices in 1983, the role of **regional consultant** was established. School consultants who had been "regional consultants" were assigned to the new regional offices. The term "consultant" was also used for specialist support teachers in the 80s.

than supervise school management. The proposal sought a grant of $54,000. The aim of the pilot program was:

> To advance the personal and professional development of school principals as the major agents of change and progress and to provide opportunities for principals to increase their knowledge and skills in all areas of professional leadership (Summission CEO to School Commission 1975)[5].

The new proposal was defended as an innovation on the grounds that, in its revised form, it went "beyond the courses of management currently available to principals" (Canavan to School Commission 1975:1). The emphasis on leadership was to become the distinguishing characteristic of the LDP and derivative programs.

The submission sets out the six specific objectives for the "Leadership Development Program" as they were envisaged at the time. If the LDP was effective, system leaders in the CEO expected that principals would be better able to:

- manage the school using the Management by Objectives approach[6];
- appreciate his (her) role as a change agent;
- develop participatory administration;
- develop staff attitudes, understandings and skills to personalise teaching and learning, to critically appreciate primary curricula and procedures and to involve the local community in the life of the school;
- promote strong bonds among those groups making up the school community;
- recognize his (her) responsibility for the professional growth of teachers (ibid 1-2).

The submission sought to have two area consultants appointed in July 1975 with a third to be appointed in February 1976. Each of the three area consultants was to work in a group of 24 schools. Their role was:

1. to visits schools in their area regularly;
2. to establish fortnightly training sessions for principals;
3. to arrange two three day residential courses for principals;
4. to spend time at the CEO to discuss their work with the Project Co-ordinator (nominated as Br Canavan);
5. to plan and evaluate the various stages of the LDP as it was developed and trialled (ibid: 2).

The funding sought by the CEO was to cover the stipends of the three area consultants, their travel costs (including providing each with a small car), course materials and

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5 Quoted in Canavan to the Schools Commission April 1975, Archives CEO Sydney. The letter approving the grant for the pilot program requested further details of the proposal. Br Canavan provided these and a detailed cost breakdown of the proposal in a Submission to the Commission in April 1975 entitled "Proposed Administrative Details of Systems Level Pilot Project". This document gives the clearest outline of the purpose and intent of the LDP.

6 This is early evidence of Canavan's commitment to Management by Objectives (MBO) as a management philosophy.

$17,500 to implement the training sessions and residential courses. The Schools Commission advised the CEO that funding had been approved in March 1975.

The First Area Consultants

Br Canavan then approached three congregational supervisors and, after sharing his vision for the future of the Catholic primary schools of the Archdiocese with these Sisters, invited them to join the CEO. Sr. Monna Cowburn recalls; "My reaction was to tell him he should not be asking me, but asking my superiors, to which Br Kelvin replied that he had no intention of asking them if I was not keen to be involved"[7]. In this way Sr Jennifer Fahey RSC, Sr Catherine Ryan RSM, and Sr Monna Cowburn CSB became the first CEO area consultants. Sister Jennifer was a congregational supervisor with the Sisters of Charity and had completed an honours degree in education. Sister Catherine had just completed a Graduate Diploma in Educational Administration under Professor Bill Walker at the University of New England and was just beginning work as a congregational supervisor with Sister Isabel Donnelly RSM. Sr Isabel combined congregational duties with her role as one of the two system leaders in the primary division of the CEO. Sisters Jennifer and Catherine were released from their congregational responsibilities to take up their role as consultant in June 1975. Sister Monna joined them in January 1976. These three religious formed the pioneer group in the development of the Central Office programs.

By inviting the congregational supervisors to become key participants in implementing a new vision for Catholic primary education in the Archdiocese, and then approaching their superiors to free them, Br Canavan was establishing a mechanism through which a significant cultural change could become possible. Once the congregational supervisors became part of the CEO and worked together in the development of the LDP, they modelled the collegiality which was to become the central feature of the primary system in future years. The integration of lay people into the developing scheme was

7 Sr Monna Cowburn interviewed 25/11/'92. Sr Catherine Ryan (interviewed 23/11/'92) also recalls Br Canavan inviting her to be part of a "new vision for Catholic primary education in Sydney".

seen as a natural development. If the religious supervisors could build a strong collegial sense amongst themselves, thus crossing congregational dividing lines in developing the LDP, then lay and religious principals could do the same.

In 1975 the two pioneer area consultants faced a number of challenges. The principals of the Catholic primary schools were unaccustomed to think of themselves as belonging to a "system". There was very little contact among Sisters from different congregations. It was not customary for Brothers and Sisters to mix socially, and there was a good deal of suspicion between religious and lay principals, particularly when principals had "crossed over" from the Department[8]. To be effective the LDP had to socialise principals into the "system" as well as enhance their abilities as leaders and managers of schools. From the present point in history it is easy to underestimate the challenge which the socialisation of principals presented to the development of a Catholic system in the 70s.

The LDP was seen by system leaders from the outset as more than just another program. It was part of a long-term strategy aimed at **systemic change**. The area consultants through the LDP became catalysts hastening the process of change. The LDP enabled the supervision of Catholic primary schools to be centralised and helped create both an ethos and expectations among principals about what it meant to be part of the Catholic system. Later Central Office programs fostered the development of leaders at other levels of school management and the development of the school curriculum.

THE "STORY" OF THE CENTRAL OFFICE PROGRAMS

The Leadership Development Program 1975-82

The Pilot Program 1975-76

No time was lost in the implementing the LDP Pilot program once the Schools Commission's grant was approved in March 1975. Thanks to the co-operation of the

8 Sr Jennifer Fahey interviewed 21/10/'92.

religious congregations involved, Sisters Jennifer Fahey Catherine Ryan began work at the CEO almost immediately under the initial guidance of Br Canavan and Sr Isabel Donnelly, who acted as project co-ordinator in 1975-6. The implementation of the Pilot Phase of the LDP is detailed in three reports written for the Schools Commission. The reports provide a contemporaneous record of how the LDP evolved in 1975-76[9].

The pilot program developed through a number of phases. The key to its success was the establishment of the role of the area consultants. Much is owed to the ability of the pioneer group to handle the ambiguities of their new position and their ability to develop an effective working relationship with the principals. Once this role was established other congregational supervisors were invited to join the CEO as area consultants. In this way the systems of supervision of primary schools which had existed for the entire period of Phase II in Catholic education was "unfrozen" and a new one created, suited to both the needs of the religious congregations and those of the CEO. To be effective in the longer term principals had to be socialised into the new system across congregational lines, across gender lines and across the lay-religious divide. Leadership development provided the rubric enabling this to happen.

Goals of the Pilot Program

There were four general goals for the pilot phase of the Leadership Development Program:

1. to orient the LDP consultants;
2. to establish a structure within which they could work;
3. to assess the needs of principals; and
4. to develop some specific programs(CEO Report, Fahey 1976:3).

The role of the areas consultants in the program was:

1. to gain knowledge of the needs of principals of the area in the field of administration and professional leadership...;
2. to develop and implement on the basis of this knowledge, a Leadership Development Program for principals;
3. to consult and co-operate with the LDP Team in planning and in the progressive development of the program:
4. to consult with and report to the co-ordinator of consultants...:
5. to evaluate the program...; and
6. to submit a written report of the Program to the Schools Commission (ibid)

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9 The first two reports were co-authored by the three pioneer area consultants. The 1976 report was written by Sr Jennifer Fahey.

These six provisions spell out the agenda of the LDP "as funded". However, beyond this lay the wider agenda of structuring the primary schools into a cohesive system with area consultants at its hub. This agenda is addressed by the other elements in the role, namely:

7. to act as consultant and adviser to principals;
8. to act in a supportive capacity when required by principals, assisting them to implement and develop particular aspects of administration arising out of the LDP;
9. to assist principals ... evaluate school projects;
10. to inform principals of advisory and supportive services provided by the CEO, Department of Education and other educational groups;
11. to disseminate among principals of the area research findings in educational administration; and
12. to give a brief report on activities to CEO personnel at meetings called for this purpose (ibid : 16-17).

In 1975 there were 241 primary schools in the Archdiocese which stretched from The Entrance in the north, to Richmond, Windsor and Katoomba in the west, and through to Liverpool and Engadine in the south. For the three consultants to be effective there had to be some geographical containment of the areas in which they worked. Three clusters of schools were chosen for the pilot program: one based around Parramatta (Sr Catherine), one covering the northern region of the diocese (Sr Monna), and one based around Liverpool (Sr Jennifer). Although the original plan called for consultants to operate within a group of 24 schools, there seems little evidence to suggest that such a tight division was ever adhered to. The clusters were chosen so that there would be wide dissemination of information across the Archdiocese about the program and because few opportunities for development were available to principals in the Parramatta and Liverpool areas.

The needs of principals were assessed through informal discussion. Some principals had participated in Br Ronald Fogarty's program *The Principal as Administrator* a decade earlier and so had had some administrative training. Others were involved in the Education Department's *Progressive Development Courses for School Executives*, but as Sr Catherine observed in discussing this phase of the project, Sisters who had become principals in the previous decade had very limited opportunities to gain any knowledge of school management. (They learned what it meant to be principal through

association with other members of their congregation who were principals). It was her view that while some of the Brothers were outstanding primary principals, others who worked in the primary departments were in need of professional training. The needs of lay principals arose mainly from their lack of exposure to the Catholic school system. They experienced problems dealing with the explicitly religious component of their role[10].

Implementation of the Pilot Program

With Sr. Catherine working in the Parramatta area and Sr Jennifer in Liverpool, time to come together and plan was limited. The two consultants worked independently at first to assess what would be involved in the development of a leadership course. Both had a good grasp of the leadership theory of the time, having just completed degrees in educational administration. They also sought the advice of consultant groups such as W.D.Scott, Powell Human Resource Consultants and the Australian Institute of Management. Sr Jennifer Fahey took part in management and consultancy training offered by the Department[11]. The two pioneer Sisters developed their ideas about the LDP program independently, and were quite surprised at the high degree of consensus present in their proposals when they eventually came together to draw up a program[12].

The major goals of the LDP for 1975 were to develop the first unit of the LDP and to determine the shape of the pilot program from 1976. The first unit was planned as a two-day residential course to be offered to primary principals in February 1976 entitled *Leadership in the Catholic Primary School.* In 1975 this unit was seen as the first of a series of five to be offered in the Pilot Program. The other four units were *The Principal as Change Agent, Participative Management, Techniques of Interviewing*

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10 Sr Catherine Ryan interviewed 23/11/'92.

11 In 1975 Br Tony D'Arbon was on secondment to the Education Department from the Catholic Teachers' College as a consultant and he was instrumental in ensuring that the Sisters had access to any courses they wished to attend. The liaison that developed between the LDP team and the Department was to continue for several years. Sr Catherine recalls that these courses were helpful in confirming that the LDP planning "was on the right track". The enduring benefits of the liaison established with the Department, according to Sr Monna, lay in the expertise developed in the planning, marketing and presentation of courses.

12 Sr Jennifer Fahey interviewed 21/10/'92.

(dealing with personnel selection) and the *Principal and the Law* (which had a heavy emphasis on industrial relations as well as legal matters).

Late in the school year of 1975 invitations were sent out to one hundred principals whose schools were in the Parramatta, Liverpool and North Sydney clusters to attend the pilot program of the LDP in 1976. Seventy-seven accepted the invitation making it necessary to run the initial program twice so that the group size would permit a high level of interaction among the principals. The latter was seen as an important ingredient in the program.

The high degree of professionalism that characterised the planning of later LDP courses is evident in the first residential course held at the Caritas Christi Conference Centre, Wahroonga. The thrust of the program can be gauged from its objectives:

Day One
- Identify the expectations which groups in the school have of the principal
- Take an active part in a discussion
- Define the role of the principal
- Compare and contrast individual and group decision-making processes

Day Two
- Explain Managerial Style
- Explore Managerial Style in My School situation
- Develop a self-evaluation instrument for the principal as leader

Day Three
- Reflect on the Spiritual Leadership of the Principal
- Evaluate the Course
- Plan for Future Courses[13].

The experience of this first course was instructive for both consultants and principals alike. Sr Jennifer recalls the initial social awkwardness of the group and her appreciation of the role Br Boyd Egan CFC played in developing a sense of camaraderie among the group. Some of the Sisters had little previous experience of group processes or group discussions and found these sessions so stressful that they wished to go home at the end of the first day. Sr Jennifer suggested that they form themselves into a "listening group" and participate in this capacity in subsequent sessions. They could then provide feedback to the group on their observations of the session. This technique of evaluation became standard practice in subsequent LDP programs. In reflecting on

13 CEO Report, Fahey, Ryan & Cowburn 1976:13.

the experience of this first course, the consultants considered that the most significant outcome for the religious principals was the latter's discovery that the lay people were experiencing exactly the same difficulties which they themselves were confronting in leading the Catholic primary school. Out of this shared realisation a new spirit of understanding evolved between the lay people and the religious. Evaluations of the course were very positive with some indicating that the program was too tightly structured[14].

In 1976 the remaining four LDP units were offered. The details of these courses are set out in Table 6.1. Each seminar was run twice in the month indicated.

Unit	Format	Time	No. Participants
The Principal and the Law	I day	June	90
The Principal as Change Agent	Residential	July	76
Participative Administration	I day	Sept.	45
Techniques of Interviewing	.5 day	Sept.	70

Table 6.1 Units Trialled in the Pilot Program 1976

The Principal as Change Agent was held in a commercial conference centre with live-in facilities and was funded by the Schools Commission grant. The move proved a great success. Subsequently, the Twin Towers at Artarmon, the Spanish Inn at Enfield and the Shore Motor Inn at Lane Cove proved popular venues for residential units in the LDP. While the choice of venues may not have been the most cost efficient it was highly effective in facilitating the socialisation of the principals. Principals met out of the highly institutional setting of the Caritias Christi Conference Centre and out of the institutional settings of convents and monasteries – a factor which enhanced socialising within the group of principals. An early outcome of the LDP was the formation of the Catholic Primary Principals' Association[15]. A second outcome of the LDP was a marked decrease in industrial disputes in schools from the pilot areas as a consequence of principals being better informed through participation in the LDP unit *The Principal and the Law*[16].

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14 Sr Jennifer interviewed 21/10/'92.

15 Br Canavan, Director of Primary Schools, was invited by the principals to draw up the constitutions for the association in 1976.

16 The LDP team travelled to Canberra in August to provide *Leadership in the Catholic Primary School* for principals from that diocese. They returned in October 1976 to present *The Principal and the Law*.

Evaluation of the pilot program revealed that insufficient time had been allocated to the units *Participative Management* and *Techniques of Interviewing*. *Participative Management* was offered as a residential seminar and *Techniques of Interviewing* was upgraded to a one-day session in 1977. For Sr Catherine, a major concern in the pilot experience was providing for the differing abilities among the principals. Participants varied from those who could barely cope with their job to those who were so well informed and competent that they could easily have been co-opted as presenters. As a consequence of the pilot experience a "core and electives" model was incorporated into the program design. The core units were identified as those offered in the pilot program. A further series of units was to be developed as electives[17].

The revised and augmented LDP was announced by the Director of Primary Schools in November 1976. The LDP was to be offered over two years with some units to be programmed for 1977 and the balance for 1978. The elective units included in the LDP as one-day courses are set out in Table 6.2 below:

- Industrial Relations
- Utilization of Administrative Time
- The Communication Process
- Management by Objectives
- Community Involvement
- The Principal and Religious Education
- The Principal and Human/Public Relations.

Table 6.2 Elective Units in the LDP 1977-78

Two special residential units, *The Characteristics of the Catholic School* and *Leadership Development (Extension)* were also added to the program. The first dealt specifically with the religious leadership of the principal and Br Kevin Treston FMS was contracted to direct both sessions in 1977. The second special program, dealing with conflict resolution, was offered as a follow-up unit for those principals who had been part of the Pilot Program in 1976. The unit was incorporated into the LDP as part of the core in all subsequent programs.

The LDP Course Booklets

In February 1977 the first in a series of annual LDP course booklets was produced outlining the contents of the various units in the program for principals. The appearance

17 Sr Catherine Ryan interviewed 23/11/'92.

of the booklet was to set a pattern as to how the CEO has communicated with the schools about is leadership development programs. In an era when such publications were rare, it flagged the importance the organisation placed on the LDP. Figure 6.1 sets out the entry for the unit *Leadership in the Catholic Primary School.* All Central Office courses developed while Sr Jennifer was program co-ordinator (1976-80) were set out in this format. The *1977-78 LDP Course Booklet* indicated the full scope of the LDP for the primary principals and substantiated the claim that the program went beyond any courses in school management then available for the principals of Catholic primary schools. As if to emphasise the point, the booklet listed those courses available from other sources in 1977 and provided a digest of their content.

In 1977 Sr. Catherine left the team to take up duties as a principal at Blacktown, happy in the knowledge that she had been able to share what she had learned at New England with her colleagues[18]. Sr Jennifer became Program Co-ordinator and Sr Monna the Program's principal organiser. Two new congregational supervisors, Sr Johanna Conway RSM and Sr Dympna Dolahunty RSJ, joined the CEO as area consultants at the beginning of 1977. The area consultant group then contained representatives of each of the major congregations of Sisters teaching in Sydney's Catholic primary schools. In eighteen months, under Br Canavan's leadership, and with financial backing from the Schools Commission, the three pioneer sisters had set the stage for the emergence of systemic Catholic primary education in the Archdiocese of Sydney. Theirs was innovation on the grand scale.

Expanding the Program: LDP 1977–78

From 1977 onwards the CEO accepted responsibility for funding the LDP and the area consultants became part of the staffing establishment in the CEO. The CEO staff list for 1977 indicates that five new areas consultants were appointed for that year.

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18 Sr Catherine Ryan interviewed 23/11/'92.

LEADERSHIP IN THE CATHOLIC PRIMARY SCHOOL

The **PURPOSE** of this course is to examine the concept of leadership in the several roles of the Catholic school principal and to sensitise principals to leadership styles appropriate to a variety of situations.

OBJECTIVES

That principals

1. extend their knowledge and understanding of the nature of leadership and the role of the leader in the Catholic school.
2. develop skills which facilitate the use of appropriate leadership styles in a variety of situations.
3. reinforce the attitude that in the Catholic school leadership is seen as service directed to children, staff, parents, the local community and Church.

The PROGRAMME will include:

1. The nature of leadership.
2. Leadership in the Christian Context - service.
3. The areas in which the Primary School principal must assume a leadership role.
4. An exploration of the advantages and disadvantages of various styles of leadership.
5. An analysis of the principal's own managerial style.
6. The construction of a self-evaluation instrument.

Figure 6.1 ***Leadership in the Catholic Primary School*** (LDP Course Booklet 1977)

Table 6.3 sets out the consultants and the "regions" in which they operated in 1977[19]. The area consultants were supported by an administrative officer, Sr Mary Giovanni FDNSC, and two Disadvantaged School Program consultants, Miss Patricia O'Carroll and Miss Janet Powell who later became area consultants. A complete list of all CEO area consultants involved in the Central Office Programs is found in Appendix 6.1.

Sr Jennifer Fahey RSC (Project Co-ordinator)	Liverpool Region
Sr Monna Cowburn CSB	North Sydney Region
Sr Dympna Dolahunty RSJ	St George Region
Sr Johanna Conway RSM	Metroplitan West Region- Inner
Mr Graham Uhlman	Metropolitan West Region- Outer
Mr Les McGuire	Central Metropolotan Region- West
Mr John Walker	Central Metropolitan Region- East

Table 6.3 The Area Consultants and their Areas 1977

19 **Note:** These regions do not correspond to those set up under the school regionalisation plan implemented in 1980.

The expansion of staff meant that the cost of the LDP became a concern. At the beginning of 1977 only $11,000 of the original Schools Commission grant remained and this was devoted to funding the cost of residential courses at the commercial conference centres. From mid-1977, when these funds were expended, all residential courses reverted to the Caritas Christi Conference Centre, Wahronga, with the St Brigid's centre in Ryde becoming the regular venue for one-day courses. The course *Orientation for Newly Appointed Principals* (LDP 1) was carried out at the CEO headquarters in Broadway.

The *LDP Course Booklet* 1978 indicates that a total of 18 units would be offered in both 1977 and 1978, but this did not eventuate. A number of the elective units offered for the first time in 1977 were replaced by other units in 1978. The changes that occurred are set out in Table 6.4.

Courses Omitted after 1977	Courses Introduced in 1978
• Characteristics of the Catholic School	• Supervision
• Community Involvement	• The Principal and the School Secretary
• The Communication Process	• Professional Development
• The Principal and Human/Public Relations	• The Principal and the Spirituality of Mission[20]
• Learning English as a Second Language	

Table 6.4 Changes to the LDP Program 1977-78

The changes to the program indicates the commitment of the LDP Team to the development of the program. The program co-ordinator showed considerable flexibility in the development of the elective units. The inclusion of some units was due to the availablity of specialists to direct them. Their place in the program was conditional on the availability of presenters. Other units which did not meet priority needs were dropped. With consultants now in regular contact with most of the primary principals,

20 In each LDP program from 1977 onwards there was a residential unit dealing specifically with the religious dimension of leadership. The units were called by different names as they were offered by external consultants to the program. The unit was part of the core of the LDP. In the Pilot program the spirituality of leaders was treated indirectly. According to Sr Catherine it was judged that this aspect of leadership would "rub off" on the lay people through contact with the religious. However it was soon realised that something much more specific needed to be included, one that dealt with the spirituality of leadership. This unit endeavoured to meet that need.

it became easier to determine the most pressing needs and to develop units to meet these needs. The program could be fine-tuned. As the number of area consultants increased there were more people to share the work of developing and presenting courses.

The LDP unit *The Principal and the School Secretary* provides an illustration of how the LDP program evolved. Through their regular contact with the schools it became apparent to area consultants and to CB&FC administrative staff that the professionalism of many school secretaries was not high. In part this had to do with their low wages and the way they were recruited. In the late 70s many school secretaries were parents who took over secretarial duties in school to help out the school and had been given no formal preparation. Principals often lacked the managerial know-how to set up front-office procedures. The unit *The Principal and the School Secretary* was therefore developed to assist both principals and secretaries to adopt common approaches to front-office administration. Through this course the areas consultants were able to ensure some standardisation of practice in front-office administration across the Archdiocese.

As units in the LDP were refined, the core of the LDP became more apparent. It was recognised that there was a body of knowledge and a set of competencies which might be considered as essential in the exercise of the principalship in a Catholic primary school. This is particularly evident in the changes that took place in the LDP Program in 1978-79 and in 1979-80 discussed below.

Accreditation for the LDP

In 1977 the Leadership Development Program Certificate was introduced. Principals had to acquire 21 credit points in the Program and complete two assignments in three years to qualify for the certificate[21]. Records of the certificates that were presented provide important data on the participation and retention rates in the LDP. Table 6.5

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21 A residential course or orientation course carried two credit points and all other units carried one point. The assignments were generally reflective exercises looking at how the work covered in a major core unit related to school life. Principals could also claim credit for participation in the Department's *Courses for School Executives.*

details the numbers who received LDP Certificates and indicates the extent to which the principals of the 241 primary schools in the Archdiocese supported the program. In the period 1978-82 approximately 70% of principals graduated through the program. Not all participants completed the course so the participation rate exceeded this figure. The data provides some insight into the composition of the principals' group in this period.

Year	Sisters	Brothers	Lay Principals	Total
1978	22	2	13	37
1979	23	3	16	42
1980	31	3	10	44
1981	2	-	6	8
1982	20	3	16	39
Totals	**98**	**11**	**61**	**170**

Table 6.5 Primary Principals Receiving LDP Certificates 1978-82[22]

One of the unplanned outcomes of the LDP was that a number of the older religious principals realised that they really could not cope with the models of leadership and administration that were being introduced and subsequently relinquished the role of principal[23].

New Challenges for the LDP Team 1979-80

In 1978 the LDP team faced two new challenges. In March of that year the position of Senior Primary Teacher (SPT) was introduced into the Teachers' Award. Schools with a student population of over 221 were now required to have an SPT to assist the principal in the organisation of the school. The LDP was seen as a vehicle for the implementation of this new position into the school. The LDP operated at two levels in this development. At one level a unit, *The Principal and the Senior Primary Teacher,* was introduced to assist principals and SPTs develop a common understanding of the SPT role. As with the case of the unit on the role of the school secretary, the unit became a means for developing common expectations across the Archdiocese about the role of the SPT. At another level the introduction of the SPT role meant that it was possible to develop an executive structure in primary schools made up of the principal,

22 LDP Records, Archives CEO Sydney.

23 All three members of the pioneer LDP team commented on this unplanned outcome.

the Religious Education Co-ordinator (REC) and the SPT. To help develop executive leadership in the schools a new program, the *Management Development Program* (MDP), was created. The MDP which was offered in 1979–80 introduced the REC and the SPT to a range of the issues treated in the LDP. The aim of the MDP was to develop a common framework of understandings about school management among the members of the school executive, thus enhancing the sense of collegiality existing among executive members.

A second challenge in 1978 arose from the fact that many principals had reached the LDP Certificate level in 1978 and were wanting to continue their professional training. To cope with this need a series of new units was planned for 1979 which expanded the core unit material covered in 1977 and 1978. Br Canavan recalled that at this time principals were reluctant to let the LDP conclude. As a consequence there was strong support for both the MDP and the *Curriculum Development Program* (CDP) which flowed on from it[24].

The Extension Program 1979

At the beginning of 1979 there were several changes to the LDP team. Religious sisters still formed the core of the team which had remained unchanged since 1977. To the team were added Mr Barry Dwyer, who later became a Regional Director, and Miss Natalie McNamara, currently Director of Human Resources. The LDP team now embarked on its most ambitious professional development program. Ten new units were offered in 1979. As well the team developed the nine-unit MDP program and trialled three of these units. The changes to the LDP program are set out in Table 6.6. The titles which are underlined indicate extension courses offered to those principals who had previously obtained LDP certificates. The table illustates that the 1979 Program covered a substantial part of a postgraduate course in educational leadership. The need to provide such an in-depth course was lessened in 1980 by the introduction of the Graduate Diploma in Leadership Studies at the Catholic Teachers' College, North

24 Br Canavan interviewed 10/7/'93.

Sydney. The Director of Schools, Monsignor Slowey, negotiated with the Teachers' College for the introduction of such a course. Ironically, Sr Jennifer's efforts to have graduates of the LDP given advanced standing towards the new degree were unavailing, even though the success of the College's course depended on the pool of potential candidates created through the LDP.

Courses Omitted after 1978	Courses Introduced in 1979
Professional Development	The Principal and the SPT
The Principal and Religious Education	• Professionalization and Administration
	• Time Management
	• The Law Relating to Schools
	• Techniques of Interviewing Part II
	• Power Influence and Authority
	• The Principal and Education in a Multicultural Society
	• Presenting a Submission
	• Review of LDP Units 2,3,4
	• Second Orientation for Principals

Table 6.6 Changes to the LDP Program 1978-79

In the period 1975-80 some 34 LDP units were developed. It was possible to identify the core of the experience. The 1980 course provides the soundest basis on which to assess this core. Table 6.7 sets out the units in the 1980 Program.

Orientation for Principals	• Participative Administration
Second Orientation for Principals	• Conflict Management
• The Leader and Discipleship	• Mission and Justice
The Principal and the Secretary	Supervision
• The Leader in the Catholic Primary School	Techniques of Interviewing
Understanding Industrial Relations	The Principal and the Law
• The Principal as Change Agent	The Principal and the SPT
Utilisation of Administrative Time	

Table 6.7 The 1980 LDP Program - Core of the Experience[25]
(• residential program)

Three of the units *Leadership in the Catholic Primary School, Leadership and Discipleship*, and *Mission and Justice* dealt specifically with issues of religious leadership. The "mission and justice" theme, introduced as a component of *Leadership in the Catholic Primary School* in 1979, was to become a leadership development initiative in its own right in subsequent years and is considered in detail in Chapter VIII.

25 A complete list of all the units developed for the LDP is set out in Appendix 6.2

In 1980 the process of school regionalisation in the Archdiocese of Sydney was set in train. The advent of Regional Schools Officers (renamed Regional Directors in 1981) was a cause of anxiety for the area consultants. According to Sr. Monna, the area consultants considered that these officers would be taking over many components of what had been their role and so considered themselves under threat, a situation not helped by the fact that most of the Regional Services Officers came from a secondary background. These concerns faded as the implementation of school regionalisation continued in 1982-83[26].

It must also have been clear in 1980 that the LDP was coming to an end. Having been successful over the previous five years, the pool of potential clients was almost exhausted. No LDP program was offered in 1981 for lack of applicants. A shortened version was offered in 1982 to provide some more principals the chance to complete their LDP certificate. With Sr Jennifer about to leave the CEO to embark on her PhD studies and the implementation of school regionalisation imminent, the area consultants were fully occupied working in their respective regions[27]. The structure within which the LDP had been developed was on the point of collapse.

By the end of 1981 the LDP team had neither the focus nor the energy to maintain the high level output that characterised it in previous years. Team members were caught up in the uncertainties associated with restructuring of the CEO and working in different regional offices. With regionalisation the role of the area consultant changed. As the most senior personnel in the newly created regional offices, the consultants became more involved in administration at the regional level with development of courses a relatively minor part of their new responsibilities. Br Canavan estimated that prior to 1982 area consultants devoted about 20% of their time to work associated with the Central Office Programs[28]. Based on the data in Appendix 6.1 this means that from

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26 Sr Monna Cowburn interviewed 25/11/'92.

27 From 1981 the primary area consultants were based in the regions and called **regional consultants**. As the regional offices were still being established they worked from both the region and from the central office. They were fully based in the regions from 1982.

28 Br Canavan interviewed 10/8/'92.

1977 onwards there was an allocation of between 1.5 and 2.0 full time equivalents (FTEs) devoted to the Central Office programs. The Regional Offices did not have the resources to sustain this level of commitment.

An unplanned consequence of restructuring the CEO in 1980-83 was that it put an end to the teamwork that had been central to the whole ethos and development of the LDP. As Natalie McNamara[29] observed if school regionalisation had its benefits, it also had some costs. The principal cost for the area consultants was that the Central Office Programs were brought to an end. With their demise the organisation not only lost a highly effective change strategy, but the central office alienated for a time some of the primary regional consultants, key personnel in new the regional offices, who were annoyed by the insensitive manner in which their work was brought to an end[30]. The final chapter in the LDP experience occurred in 1985 when the program was offered to primary principals in the Northern Region under Sr Monna Cowburn's direction. The records indicate that sixteen principals completed the program.

The Management Development Program 1979-80

The Management Development Program was conceived as a means of assisting principals in the development of Senior Primary Teachers (SPTs). The SPT was the first position of responsibilty to be formally created in Catholic primary schools. The role of Religious Education Co-ordinator had been in existence for some time, but was not a formal position under the Award. The nature of the SPT position was made clear in a circular to schools issued in May 1979. The Director of Primary Schools set out the following policy position with respect to the new role:

> The position of the SPT is, essentially, a position in a particular school. The appointment is made by the principal of the school and the appointment is for one year. The duties of the SPT are determined by the principal and, therefore, affect the duties of the principal in a particular way. The SPT is responsible to the principal and is the responsibility of the principal. The Principal has the responsibility, in the first place, of

29 Miss McNamara interviewed 25/11/'92.

30 The three area consultants interviewed in this study all made comments to this effect.

ensuring that the SPT is given the appropriate guidance in performing her or his duties. The Principal is responsible for the development of the SPT [31].

The circular goes on to indicate to principals that the area consultants were in the process of developing a program to be called the Management Development Program (MDP), details of which would be available early in Term 2, 1979. The aim of this new program was "to assist Principals with the development of the SPT". The program was to be implemented separately in each region under the direction of the area consultants.

Within the CEO central office this announcement had been preceded by a lively discussion on the rationale for the new venture[32]. The area consultants recognised that the SPT was the first "position of responsibilty" to be introduced into primary schools under the Award and it was seen as important that it be implemented effectively. As well as this the role required some managerial competence on the part of people trained, not as managers but as teachers. Thus, the aim of the MDP was "to equip the SPT with the appropriate elementary managerial skills" (MDP Course Booklet 1980:1). Since the CEO had a clear agenda in promoting the style of management most appropriate to the primary schools the team which developed the LDP should develop the MDP, not the CEO. While agreeing in principle for a course to support SPTs, there was clear acceptance by system leaders that the development of the SPT was the responsibility of the principal. In exercising this responsibility the principal was seen as having three options if a CEO-sponsored course were to be developed: in-house training, to send the SPT to Department of Education courses, or to send the SPT to CEO-sponsored training. A further option was that the principal could treat the SPT role in a nominal way and provide no training.

The MDP was the topic of a formal meeting between the Director of Primary Schools and the areas consultants in April 1979. The minutes of the meeting indicate that: some

31 Circular to Schools 1/5/79, Archives CEO Sydney.

32 CEO Report, Edwards 1979. The position set out in the text above summarises Edwards' paper.

principals did not see in-house training of staff as their responsibility; some principals did not have the skills to manage in-house training; and some still viewed the SPT as only a nominal staff position[33]. The meeting accepted the position that the purpose of the MDP was to assist principals train their SPTs, but it was conceded as well that steps had to be taken to assist principals delegate duties to the SPT more effectively. While the first of these goals could be achieved through the proposed MDP, the second was to be approached by a combination of one-on-one contacts with principals, and through the LDP units *Supervision* and *The Principal and the SPT*. The meeting resolved that the MDP was to consist of four units to be offered on a regional basis in late 1979 or early 1980. The units in the MDP were to be *Role Exploration, Self-Management, Communication Techniques* and *Team Building and Interpersonal Skills*. This basic program was later expanded to nine units. The full list of units which made up the MDP are set out in Table 6.8

- Role Exploration
- Self- management
- Team Building and Inter-personal Skills
- Carrying out the Tasks Associated with a Position of Responsibility
- Communication Techniques
- Curriculum Development
- Management of Time
- The Administration of Catholic Education in the Archdiocese of Sydney

Table 6.8 Units in the Management Development Program

In subsequent meetings and discussions it became apparent that the training being proposed for SPTs would also be appropriate for the RECs. By offering the course to both groups the team hoped to advance their strong belief that "the administration of Catholic primary schools should be moving towards a model of shared responsibilty" (ibid). Thus, the MDP Course Booklet for 1980 could declare:

> The MDP has been developed as a series of study units designed to assist SPTs and RECs to play their part effectively in the growth of administrative patterns in Catholic schools according to the spirit and character of the post-Vatican II Church (MDP Course Booklet 1980:1)

The MDP represents the first initiative of the CEO to enhance **leadership density** among school staffs in a systematic way.

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33 Minutes of Consultants' Meeting 12/4/'79, Archives CEO Sydney.

The three units *Role Exploration, Self-Management* and *Team Building* were trialled in the regions in late 1979 and early 1980. The balance of the program was offered as six twilight sessions which ran after school from 4:00pm till 6:00 pm. The units were offered at four venues spread across the Archdiocese[33]. The CEO provided those who attended the sessions and completed two assignments with the MDP Certificate. The records indicate that 144 of the 245 SPTs and RECs attending the MDP graduated through the program in 1980 (including 27 Sisters and 117 lay people). The numbers attending the 1980 courses meant that the pool of potential applicants was quickly exhausted, so in June 1980 schools were advised that the MDP would not be offered in 1981 but would be re-run in 1982, by which time more appointments would be made. School regionalisation was to prevent this from occurring. The MDP subsequently was offered in the northern region in 1986 by Sr Monna Cowburn and 75 RECs and SPTs graduated from the course. The twilight timeslot proved arduous for both participants and presenters and this eventually affected the retention rates[35].

Analysis of the time allocated to programs sponsored by the LDP team in the period 1977-1982 indicates that 54% of the activities were conducted out of school hours. This represented a considerable personal investment of time by both the participants and members of the LDP team. The area consultants had their own hidden agenda in developing the MDP. They saw the opportunity to shape the new position as a "curriculum position" in the schools and this determined their treatment of the various topics[36].

The Curriculum Development Program

The role of the area consultant had developed considerably by 1980. There was, according to Natalie McNamara[37], a high level of support for the work of the

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34 St Pius X Chatswood, Our Lady Queen of Peace, Greystanes, St Mary Star of the Sea, Hurstville and at the Catholic Education Resource Centre, Strathfield.

35 Sr Monna Cowburn interviewed 25/11/'92.

36 Barry Dwyer personal communication 11/11/'93.

37 Miss McNamara interviewed 25/11/'92.

consultants and an appreciation of their ability to work as a team to support schools. They were seen to be modelling the collegiality they were promoting in their courses and encouraging in schools.

The team's "bible" was the Roman document *The Catholic School* (1977). An important emphasis in this document was the need for the Catholic school to promote the integration of faith, life and culture. The principal means through which this occurs is the climate of the school. The LDP and MDP sought to introduce changes in schools which would enable a climate to develop in which lay people and religious could work together pursuing common goals, providing each other with mutual support, and sharing common values.

The school curriculum was seen by the area consultants as a second sphere in which the integration of faith, life and culture needed to be pursued in quite specific ways. Curriculum development was therefore a major concern. A further concern they shared stemmed from their view that in the start of the 80s many Catholic primary schools were still to implement curriculum changes announced by the Education Department in the mid-70s. In 1979 the CEO began publishing its own syllabus documents, *Primary Mathematics:Core Curriculum (1979), Social Studies in Catholic Primary Schools* (1980), *Language Development in Catholic Primary Schools* (1981) to help schools develop their curricula. At the beginning of the 80s Catholic primary schools were still run along traditional lines with the curriculum determined by the selection of textbooks[38]. A number of the principals found it hard to keep abreast of modern developments in learning theory and inquiry methods of teaching and learning. Not surprisingly, the consultants saw curriculum development as the challenge of the 80s, just as they had recognised that leadership development was the challenge of the 70s.

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38 Barry Dwyer (interviewed 9/12/'92) observed that a reason for this was the large number of schools headed by elderly religious sisters operating within a teacher-dominated view of schooling. The Director was sensitive to the difficult situation of these sisters who had served Catholic education well through the crises of the 60s when class numbers often exceeded 70 students. The area consultants had been advised to adopt a "hands off" approach in dealing with them. Curriculum development became the single most effective strategy the area consultants had in gaining access to these schools.

The LDP team had developed the confidence and expertise to believe that this challenge could be met through a Curriculum Development Program (CDP)[39]. From the outset the team realised that the principal would need considerable internal support to meet the challenge which curriculum development represented in Catholic primary schools. The new program had to be open to the principals and other teachers involved in curriculum development. The CDP program, announced for 1980, drew unprecedented support from schools, reflecting wide recognition of the need for such a program and the very high level of respect schools had for the work of the LDP team. Preliminary expressions of interest in the 1981 program indicated that restrictions would have to be placed on enrolments. Even so, 145 principals and a similar number of teachers enrolled in the course, creating severe logistical problems for the organisers.

The CDP format involved two residential courses, which ran across Friday and Saturday, and four one-day sessions. The course was composed of two parts. The first dealt with "the principles underlying curriculum development", the second with the CEO's new primary curriculum documents on language development and Social Studies. The units are set out in Table 6.9.

Code	Title	Type
CDP1	How Do We Learn Best?	1 day
CDP2	The Catholic School - A Creative Force?	Residential
CDP3	How Can Social Studies be Really Effective?	1 day
CDP4	Literacy - Where are we?	1 day
CDP5	Curriculum Making - Mission Impossible?	Residential
CDP6	Evaluation - How Valuable?	1 day

Table 6.9 Units in the Curriculum Development Program 1981-82

To satisfy the demand for places each unit had to be repeated five times in 1981. As with the LDP and the MDP, a certificate was offered to those who completed the units and the associated assignments. Records indicate that 85 principals and 145 teachers qualified for the CDP certificate in 1981. The CDP was repeated in 1982 when another 7 principals and 57 teachers qualified for the CDP certificate.

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39 The co-ordinator of this development within the area consultant group was Barry Dwyer who, prior to his appointment as a primary area consultant, had been lecturing at the Catholic Teachers' College at Glebe preparing primary teachers to work in the Catholic system.

The CDP created considerable enthusiasm among principals for their schools to address the curriculum concerns which underpinned development of the CDP. A measure of the success of the course was the request from the principals that the units addressing the "principles of curriculum development" be made available to schools so that principals could use them in the school's staff development program. In 1982 the materials for these units were reworked to provide principals with workshop materials that could be used in four staff inservice programs on curriculum development. This follow-up strategy enabled the area consultants to achieve the aim of the CDP to assist principals to "be leaders in curriculum development in the context of Catholic belief" in a substantive way (CDP Course Booklet 1981:3).

The CDP was the last major program developed and presented by the LDP team. In the seven years from 1975 the team had provided in-depth leadership development experiences for principals, religious education co-ordinators, senior primary teachers and teachers with special responsibilities in curriculum development. The team had enhanced both the leadership and the leadership density of the schools through their work.

Demise of the LDP Team

In the period 1975-82 the Central Office Programs had helped build a consensus among school leaders about the nature of school leadership, school management and curriculum development in a Catholic school. The LDP team had also set their sights on the development of the school executive team. In 1983 the LDP team, although now based in different regional offices, jointly designed the Executive Development Program (EDP) which was to provide the starting point for the Regional Office programs. While the LDP team worked together in trialling the new program in 1983, the rapid expansion of Regional Offices, the appointment of some core members of the LDP team to new spheres of work in the CEO, and Sr Jennifer's departure to complete

her Ph.D, reduced the effectiveness of the team and brought its work to a close, thus ending a significant chapter in leadership development within the CEO Sydney.

CONFIGURATION OF THE CENTRAL OFFICE PROGRAMS

The Central Office Programs occurred at a time when the Catholic primary school system was being established. As the story above indicates the programs played a significant part in the establishment of the system. They also occurred at a time when the primary structure of the CEO was relatively simple. The Director of Primary Schools, Br Canavan, was responsible only to the Director of Schools, Monsignor Slowey, for the operation of the primary system. The Director of Schools did not choose to intervene in the running of the primary division. Br Canavan was assisted by two senior consultants responsible for Primary Resources and Projects (Sr Isabel) and Primary Services (Sr Jennifer). The Central Office Programs were part of the Primary Services portfolio. The two principal components in Sr Jennifer's brief were supervising consultants and the development of principals. Her Statement of Duties records the latter responsibility as:

2.0 To mount the LDP Programme for primary principals...
- 2.1 researching leadership and management courses
- 2.2 developing the LDP
- 2.3 organising and directing the LDP
- 2.4 evaluating the LDP
- 2.5 planning for the on-going development programme for principals[40].

To these duties was added in 1977 responsibility for implementing the three core curriculum documents in mathematics, social studies and language.

The role of the area consultants in relation to the development of the LDP was:

3.0 To stimulate the professional development of principals by acting as consultant and adviser in matters pertaining to leadership and administration.

4.0 To assist the principals develop leadership and management skills by assisting them make maximum use of the LDP.

5.0 To assist in the implementation and progressive development of the LDP under the supervision of the Senior Consultant (Primary Services).

6.0 To act in a supportive capacity, when requested by principals, assisting them to implement and develop particular aspects of administration arising out of the LDP[41].

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40 Primary Division: Statement of Duties 1977:4, Archives CEO Sydney.

41 Archives CEO Sydney, Primary Division: Statement of Duties 1979-80.

The policy of the CEO was to establish the area consultants as key figures in the integration of the Catholic primary schools into a cohesive system. The Central Office programs provided a medium through which this development could occur. Its early goals were to socialise the principals as a group and to put in place a series of structures which made the system manageable. This was done progressively and with considerable care. The Director of Primary Schools was aware that cultural change was occurring and that some principals would not be able to cope with it. Thus the changes that did occur had to be carried out with tact and respect for their position. However, the establishment of a CEO hegemony over the primary schools was both necessary, as the number of lay principals increased, and irrevocable once it was begun.

The area consultants, having established their credibility both informally through supporting and advising principals, and formally through participation in the LDP, were then able to enhance the quality of leadership in the system through the MDP and the CDP. Policy leaders and program leaders collaborated to achieve a commonly shared goal – redefining Catholic primary school education for a new era[42]. The area consultants interviewed in this study shared Br Canavan's vision of building a system of schools providing high quality primary education for Catholic children. The transformative leadership evident in the work of the LDP team was given strong support with the publication of *The Catholic School* in 1977.

The key figures in the Central Office Programs were undoubtedly the Director of Primary Schools supported by his Senior Consultant (Primary Services). However, a number of area consultants interviewed in this study expressed such great ownership of the programs that they often overlooked or underestimated the role of the Director. Policy and program leaders in the Central Office Programs were galvanised around a common purpose – to build the primary system. The Central Office Programs served this organisational goal.

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42 Three of the area consultants interviewed in this study, Mr Barry Dwyer, Miss Natalie McNamara and Sr Johanna Conway independently identified this as the issue in the Central Office Programs.

For the area consultants regionalisation was both a decisive intervention and a great blow, bringing abruptly to a close as it did, work they had pioneered so successfully. The strong feelings that are evident, even twenty years on, suggest they felt a sense of betrayal by the turn of events. For the primary area consultants school regionalisation was tied to ecclesiastical politics and the agenda to integrate the secondary schools more firmly into the Archdiocesan school system. From their perspective there was no need for school regionalisation since a de facto form of regionalisation had existed in the primary division of the CEO since the beginning of the LDP program in 1975. However, such an integration did have to occur if the school system was to meet the needs of Catholic youth. Their annoyance turned to anger when, having been "sent to the regions", they saw their secondary colleagues, who remained in the centre, promoted to heads of divisions in the new structure created there[43]. This set the scene for central office - regional office tension for some time to come.

MAPPING THE CENTRAL OFFICE PROGRAMS

Basis of the Map

The LDP provided the touchstone of the Central Office Programs. The 1979 LDP program offered a series of extension units and in this respect this year's program was unique. In 1980 the need for such enrichment units ceased. However, the work done in developing these units improved the quality of the 1980 program. The 1980 program occurred as the same time as the MDP and was further refined by the need to co-ordinate the LDP program with the MDP program for SPTs and RECs. The MDP also provided the consultants with scope to deal with **curriculum issues,** an area not included in in the LDP.

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43 A number of the area consultants interviewed in this study commented on this issue. The Director of Primary Schools queried whether it was fact. One is left to conclude that the issue fell into the "undiscussable" category at the time. It would seem that the dramatic replacement of the Director of Schools and the appointment of a new Director immediately prior to the formal implementation of school regionalisation led to shortcomings in the implementation process.

At the beginning of the 80s there was mounting concern about the quality of instructional leadership in the primary schools. The tacit arrangement that the CEO could "not tell people what to teach in schools" had resulted in curriculum development becoming a "no go" area for consultants in many schools. While curriculum documents had been developed, their implementation was far from complete. The MDP provided area consultants with a Trojan horse to attack the problem. The consultants cast the role of the SPT, and later that of the Primary Assistant to the Principal (PAP), as curriculum roles. The MDP was given a curriculum emphasis. Their thinking was that if SPTs and PAPs had a curriculum role in the schools, they would feel quite at home as instructional leaders when they succeeded to the principalship and would be sympathetic to the need for curriculum reform[44].

The MDP created the demand for the CDP and, in practice, curriculum reform began to occur within a much shorter time frame than was initially envisaged. The fact that 145 out of 200 principals attended the CDP in 1980 indicates their receptiveness to "do something about curriculum".

By the end of 1981 the majority of the primary principals had been exposed to the core of the LDP and to the CDP. For this reason the 1980 LDP and the 1981 CDP have been selected as the basis on which to map the Central Office Programs[45]. The mapping is based on contemporaneous materials which were used with the principals. These include program outlines, course timetables, lecturers' notes, transparencies, and participants' course notes[46]. The materials were often organised around session titles which do not always reflect the substance of what was covered. "Sr Joan's Dilemma" does not indicate that the topic is "pastor-principal relations". The mapping has been

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44 Mr Barry Dwyer, personal communication 11/11/'93

45 The MDP is not considered as the content of this course was adapted from the LDP or used to trial material used in the CDP.

46 Both Natalie McNamara and Sr Monna Cowburn held extensive files on the Central Office Programs so that it was possible to examine the materials used in the units and map on the basis of what was actually taught rather than on course outlines which may or may not have been followed.

conducted on the basis of the **substantive content of the sessions**. The Mapping Grid was applied in two steps. In the first step the researcher mapped the session topics into the domains of leadership. This gave rise to a **preliminary mapping**. In the second step three LDP team members were asked to check the validity of the preliminary mapping and then to determine which function of leadership development the treatment of particular topics fell under: establishment, enhancement or maintenance.

Distinguishing between the Religious and Cultural Domains

An initial difficulty encountered in applying the Mapping Grid was establishing criteria to distinguish clearly between the cultural and religious domains. The interrelationship between these domains is complex (cf. Figure 1.5, page 31). Religious organisations such as the Catholic Church, generate a great number of cultural artefacts based on the worldview of its formal leadership. The documents *The Catholic School* and *Reshaping Our Catholic Schools for the 21st Century* are examples of such artefacts[47]. These artefacts express religious views but do not by this fact necessarily come under the religious domain of leadership. It is possible to distinguish between the **religious worldview** of a leader or group and the **formal expressions of such worldviews**. The "religious domain" as used here deals with the ways in which such a worldview is **developed, comes to expression, is sustained, celebrated and shared**.

The "cultural domain" as used here deals with the **formal expressions** of the worldview of a leader or a group. Based on this distinction, topics dealing with *The Goals of the Catholic School* or *The Nature of the Catholic Schools* refer to the cultural rather than the religious domain as they deal with formal expressions of a religious worldview. However the treatment of topics such as mission, justice, evangelisation,

47 Such artefacts derive from different sources and different processes. In the examples quoted, the first was developed in Rome through a process which for the most part is unknown and by persons who are unknown! The second was the creation of the Executive Director of Schools.

prayer, etcetera, which seek to expand and sustain a person's spirituality or opportunities for the person to share their religious worldview with others, relate to the religious domain of leadership. In traditional Catholic terminology the word "spirituality" is used to describe a person's religious worldview. Thus, religious leadership is directed towards helping people, either individually or collectively, to understand, articulate, express, celebrate and develop their spirituality.

The Map of the Central Office Programs

The results of applying the Mapping Grid to the Central Office programs is set out in Tables 6.10 and 6.11 The tables indicate that the COP programs had a **heavy emphasis on the technical domain.** This is not surprising given the sources which the program leaders called on in developing the program and the situation of many of the principals, particularly the Sisters, who had little formal management training. The tables show that while the CDP focused principally on the educational domain, it treated curriculum within an holistic framework involving the other domains as well. A third feature of the program was its scope. Principals were introduced to a broad curriculum touching in a significant way on all the domains of leadership. This was appropriate in a "first generation" program provided by a new "system" for its leaders. In 1975-80 the LDP did not have to compete with alternative providers. Later leadership initiatives did not enjoy this advantage. The LDP Team was able to retain a clear focus on the primary area which was also an advantage. Unlike the DOD programs or the Mission and Justice Program it did not have to cater for the needs of diverse audiences.

The placement of some units in Tables 6.10 and 6.11 requires explanation. The unit *The Curriculum of the Catholic School* dealt with the educational issues, teaching religion and teaching social studies in a way that promoted Gospel values, and with the wider issues of purposes and educational goals in the Catholic school. Hence, some aspects fell into the educational domain and some into the cultural domain. The unit

Management by Objectives was presented both as a tool in operational planning and as a technique in strategic planning. As an operational tool it came under the technical domain. As a technique in strategic planning designed to help principals maintain "focus" in their organisational plans, it was placed in the cultural leadership domain. In general, there was a surprisingly small number of program elements which fell under more than one domain.

Three program leaders[48] associated with the Central Office Programs were asked independently to identify the function of leadership development which the various topics served. The level of agreement among them was uniformly high. There was outright agreement on 42% of the topics, including total agreement on all items which fell within the cultural and religious domains. The level of agreement was not as high in the human and educational domains. This result can be readily explained by the fact consultants came to the programs at different times, reflecting different stages of development as the system evolved, worked in different areas, and made different assessments of situations.

The data also shows that area consultants perceived their task as establishing and enhancing leadership competencies rather than in maintaining the competencies which were valued from Phase II of Catholic education. The number of entries in Table 6.11 indicates the substantial progress made in reshaping the culture of Catholic primary education in the period 1975-80. The data in Table 6.10 reflects the **cultural change** still occurring within the primary system. The entry of substantial numbers of lay people into Catholic education resulted in the need for new models of people management and decision-making. The large number of topics in the technical domain covering personnel management, leadership style and managing change (Table 6.10), supports this view.

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48 Sr Monna Cowburn, Mr Barry Dwyer and Miss Natalie McNamara.

Technical Domain		Human Domain		Educational Domain		Cultural Domain		Religious Domain	
Management									
Leadership Style °°		Induction of New Teachers	LDP 9	Social Justice in the Primary School	LDP 4	Catholic Teaching on Mission in the Post Vatican II era	LDP 4	Conversion and Change - Pursuing Social Justice in the Primary School	LDP 4
• Managerial Grid	LDP 3	Role Negotiation	LDP 15	Justice Education in the Curriculum	LDP 26	Mission and Justice	LDP 26	Mission and Justice Education	LDP 26
• Managerial Effectiveness	LDP 5			The Writing Process	CPD 4	The National Mission and Justice Program	LDP 26	The Concept of Mission	CDP 2
Participative Management	LDP 5			Whole School Language Policy	CDP 4	Management by Objectives	LDP 13		
Management by Objectives	LDP 13			School-Based Curriculum Development	CDP 5				
• Supervision by Objectives	LDP 13			The Process of Curriculum Development	CDP 5				
• Action Planning	LDP 18			Curriculum Evaluation	CDP 6				
Personnel Management									
Role Clarification	LDP 3								
• The School Secretary	LDP 7								
• The Senior Primary Teacher	LDP 15								
Job Analysis	LDP 16								
Developing a Job Description	LDP 15								
Maintaining Personnel Records	LDP 9								
System Processes and Procedures									
Industrial Awards	LDP 9								
Industrial Dispute Procedures	LDP 9								
Grievance Procedures	LDP 9								
Financial Procedures	LDP 1,14, 16								
Legal Responsibilities	LDP 17								
Managing Change									
Change Agent Skills	LDP 4								
Research Findings on Change	LDP 4								
Techniques of Change									
• Force Field Analysis	LDP 5								
• CBAM Model	LDP4,13								
Policy Development	CDP 2								
Planning for Change	CDP 4								

Table 6.10 Mapping the Establishment Function in the Central Office Programs

(°° Underlined items are those for which there was unanimous agreement among the raters.)

Technical Domain		Human Domain		Educational Domain		Cultural Domain		Religious Domain	
Management		Motivation Theory	LDP 3, 13	Supervision of the Curriculum	LDP 13	The Goals of the Catholic School	LDP 3	The Practice of Common Prayer	LDP 1,2,3,4,5,6,13,26
Front Office Management	LDP 7	Leading Discussions	LDP 5	Parental Involvement	LDP 16, CDP 2	The Curriculum in the Catholic School	LDP 1, CDP 2	The Mission of the Leader in a Catholic School	LDP 2
Filing Systems in Schools	LDP 7	Conflict Resolution	LDP 6	The Curriculum in the Catholic School	LDP 1	The Nature of the Catholic School	LDP 1, CDP 2	The School as a Christian Community	LDP 9
Time Management	LDP 11	• Understanding Conflict	LDP 6	How Children Learn	CDP 1			The Nature of Religious Leadership	LDP 1
• Goal Setting	LDP 11	• Sources of School Conflict	LDP 6	Learning Skills in the Primary School	CDP 1				
• Stress Management	LDP 11	• Techniques in Resolving Conflict	LDP 6	The Hidden Curriculum of Schools	CDP 1				
Conducting Staff Meetings°°	LDP 5	The Art of Questioning	LDP 8	Teaching Social Studies	CDP 3				
System Processes and Procedures		Selection Interviews	LDP 8	The Reading Program	CDP 4				
Support Services to Schools	LDP 1	Discipline Interviews	LDP 9	Evaluating Curriculum Materials	CDP 6				
		Supervision	LDP 13						
		Basic Communication Skills	LDP 15						
		Pastor/Principal Relations	CDP 2						

Table 6.11 A Mapping of the Enhancement Function in the Central Office Programs

(°° Underlined item are those for which there was unanimous agreement among the raters)

THE UNDERLYING THEORIES

The Theory of "What Should Change"

The Design Grid A, developed in Chapter III, provides a template for accessing the underlying "theory of what should change" in a leadership development initiative. The model suggests that the various initiatives can be compared along five dimensions: the management/leadership emphasis, the espousal of leadership theories, the approach to educational research, the underlying understandings of how leadership develops, and the normative theory of the Catholic school.

The Central Office Programs differed from the other initiatives in that they served the purpose of systemic change. For this initiative "what should change" was the culture of Catholic primary schools which had operated for the previous eighty years. This had to change if a new system was to be achieved. The LDP was unique in that it dealt with the first generation of school leaders who would not be able to lead effectively **using the patterns of leadership that they themselves had experienced** either as students or as teachers in Catholic schools. To use Walsh's (1990) term, they were part of an "exodus" generation, one called to experience the "desert" of cultural change before arriving in "the promised land" of a new culture and a new system.

While the document *The Catholic School* (1977) set out the official theory of "what should change", it came expressed in a language largely foreign to the constituency it sought to influence, and three or four years too late to exert a significant influence on the changes underway in Catholic primary education in Sydney. By 1977 the LDP team had made considerable progress towards implementing the new culture of Catholic primary education. While the document gave their work a valuable form of ecclesial legitimacy which they used to effect, it did not help them set a direction, for the direction had already been set. The LDP team had already anticipated the major themes of *The Catholic School* since the "renewal" of Catholic schools, which they were

effecting, had roots in the "renewal" of religious life which most of them were experiencing. The underlying theory of "what should change" took much of its basic direction from what was happening in religious communities at the time.

The Management /Leadership Emphasis

The LDP had a strong, although not exclusive, management emphasis. The program leaders were committed to modelling and advocating participative forms of management. In adopting this emphasis they were taking up a **dominant theme** in the "renewal" of religious life occurring in the Church at the time as a consequence of the Second Vatican Council. Their stance was part of a wider reaction against the hierarchical model of leadership which had operated both in religious life and in Catholic education for most of Phase II. The dominant structures of religious life in the late 60s had canonised transactional forms of leadership through use of the rubric of "obedience" to which all religious were vowed. A distorted corporate spirituality prevailed in many religious congregations in which salvation was seen as conditional on obedience to the rule of the congregation. This spirituality fostered dependence and resulted in dependent forms of leadership. Carey (1991) notes that this is still the dominant form of leadership in the US Church. In Phase II of Catholic education the positions of school principal and religious superior were often occupied by the same person. This resulted in the principles of organisation in religious life becoming the dominant values in school administration. When the "renewal" movement took hold in religious life this nexus was broken. As the pattern of leadership in religious communities evolved in the 70s, changes were bound to occur in school management. One development was the consequence of the other. With all the pioneers of the LDP, and 80% of the participants in the LDP programs members of religious congregations living through this era of "renewal", it is understandable that the theories of cultural change operating in religious communities at the time would strongly influence the cultural change underway in Catholic education. The rapid increase in the number of lay

people teaching in Catholic schools only gave a sense of urgency to a development already underway.

The Approach to Leadership Theory

The LDP programs covered the main leadership/management theories of the day dealing with leadership style, change agent style and contingency and situational leadership. These were not seen as critical elements in the programs.

The LDP seems to have been strongly influenced by the work of Pasquier (1975)[49]. Pasquier provided a critique of the leadership exercised in religious congregations and the difficulties faced by congregational leaders in promoting "renewal" in sociological terms. His work, which featured in all LDP programs, reflects something of the ideo-ogical shift occurring in the way leadership was being construed in religious life in the 70s. While Pasquier's focus is on the relationship of a religious community to its congregation, participants in the LDP explored the relevance of the model in terms of the relationship of a school to its system. Pasquier provided an early form of "systems theory" to guide the development occurring in the primary schools. Since new school system was being built on the same values as those central to the post-Vatican II reforms in religious life, Pasquier's views on leadership are important and are now considered in some detail.

The central premise in Pasquier's work is that:

> Leadership belongs to the group. The leader is one who allows leadership to be exercised by the group. It is therefore not a privilege of one person, but the responsibility of the group, to see that leadership is exercised by the group (ibid:35).

He identifies two types of leadership, "management leadership" and "political leadership". He notes that when religious congregations were founded they had two characteristics - the founder exercised **charismatic leadership** (a form of

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49 The reprint (unsourced) of an article by Pasquier entitled *The Psychology of Leadership* was part of course materials issued to participants in the LDPs of 1976-79. p32-45.

political leadership) and the followers formed a **primary group** characterised by affective relationships. With the passing of time, however, the nature of both leadership and the group changed. Religious congregations became **secondary groups** characterised by functional relationships. Their leadership became **managerial.** For Pasquier these two positions represent the sociological polarities within which most religious congregations and their communities function. "Renewal" involves reaffirming the rights of primary groups (communities) within a congregation and restoring a balance that had been lost. "Renewal" places certain demands on congregational leadership which he identifies as "**prophecy and organisaton**"(ibid:40).

"Prophecy" in Pasquier's view involves two things. Firstly, it means being able "to **see beyond the local situation**, to give a vision of the totality, to articulate the experience of different primary groups in relation to the world picture" which means being able "to interpret the meaning of experiences and to communicate this" (ibid). Secondly it involves being able to **bring "new visions" to the local level.** For the latter to happen the vision has to be presented in language that can be understood, and be in the realm of the possible. Pasquier recommends that leaders encourage **the group** to adopt the new vision rather than seek to have individuals adopt it (ibid:42).

"Organisation" means knowing "how to delegate and how to trust people in the making of their own decisions". Pasquier espouses the principle of subsidiarity. Decisions which belong to a primary group have to be made at the level of the primary group. He also explores the nature of **spiritual leadership,** seeing it in terms of three elements: "helping people become aware of their gifts and how they can be put at the service of the Kingdom", "healing and reconciling" and "challenging one another to preserve a quality of life essential to the Gospel" (ibid:44-5).

Pasquier's approach to leadership is equivocal. He clearly rejects transactional leadership which leaves people dependent. He is also aware of the dangers that arise when transitional leaders with "new vision" are placed in groups living out of an "old culture". In the 70s there were many examples of people "taken out of their (religious) communities, sent to 'courses' where they were introduced to new visions, and finding themselves lost when they returned" (ibid:42).

At the same time he espouses the view that the "new vision" is the prerogative of the secondary group (congregation or school system) and needs to be transmitted from the secondary group to the primary group (community or school) because the secondary group can "see the big picture". This means that in "renewal" the school must take on the system vision. This leaves little room for the school group to define its own vision and so could lead to new forms of dependence replacing the old. The Central Office Programs were always open to this criticism[51].

The "new vision" espoused by the LDP team was spelled out in a language principals could understand and within values that could be espoused by the 80% of their constituency who were members of religious congregations. The "new vision" was that of the system, that is the vision of the policy and program leaders. To what extent it was fully shared by principals lies beyond the scope of this study. Nor is it clear how lay people understood and responded to the underlying systems analysis. Pasquier's theory was formulated for a world largely foreign to their experience.

Sr Catherine Ryan's observation, quoted earlier, that the LDP planners hoped that a spirituality of leadership would somehow "rub off" on the lay people is revealing. The LDP team seemed to eschew the issue of spirituality to some extent. The principal unit dealing with spirituality, *The Mission of the Leader in the Catholic School*, was the only unit the LDP Team consistently delegated to an outside "expert". The impact of

51 Br Aengus Kavanagh, Director of the Outer West, interviewed 2/4/93.

the work done in the religious domain does not appear to have been great. Br Canavan's 1980 report to the Director of Schools[51] contains an appendix listing over 50 responses from LDP participants responding to the question "What has the LDP done for me?". Only one of the responses, "deepened my commitment", can be interpreted in terms of developing a spirituality for leadership. The bulk of the replies refer to increased managerial skills, greater professionalism and greater "know how", reinforcing the view that the principal contribution of the Central Office programs, beyond building the system, lay in enhancing the technical culture of Catholic primary education. The focus was perceived to be on "organisation" rather than on "prophecy".

This is not to detract from the considerable achievements of the Central Office programs, for it was through this enhancement of "organisation" that deeper forms of cultural change could later occur. The relative neglect of spirituality may have been justified by the fact that the bulk of the participants were members of religious congregations and "knew about these things". The opportunity to develop **a spirituality for educational leadership** which could be shared with the lay people may not have been appreciated at the time. Religious leadership does not appear to have figured prominently in the theory of "what ought to change" even though it was covered in the units. The 1980 LDP program was more radical in this regard than its predecessor, making links with the Mission and Justice Program. Had the COP programs continued into the 80s this link would probably have become more substantial providing both religious and lay people the opportunity to come together within these programs around the concepts of "mission and social justice" as applied to school life. This was to happen in the M&J programs discussed in Chapter IX .

Approach to Research Knowledge

Analysis of Tables 6.10 and 6.11 and of the program materials reveals that the COP programs placed a relatively low emphasis on the research literature of the day. This

51 CEO Report, Br Canavan 1980.

may reflect no more than the fact that educational research was still in its infancy in the 70s and was influenced by behaviouristic psychology which most of the LDP program leaders rejected out of hand on philosophical grounds[52]. The principal points of contact with the research literature were in the areas of curriculum and change management.

The CDP played an important role in breaking the nexus between what was happening in the Department and what was happening in the Catholic primary school. The idea that the Department was the pacesetter in curriculum development was challenged by the CDP1 and the release by the CEO of its core curriculum documents. The new system was showing that it could exercise its own forms of educational leadership. The appointment of Mr Barry Dwyer as an area consultant had helped strengthen the quality of curriculum leadership in the schools and introduced principals and key teachers to the new theories of learning which placed the child at the centre of the process and demanded that the curriculum be integrated. The areas consultants as a group strongly supported the introduction of integrated and humanistic perspectives in curriculum, and did not support the blanket condemnation of "progressivism" which had been a prominent feature of the normative theory of the Catholic school in the period leading up to Vatican Council II (ibid). The new approaches were introduced through units such as *How Children Learn*, and *Learning Skills in the Primary School*[53]. The CDP also dealt with language learning, adopting an approach in which all aspects of language development were seen as related, again reflecting the research literature of the day. The new approaches advocated by the area consultants both in the CDP and through implementation of the new curricula quickly took root in the schools.

The success of the area consultants' efforts can be measured by the level of controversy which erupted when a different approach to curriculum development was advocated for primary schools in the DOD program. The CDC enhanced the quality of educational

52 Barry Dwyer personal communication 11/11/'93

53 The learning principles espoused by the LDP team are set out in Appendix 6.4.

leadership in the primary schools and in the process greatly enhanced the credibility of the emerging system for the principals. It built on the dynamic begun in the LDP.

Theory of Leadership Development

In the period 1975-79 the LDP adopted the incremental theory of leadership development discussed in Chapter IV. The theory was implicit, rather than explicit, in the LDP. As indicated in the "story", during this phase "more" was seen as highly desirable and therefore as synonymous with "better". The LDP team developed some 34 units in expanding the scope of its program for principals. The strategy may have been an appropriate at a time when there were few alternative providers, for if the LDP did not present more, principals had limited options in pursuing their own development as leaders. The principals themselves led the demand for more. Once the Catholic Teachers'College courses in leadership development began, this type of pressure ceased, and the LDP team, by now quite experienced in leadership development, changed focus.

In 1975 there were only two designated leadership positions in a Catholic primary school, principal and REC. While there was an orientation program for principals, support for RECs was more limited. Policy leaders were quick to realise that the introduction of the SPT role created an opportunity for fostering leadership development. They saw that in the years ahead there would be heavy demands for qualified, competent and committed leadership in Catholic schools and that the system would have to "grow" its own leaders. The pool of future leaders was already in the system. To ensure that the leaders of the future would be qualified, competent and committed, the LDP team spared no effort in attempting to provide what they saw was quality leadership development. The career motive and the challenge of an exciting future were seen as the keys to fostering this development. Incrementalism ceased as an underlying theory in 1980 and leadership development became linked to the development of people within their roles. This represents a shift closer to the developmental perspective.

The LDP team did not consider leadership development in individualistic terms. Leadership was regarded as a team activity which occurred in the context of executive development. It had an essential social dimension. This was a consistent policy direction in all programs developed by the team. It was advocated in the LDP and implemented through the MDP and CDP. The Executive Development Program (EDP) which the team developed but did not implement also had this emphasis.

The LDP team also pursued the ideal that leadership development involved the integration of course work and school practice. They were in a position to help school personnel follow up the work of the LDP, MDP, and CDP at school. This added greatly to the effectiveness of these programs. Their theory of leadership development could be described as integrated, team-oriented developmentism, in which leadership development was matched to a person's role within the executive team.

The Normative Theory of the Catholic School

The LDP was a unique initiative in that it began operation before the normative theory of the Catholic school was officially reformulated following the Second Vatican Council. The LDP program leaders had called on both the traditions of their own teaching congregations and their own experience of leading Catholic schools in outlining the nature of a Catholic School. Once *The Catholic School* became available it was adopted as the team's "bible". However it was a "bible" that was used more in the consultant's work in the schools than in the actual LDP courses. The document's central idea, that the Catholic school is an **educating community**, in which young people learn to integrate life, faith and culture, challenged the formality of many Catholic schools which in Phase II had become very institutionalised. The document reinforced the leadership theory adopted in the LDP team in 1975 which challenged this view of the Catholic school.

The normative theory was addressed in a substantive way in the LDP 1980 in the topics, *The Goals of the Catholic School, The Curriculum in the Catholic School,* and *The Nature of the Catholic School.* It was also included in the topic *The School as a Community.* These program elements collectively constituted 5% of the total program and 60% of the work relating to the cultural domain of leadership. In 1980 the treatment of the normative theory in the LDP and CDP was clearly not excessive.

The LDP had a cohesive theory of "what should change". It was swept along by the energy of the "renewal" movement going on in the Church in which almost all the policy and program leaders were involved. Its basic directions, articulated by Pasquier (1975), were set before 1977 when lay people became an influential presence in the LDP team. The LDP team drew its inspiration from this "renewal" movement, so much so that the rather oblique treatment of the religious domain of leadership was not seen as problematic.

The Theory of "How to Effect Change"

The Design Grid B suggests that the theory of "how to effect change" implicit or explicit in an initiative can be analysed across four dimensions: its product/process emphasis, and its approach to the three dimensions of change - personal, political and cultural.

Product/Process Emphasis in the Central Office Programs

The LDP, MDP and CPD were all programs which were continually in the process of development. As the "story" indicates, the LDP team developed and expanded the range of programs to meet new needs. The commitment of the team, however, was to the realisation of a vision rather than to a program. As one set of goals was realised the focus of the programs changed so that new goals could be achieved. The MBO philosophy of the Director of Primary Schools ensured that the team remained "goal

focused". Achievement planning and achievement reporting were features of the way the Primary Division functioned.

The LDP was a program with a development process at its centre. There was a dynamic relationship between providers and users with the area consultants at the hub of development. Units were developed on the basis of need, tried, and if they did not meet needs, were either adapted or dropped. Even successful units were dropped once they had met a need. In this way the LDP team endeavoured to overcome the "tyranny of programs" – the tendency of programs either to die because the pool of potential participants is "fished out" or to expand to keep the developers in work. By changing the focus of the program from LDP to MDP to CDP (and to EDP had regionalisation not intervened!) the LDP team was able to match the development process to the situation of the developing primary school system. The program development was always "in process".

Approach to Change : The Level of Personal Meaning

The policy leaders in the COP initiative were aware that people had to come to terms with the historical changes happening in Catholic education. For many the gradual transfer of the school leadership from religious to lay leadership was painful. Many sisters nearing the end of their careers could see that the enduring patterns of the past, which had shaped their expectations of the future had collapsed, and as a consequence many of their deepest expectations would not be met. For many the late 70s was a time to grieve for an era's passing. The Director of Primary Schools, and the pioneer area consultants, were very careful not to hinder this grieving process. As the team changed new area consultants were advised of the "hands off" policy that applied in such circumstances. The CEO leaders, aware that time was on their side, treated the elderly sisters who were principals of schools with respect. This approach to change demanded patience and perseverance. The supportive atmosphere created through the LDP, the work of the Principals' Association and the work of the area consultants, meant that

many of the veterans of Catholic primary education could come peacefully to the realisation that the time had come to depart with dignity.

A design feature of the Central Office Programs was that they provided people with ample time to process the ideas that were being presented. This strategy helped people deal with the question of meaning. The LDP team sought to balance "input with interaction" and as a rule of thumb adopted a 40%:60% mix with the preference given to interaction. The many late night suppers, which were a feature of the residential programs, were another way in which the program helped people resolve the issues of personal meaning. Finally, the area consultants were able to help principals implement the ideas and skills advocated in the courses in their schools, and to work through issues with them on a one-to-one basis. The combination of sensistivity to the situation, and a range of strategies which could provide personal support, helped create an atmosphere in which the issues of personal meaning could be resolved.

Approach to Change: The Political Level

The Central Office Programs existed in a relatively unsophisticated political environment. In 1975 there was minimal structure in the Primary Division – a Director of Primary Schools and a consultant. However, as the COP initiative proceeded, the introduction of area consultants, the appointment of senior consultants, and the formation of the Principals' Association, all expanded the need for consultation and the complexity of the decision-making process. Even so, the political process was simple: the consultants proposed, the Director of Primary Schools adopted and advised the schools, and the consultants implemented what had been adopted.

The major decisions regarding regionalisation were made outside this structure. Where and how these decisions were made was, and to a large extent still remains, something of a mystery to the program leaders in the LDP. None of those interviewed in this study could explain how these decisions, critical to their work, were made.

Approaches to Change : The Cultural Level

The LDP facilitated large-scale changes in the culture of Catholic education in Sydney. The area consultants and the director were aware of this. Much use was made in the 1979-80 programs of material produced in *Project Catholic School* (CEO Brisbane 1977). The material contrasted the "old" culture of Catholic education with the "emergent" culture and invited schools into a "renewal process". *Project Catholic School* was the forerunner of school development in Australian Catholic school systems. It took what today would be described as a cultural view of change. In the late 70s, however, culture did not have currency as a useful educational term.

Futrell (1975), using Hall's theories of cultural change referred to in Chapter III,, suggested that to survive in the modern world religious congregations had to expand the resources of their technical culture. The same challenge faced Catholic education. The LDP seems to have adopted this emphasis implicitly. It is hard to dissociate what was happening in Catholic education in the 70s from what was happening in religious life at the same time. In interpreting the pattern of cultural change one finds the same emphasis on participation and collegiality. Almost all the LDP program and policy leaders and 80% of the principals were caught up in this movement, which may explain why a significant cultural change could occur as quickly as it did in the primary schools. Very little change was effected in the Sydney secondary schools in the same period. Clearly a different dynamic was at work there.

The Central Office Programs enhanced the technical culture of the newly emerging system. Through the various programs the LDP team continually endeavoured to shape the expectations of leadership. The development of human resource management paradigms was an important contribution to enhancing the culture. Policy leaders found themselves faced with the challenge to define "how things are done around here" as more and more lay persons moved into leadership positions and the system had to adapt to their presence and value their contribution. The enhancement of the technical culture

permitted the establishment of new "norms" for the leadership of Catholic primary schools. At the same time policy and program leaders found themselves dealing with the grieving process of those seeing a once valued world collapsing. They had to handle cultural change at a number of levels. Their approach appears to have been both intuitive and compassionate, reflecting the essential values of "spiritual leadership" as outlined by Pasquier (1975) above.

SUMMARY STATEMENT

This chapter has focused on the Central Office Programs. The story of the LDP, CDP and MDP represents an important chapter in the development of the primary sector of the Sydney Archdiocesan system from the loosely federated systems of primary schools existing in 1975 to the cohesive system which exists today. The area consultants were both catalysts for change and the heroes of the story. It was through their patient efforts that a major structural change occurred in the organisation of the system. They seized the opportunity that was theirs and set out to change the culture of Catholic primary education through leadership development. They were motivated both by a sense of history and by the vision of their Director. The support of the Schools' Commission was crucial to the success of the project. The team was able to establish conditions in which lay people and religious could work helpfully together. They moderated the passing of the "old guard" of religious in a way that respected their contribution to Catholic education, while at the same time endeavouring to ensure that the negative impact of a traditional approach to schooling was moderated as best could be managed in the circumstances.

The achievement of the LDP team can be assessed by comparing the situation of Catholic primary schools in 1982 with the situation in 1975. In this period schools belonging to various mini-systems supervised by religious congregations were integrated into a cohesive system. The number of lay principals doubled and parents readily came to accept this change. The socialisation of the principals was effected and

they developed their own association providing an important link between the system and the schools leadership. New positions were implemented in schools, and curriculum development initiated. Much of the "cultural cringe" with which Catholic schools looked to the Department for educational leadership disappeared. In 1983 the primary system provided the foundation on which school regionalisation could proceed - a legacy of the Central Office Programs and the team that developed and implemented them.

CHAPTER VII

THE DEVELOPMENT OF THE REGIONAL OFFICE PROGRAMS

INTRODUCTION

Regional Office Programs were progressively developed and refined in the period 1983-92 as one of the services which the regional office staff provided for schools. While each region had responsibility for the development of its own programs, the network which existed among staff from different regions ensured that there was a good degree of simularity in these programs. Rather than examine all regional programs in detail, the present study gives most attention to the programs of the Inner West region treating them as a case study. This choice was made in order to study in depth the factors which shaped the development of regional programs. While some of these will be unique to the particular region, the story of the Inner West is characteristic of the ways in which the CEO regional personnel set about the task of leadership develop-ment in the primary sector. The chapter also examines the program offered to secondary personnel in the Outer West as this was the only regional program to specifically address the needs for leadership development in secondary schools.

The regional programs emerged at a particularly turbulent time in the development and maturing of the CEO Sydney as an organisation. Many details of these changes were set out in Chapter II. A brief summary is provided below so that "the story" of the development of the regional programs can be seen in context.

School regionalisation began in 1980 with the appointment of the first group of "regional services officers". When the positions for Regional Services Officers were first advertised by the CEO they could not all be filled, so the bishops chose to

approach a number of people and invite them to take up the positions[1]. The newly appointed officers took up their positions in 1981, but it was not until 1982 that the five regional offices became fully functional. The regional offices were often set up in quite humble circumstances. The first Inner West office, for instance, was a terrace house on the property of the Christian Brothers' College in Lewisham. The premises were soon overcrowded but the office was not relocated to the present site in Berala until 1986. Table 7.1 details the sites of the regional offices and the first group of regional directors.

Office	Place	Director	Period
Inner West	Lewisham*	Sr Patricia Heenan RSC	1981-83
Outer West	Wentworthville*	Br Aengus Kavanagh FSP	1981-86
Southern	Hurstville	Br Tony Whelan CFC	1981-86
Northern	Wahroonga*	Br Norman Hart FMS	1981-92
Eastern	Randwick*	Miss Ann Clark	1981-84

Table 7.1 The Initial Group of Regional Directors and the Sites of the Regional Offices
(* Office subsequently relocated elsewhere)

The bishops, in being forced to appoint by invitation rather than select the first group of regional directors, were faced with the problem that their appointees were available only for a limited time. Sr Patricia Heenan retired from her role in mid-1983 to take up missionary duties for her congregation. Br Whelan was elected to the council of his congregation soon after his appointment but continued on as regional director, combining both roles until 1986. Br Kavanagh was elected as leader of his international congregation in 1986. Miss Clark became acting deputy director in 1984 when Br Canavan took leave to complete his doctoral studies. Judged by their subsequent appointments the first group of regional directors were people of high calibre.

School regionalisation has operated through two distinct periods. In the first period 1982-6, both the educational and ecclesiastical administrations of the Catholic Church in Sydney adopted a regional model. In that period there were five regions, each

1 Br Canavan, interviewed 10/5/'93.

having a regional bishop. The regional director was linked to the Church administration through the regional bishop. A major aspect of the regional director's work was liaising with the clergy, so the support and assistance of the regional bishop was important. On the other hand, the regional bishop had direct links with the schools in his region and a direct involvement in the development of the staff of these schools. The model brought the spiritual leadership of the bishop close to the schools and to the regional offices.

In the period after 1987 the structure of the Catholic Church in Sydney was reorganised. Two of the regions which had been part of the Sydney Archdiocese became dioceses in their own right. The Sydney Archdiocese abandoned the regional model opting for a model of Church administration based on portfolios. Bishop Geoffrey Robinson, who had been the regional bishop for the Inner West, was appointed to the Catholic education portfolio and became Chairman of the Sydney Archdiocesan Catholic Schools Board.

The creation of these dioceses saw considerable movement of CEO staff as career opportunities opened up in the new CEOs. The beginning of this second phase of school regionalisation was a time in the CEO Sydney when both structures and personnel were changing. The regional office programs were influenced both directly and indirectly by such changes which form a background to the "story" of Regional Office Programs.

Sources of the Story

The Written Record

Researching the "story" of regional initiatives in leadership development proved more complex than dealing with the Central Office Programs. Whereas the LDP team operated in a centralised system, regional program leaders operated in a **partly** decentralised system in which responsibility for leadership development was shared

between the central office and the regional office. The central office had a variety of structures for recording and documenting its work. The regional offices had no such structures. The regional offices were often set up in makeshift quarters in the first few years and many records seem to have been lost when the offices were moved. Thus in dealing with the regional programs the written source materials are not as comprehensive as was the case with the Central Office Programs.

The regional programs were also on a smaller scale. They were offered to schools in a particular region and were, in the main, system-funded[2] so that there are no extensive records of grant applications or program evaluations to call upon in attempting to discover their underlying rationale. Costs had to be met by participants or out of the limited budgets of the regional offices. The lack of written records meant that more extensive use has to be made of interviews in piecing the "story" together. Appendix 7.1 lists those interviewed in compiling the "story" of the Regional Office Programs.

Each year program leaders produced regional Office course booklets announcing their various programs. This was a practice developed by the LDP team, and Sr Johanna Conway and Sr Kristin Dawson, who had both been members of this team, continued it in setting up the regional programs in the Inner West. The same practice was adopted in other regions. These booklets give an accurate contemporaneous account of the various programs contained. The regional director set out the regional policy regarding particular programs in an introductory section of the booklets. The format of the booklets for 1983-84 was the same as the LDP booklets. As the regional programs of the Inner West developed, these booklets took on a style of their own. They are a prime source of data. Some course materials from early programs were also re-discovered in the course of the research[3].

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2 One source of funding was the With and Between Schools grants (WIBS grants). Grant applications in the WIBS scheme were made by the schools not by the regions. Early regional programs received some funds under this scheme.

3 The researcher is grateful for the assistance of Miss Natalie McNamara and Sr Monna Cowburn for making their course materials, notes and other personal records available, and to Dr Therese Woolfe and Mr Mark Turkington, regional directors of the Inner West, for the time spent in searching the files to find additional materials.

Interviews with Policy and Program Leaders

The "story" of regional leadership development programs could have been quite diverse given the history of school regionalisation. Two factors operated to counteract this. The regional programs have almost exclusively been programs developed for primary leaders. The regional primary consultants were the program leaders. Prior to school regionalisation these had been area consultants and members of the LDP Team. Early regional programs developed out of the Central Office Programs and shared most of their goals. This strong network developed among the consultants played an important role in socialising new members into the ethos of the group - which was that of the LDP team. The regional directors (the policy leaders in regional programs) were very conscious of the need to promote the development of the consultants (the program leaders) to ensure the effective implementation of the regionalisation model. Thus, through their network, consultants were aware of what was happening in other regions and, as Terry Keogh, the first secondary consultant to the Outer West region and now Director of Financial Services noted[4], a deal of good-natured rivalry existed among the regional consultants over the quality of their respective programs in the period 1982-87. The programs shared a common starting-point and developed along similar lines.

In the period 1982-87 there were not five stories but one story, with a number of variations. For this reason the task of the researcher has been to focus on the "story" of one region - the Inner West - and to consider the other stories only to the extent that they surface different issues. The Inner West region was chosen because it has had a fair degree of continuity of staffing[5] and because of its pioneering work in promoting the religious development of school leaders. Interviews with regional directors and consultants, past and present, have proved the major source of data[6].

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4 Personal communication 23/3/93.

5 The period 1983 till the present is effectively covered by three regional Directors , Sr Johanna Conway RSM (1983-8) Dr Therese Woolfe (1989-91)and Mr Mark Turkington (1993-), and by four primary consultants (Sr Kristin Dawson SGS, Mrs Patricia Wilson, Mrs Pam Hockley, and Miss Helen McDermott).

6 Appendix 7.1 sets out the list of people interviewed in exploring the regional programs.

The Guide to Services

The story of leadership development in the regions evolved against a background of organisational development. School regionalisation meant that the relationship between the central office and the regions had to develop and take shape. It projected all system leaders (regional and central) into new and, for Catholic education in Sydney, uncharted waters. While some difficulties were anticipated and planned for, many were not, so that in the period 1982-6 a slow process of clarification was underway as system leaders endeavoured to unravel the ambiguities which the introduction of the regional/central model surfaced. The CEO faced a major task in communicating to schools the nature of this relationship as it evolved.

Some insight into the thinking of system leaders can be gained from the way in which they endeavoured to communicate what was happening to schools. One of the strategies used was to publish each year a *Guide to Services*[7]. The *Guide* is a document supplied to schools, parent groups and pastors, which endeavours to communicate the goals and priorities of the organisation. In the period till 1986 the Guide dealt exclusively with the priorities of the Catholic Education Office. Since 1988 the *Guide* has covered the goals, policies and priorities of the SACS Board and has set out the CEO and Regional agenda within these priorities. The increased status of the *Guide* and its importance as a cultural icon can be seen in both its size and the quality of its presentation. It has developed from a few roneoed pages in 1977 to a multi-coloured glossy production of almost 70 pages in 1993.

In the period since 1987 the SACS Board has been the central policy-making body for Catholic education. The SACS Board, as was pointed out in Chapter II, is made up of the Directors of the CEO and members representative of the Catholic community in

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7 The first guide held in the archives was published by the Primary Division in 1977 entitled *Guide to Central Services for Primary Schools.* From 1983 till 1986 the Guide was published as *Guide to Central and Regional Services.* From 1988 to the present it is published as *Guide to Educational Services.* While published under different names in the different eras, the *Guide* has had a common purpose to communicate to the CEO's publics - schools, parents and pastors - the basic agendas of the CEO. The term "Guide to Services" is used as a generic title in referring to these publications.

Sydney. It is chaired by the Bishop with responsibility for Catholic education in the Archdiocese. The various entries in the Guide to Services indicate that leadership development does not come directly within the ambit of the Board. Responsibility for policy in this area rests with the team of Directors and, in the current team responsibility is shared principally among the Human Resources, Regional and the Religious Education and Curriculum directors. Regional directors help shape policy at two levels - as system leaders and as regional leaders.

The Beginning of the Story 1982

In 1982 the award covering teachers in Catholic primary schools was amended to incorporate the position of Primary Assistant to the Principal (PAP) as a new position of responsibility. The Director of Schools, in notifying schools of the new position, made it clear that:

> the specific role of the Primary Assistant to the Principal will be determined by the Principal using guidelines developed by the Catholic Education Office. The Primary Assistant to the Principal will exercise authority delegated to him or her by the principal and will remain directly responsible to the principal[8].

The implementation process to establish PAPs in all schools by the beginning of the 1983 school year was rushed. The initial expectation was that the PAP would be appointed from within the schools. This was not always seen as possible or desirable by the new regional directors who, according to Sr Johanna Conway[9], wished to ensure that the position, which attracted a considerable increase in salary, would be filled by suitably qualified applicants. Br Tony Whelan[10] commented on the difficulties he faced in the Southern region in appointing 28 primary assistants in the final five weeks of the school year.

The regional directors and the regional consultants wished to ensure that the new position would be implemented in a way that fostered shared responsibility for

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8 Br W X Simmons *Circular to Schools* 31/5/'82. Archives CEO Sydney.
9 Sr Johanna Conway interviewed 14/4/'93.
10 Br Tony Whelan interviewed 3/4/'92.

leadership of the primary schools. This had been the aim of the MDP. A similar aim guided the development of the Executive Development Program (EDP). The EDP was to be offered to school executive groups on a regional basis. The schools' executives would be brought together so that the principal, Religious Education Co-ordinator (REC), Primary Assistant to the Principal (PAP) and the Senior Primary Teacher (SPT) could reflect together on leadership issues in a Catholic school and develop a broad frame-work of shared understandings. The process would be assisted by the presence of executive groups from other schools and the opportunity to exchange ideas and experiences with them. The EDP was intended to serve the same role in the implementation of the PAP position that the MDP had with the SPT. However it aimed to go further by establishing the system expectation that **the school executive would function as a team.**

The goals of the EDP make this clear. The program was to ensure that:

- the executive team will develop skills in team management
- individual members (of the executive) will acquire skills which will help them in their leadership
- individuals will acquire a good knowledge of administration theory as a basis for good practice
- a support system for the executive members between clusters of schools will be developed (EDP Course Booklet 1983:3)

The new program was designed as a 30-hour course spread over the year with two units covered in each term. The course was offered out of school time running from 4:00pm until 9:00 pm. A feature of the course was the meal provided which served as a helpful way to socialise not only the PAPs but all involved in executive leadership. For the regional director of the Inner West, Sr Johanna,[11] this aspect of the EDP was almost as important as the input. Just as the LDP had played a significant role in socialising the principals together in 1976-7, **the EDP now played a similar role in socialising principals and their lay executives.** The EDP provided a foundational experience which was to shape the future development of regional programs. How this occurred is now explored in the case of one region – the Inner West.

11 Sr Johanna Conway interviewed 14/4/'93.

Putting Regional Programs in Perspective

The Regional Office Programs were carried out on a much smaller scale, and with fewer resources than any of the other initiatives covered in this study. Their principal resource was the dedication of regional leaders to the development of their staff members. The regional consultants soon developed a wider range of duties than the area consultants who preceded them. They had an expanding role in the appointment process for principals and assistant principals and in the establishment and operation of cluster groups within the region. The cluster group has now become a primary reference group for principals with the schools in each region being divided into three or four clusters. The importance of the cluster group has grown in importance in recent years taking over some of the supporting/socialising roles played by early leadership development programs.

The regional consultant's role has also expanded with the formalisation of "system processes", such as appraisal, contract renewal and school review which were once handled less formally. The current consultants and regional directors interviewed in the course of this study concur in the view that, without considerable support from the central office, the prospects of regional programs continuing is not good. The "story" of the Regional Office Programs represents a chapter in the development of the CEO in which the regional directors sought to establish the role of the regional office in leadership development. It may well be the case that this chapter is now closed.

THE STORY OF THE INNER-WEST - THE DEVELOPMENT OF REGIONAL OFFICE PROGRAMS

The Initial Experience 1983-85

The First Program: EDP 1983-84

The first program to be run in the regions by regional staff was the EDP program of 1984. The program was offered twice to meet the demand for places. The initial

program was offered at St Brigid's Centre in North Ryde (site of the LDP and CDP courses), while a second was run at the Hurlstone Park/Canterbury RSL Club, where the deliberations of the school executive groups were interrupted by the entertainment provided to the patrons - one session being brought to a halt as people stopped to enjoy the singing of Vera Lynne! There are few records held by the region of the 1983 EDP. Sr Kristin Dawson SGS[12] recalled that they were well attended with groups of from 50 to 60 people. There were 37 primary schools in the Inner West in 1983-4 so the programs must have drawn close to full attendance.

The Content and Process of the EDP 1983-84

The six units which made up the EDP in 1983-84 are set out in Table 7.2. The units fall into two broad categories. The first category was designed to assist school leaders understand the style of leadership appropriate to an executive team. These units helped school leaders negotiate the specifics of their roles and determine how their roles would mesh together in practice. The negotiation was facilitated by the consultants who were in a position to ensure that agreement was adhered to. The presence of other school groups working through the same issues in the same venue meant that there was a degree of uniformity in what was negotiated. **The units shaped expectations as well as creating them.**

Negotiating the Style of Executive Leadership		**Determining the Ambit of Executive Leadership**	
Christian Leadership - A Shared Concern	EDP 1	Supervision	EDP 3
Role Clarification	EDP 2	Staff Selection	EDP 4
		Programming	EDP 5
		Evaluation	EDP 6

Table 7.2 Units in the Executive Development Program 1983-84

The second group of units aimed to explore those areas of school life in which executive responsibility would initially apply.

The *EDP Course Booklet* for 1983-84 is addressed to "The Executive Team". The aim of the program was set out in the first unit on *Christian Leadership* as follows:

12 Sr Kristin Dawson interviewed 7/4/'93.

> The purpose of this course is to assist the school executive come to terms with and articulate the Catholic ethos of their schools and to understand the implications of their role in promoting the authentic distinctiveness of their school community (EDP Course Booklet 1983-4 :4).

The team approach was stressed in the unit on *Role Clarification* -

> The purpose of the unit is to help persons in executive positions explore and clarify their roles and develop those skills required to carry out effectively their administrative duties **as a team** (emphasis added) (ibid:5).

The regional director, Sr Johanna Conway, was very conscious of the need for staff in the regional office to function as a team and so model to the schools the team approach to leadership which was being advocated through the EDP. Sr Johanna[13], one of the congregational supervisors invited by Br Canavan to establish the LDP, was aware that, firstly through the Central Office Programs, and then through the EDP, "we were defining Catholic education (for a new era)". The regional program leaders wished to emphasise that the executive team would **share responsibility** for staff selection, supervision, staff development and the quality of instructional leadership in the schools. The second group of units in the EDP sought to operationalise this view.

As with the LDP, the process of the EDP was tightly scripted. Some indication of the thoroughness of the preparation that went into the various sessions can be gained from the "facilitator's notes" for EDP 1 which are included as Appendix 7.2. The notes illustrate the combination of input, private reflection, group work and plenary sessions that was central to the process of all units[14]. The notes also illustrate the ways in which the course sought to link what happened in sessions with what was happening in the schools. The consultant's role was central to the program, particularly at the level of school follow-up and support.

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13 Sr Johanna Conway interviewed 14/4/'93. Sr Johanna replaced the first regional director of the Inner West, Sr Patricia Heenan in August 1983 when the latter took up the invitation of her congregation to join with her Irish colleagues in their educational work for the Church in Zimbabwe.

14 Similar notes exist in the CEO archives for EDP 2,3,4, but no existing records could be found for EDP 5 and 6.

The EDP 1983-84 did not attempt to treat the religious domain of leadership in a direct way. Its specific purpose was more immediate. However, an important outcome of the course was a demand from the principals that the regional leadership team provide a program which would enable the school executive to explore spirituality issues together[15].

Developing the religious domain of leadership was a priority of the regional director and, with the support of the principals, two initiatives were mounted in 1985 which were unique in the story of leadership development in the regions. These were the *Executive Formation Program: Spirituality* and the Inner West *Scripture Program for School Staffs*. While these were separate initiatives from the EDP courses, they grew out of the perceived limitations in these courses and can be considered as follow-up to them. **The leadership programs for 1983-85 can be considered as complementary** and are mapped together later in the chapter.

Developing the Religious Domain of Leadership

The Executive Formation Program: Spirituality 1985

The *Executive Formation Program:Spirituality* (EFP) is a unique program. It represents the first time a major initiative focussing directly on **the spirituality of school leaders** had been sponsored by the CEO itself. The program's purpose was:

> (to) enable the participants to be affirmed as individuals with a unique faith stance and a unique part in the ministry of the Christian Church. It is hoped that participants will be further enabled to integrate their faith into their life and that they will be able to make sense of change (occurring in the Church). It is also hoped that an increased realisation of the person's place in the ministry of the Church will lead to improved school staffs and so better schools (EFP Course Booklet 1985:1).

The EFP began with a two-day residential program which ran from 5:30pm on Thursday till 2:00pm on Saturday and was followed up by five afternoon/evening sessions held as the St Brigid's Centre, North Ryde. The follow-up sessions were

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15 The program leaders for the EDP were aware of the difficulties of developing a common vision when the leaders held different or undeveloped ideas about their own spirituality. In EDP 1 participants were encouraged to take up the opportunities available to help them to explore their own spirituality (See Appendix 7.2, notes on Session 4).

spread across the balance of the 1985. The various units in the course were run by people with expert knowledge in the area covered. The EFP units and their presenters are set out in Table 7.3. The regional consultants acted as the hosts and organisers for these sessions.

	Unit	Presenter(s)
EFP 1	Orientation Program	Fr David Walker
EFP 2	Scripture and Life	Bishop Geoffrey Robinson and Sr Germaine Donovan
EFP 3	Prayer, Me and God	Fr Brian Yates
EFP 4	Christ (in the Gospels)	Sr Germaine Donovan
EFP 5	Church (and Mission)	Fr Warren Kinne
EFP 6	Current Issues	Not Known

Table 7.3 Units in the Executive Spirituality Program 1985

The title "Executive Formation Program" needs some explanation. The word "formation" has a specific meaning when linked to the concept of spirituality in Catholic culture. "Formation", traditionally, has been the name given to a phase in the training of both religious and clergy in which they explore their own religious foundations in some depth. It is in this phase that candidates are inducted into the spiritual worldview of their congregation (in the case of religious) or a spirituality deemed appropriate to their calling as priests. The formation phase of training, which has traditionally demanded a high level of personal discipline, has been held in relative isolation from the everyday work of the congregation or the parish and is generally carried out in "houses of formation" where an atmosphere conducive to prayer, reflection and study can be maintained. The Church legislates quite specifically to ensure that religious and priests have access to a rigorous formation program which places great emphasis on spiritual development. The status accorded both priests and religious in the Catholic Church is based in large measure on respect for their capacity to live out the spirituality of their calling as they have come to understand and articulate it.

When lay people assume positions which involve leadership in the Church community they are often concerned that they have not had access to the same

opportunities to develop the religious dimension of their worldview as have religious and priests. Hence the concern of school leaders from the Inner West about the issue of spirituality. **The significance of the EFP was that it attempted to create a structure within which school leaders could explore issues deemed foundational in shaping their spirituality (religious worldview).**

The EFP in 1985 began well. The residential course led by Fr David Walker was deemed a great success and Fr Walker has continued to offer similar programs for school personnel ever since, although not under CEO auspices[16]. Overall, however, the EFP did not live up to the high expectations held for it. Both Sr Johanna and Sr Kristin agreed that the format of the program limited its effectiveness. The delays between sessions, the change of lecturers, the different styles of the lecturers, their differing capacities to relate to the group, the afternoon/evening sessions, and the pressures of running a school, all combined to frustrate the sustained reflection which is central to formation in the traditional sense. While it was acknowledged that the aim of the EFP was laudable and the need it was designed to meet real, the delivery system was seen as inadequate. The EFP ran in 1985 and was not repeated.

As progressive feedback from the EFP made it clear that the program was not entirely successful, the regional director worked with the regional bishop, principals, consultants and some parish priests to develop an alternative strategy. Their discussion resulted in a second initiative - The Inner West Scripture Programs.

The Inner West Scripture Programs 1986-1988

The EFP was a valuable learning experience. It highlighted the need to maintain the focus of a course which aimed to help people develop their spirituality. In 1986 the decision was taken to help school leaders come to a better appreciation of one of the

16 The CEO has generally chosen to provide financial support for some spirituality courses based on the withdrawal model which are provided by other agencies. This support takes three forms: direct grants to support the courses, underwriting the teacher's course costs and meeting the replacement costs for staff attending the programs. Schools, too, have chosen to sponsor teachers from within their own budgets.

key elements in shaping a spirituality - their understanding of Scripture. The impetus in this development came from Geoffrey Robinson who was consecrated as regional Bishop of the Inner West in March 1984. Sr Johanna deliberately delayed the Commencement Mass for all teachers in the region that year so that the new bishop could celebrate it with them. In the course of his first address to the teachers the bishop appealed to them to "increase your scientific knowledge of the Bible, your love of the Bible and your ability to pray through the Bible" and went on to comment:

> I have great confidence that this is the most secure path into the future of religious teaching. Let us all admit that for some centuries there has been a gap here. It will not be easy to fill this gap, but we must all try to do so. Let us first of all use the existing means; where means do not exist they must be established[17].

Much of the education in Scripture experienced by school leaders was based in an understanding which, while seen as appropriate during Phase II of Catholic education, would be regarded by the standards of contemporary biblical scholarship, as fundamentalist or naive. Bishop Robinson's appeal to the teachers had a profound impact on the regional director who could quote his words on this occasion to the researcher almost verbatim nearly a decade later. The Bishop had been a co-presenter in the EFP and involved himself in the subsequent discussion of what might be an appropriate follow-up. He was also part of the planning team which met to draw up a new initiative - a one-day inservice program aimed at introducing teachers to a contemporary understanding of Scripture. This program, called simply *The Scripture Day*, aimed to enhance the spirituality of school personnel and to improve their understanding of Scripture. The regional director made every effort to ensure that school leaders and their staffs attended these sessions as a group. The 1986 Scripture Day program was offered to both primary and secondary schools at three different venues in the region.

The *Scripture Day* was the first regional initiative in the Inner West to involve secondary school leaders. The bishop himself agreed to lead the sessions. The

17 Bishop Robinson, Homily to Teachers at the Commencement Mass Inner West Region 14/3/'84. Archives CEO Sydney.

response to the course reflected the needs that were being tapped, with capacity attendances at the various venues. The bishop worked with groups of from 160 to 300 teachers at each session. The teachers were impressed with his ability to lead the session effectively under such adverse conditions. They viewed him as "one of them".

The regional director was keen to build on the enthusiasm generated by this new venture and later in 1986 initiated a *Week of Scripture* at the Marist Theological Seminary, Hunters Hill. The course, presented by a staff member of the theological college, Sr Verna Holyhead SGS, provided a group of up to thirty people with the opportunity to take the study of Scripture and spirituality further. Sr Johanna chose Hunters Hill as a venue because she was aware of the need for lay teachers to begin to gain their qualifications in theological studies. Part of the rationale for the course was familiarisation with the theological college and the courses it offered. The scope of the work covered in the 1987 *Week of Scripture* is set out in Appendix 7.3.

The Scripture Program for School Staffs 1987 sought to build on the success of the *Scripture Day* program. It was a well-planned initiative bringing together as it did the resources and experience of a wide range of people from primary and secondary schools, pastors, the CEO regional office, the Religious Education directorate and Catholic Theological Colleges. The resultant program was given high priority in the region with activities in each term. Its scope can be seen from the 1987 program brochure, set out in Figure 7.1. The program provided a high degree of challenge for all school leaders.

The *Scripture Program for School Staffs* was presented a second time by Sr Germaine Donovan RSM in 1988. The original program was split into two courses. In the new format *Introduction to the Gospels* focussed on understanding and teaching the Gospels. This course was offered seven times in 1988. The second course, *Spirituality of the Gospels*, was designed as a follow-up unit for those "who wish to learn about

and reflect on the meaning and significance of the Gospels for their own lives"[18]. The second course was offered twice as an evening course for primary teachers and three times as a one-day course for secondary teachers. The *Week of Scripture* program was also offered in 1987[19].

Term 1
- A tape from Bishop Robinson to all teachers - to be used at the first staff meeting
- A detailed plan for 1987 including available courses and resources
- A *Scripture Day* will be offered on 11th March, 25th March and 8th April
  This will be an extra pupil free day for schools who choose to attend this *Scripture Day* as a whole staff

Term 2
- Audiotapes related to the inservice days will be made available by the CEO for continued study by teachers
- A week of inservice for 30 teachers
- Study group program for the participants in the 1989 week (of Scripture) course
- Study groups in schools using the 1987 audio tapes

Term 4
- A week of inservice for 30 teachers
- Ongoing study groups
- School study groups
- Planning for the 1988 program

Figure 7.1 Inner West Scripture Program for School Staffs 1987
(Communication the Schools *Scripture Programs for Schools* 1987:2)

The experience of the *Week of Scripture* courses in 1986-87 and the EFP highlighted a basic lesson for the regional program leaders in the Inner West - no matter how erudite the person giving a course, when dealing with teachers, the presenter had to be able to teach well. The bishop was regarded as an outstanding teacher[20].

The *Scripture Program for School Staff* highlighted the way in which the regional director went about the task of helping school leaders and school teachers develop a common set of understandings about one of the basic elements of a spirituality - the

18 Communication to schools of the Inner West announcing the Spirituality course, Sr Johanna Conway, (undated), Archives CEO Sydney.
19 Led by Sr Marie Farrell RSM, it was held at Hunters Hill and also at Vaughan College Marsfield.
20 Sr Johanna and Sr Kristin concurred in this view, as did Gail Gill and Graham English, both Religious Education consultants from the Inner West office who attended the courses.

appreciation of the Scriptures. The fact that the school staff experienced the program as a group enhanced their sense of corporate spirituality. The investment in time and resources was considerable. Sr Johanna's partnership with the regional bishop proved to be the key to getting staffs involved in the project. Her consultation with schools staffs about their needs in relation to the course helped ensure their participation. (The survey used to ascertain staff needs which the Scripture Program should address is set out in Appendix 7.4). Her collaboration with other CEO personnel, principals, pastors and the involvement of the staff of the theological colleges helped ensure a program of high quality which was to provide "many teachers with the opportunity to become more aware of the vital role of Scripture for all who are involved in Catholic Education"[21] .

The Executive Development Program 1986-87

By the end of 1985 the Inner West office had built up considerable expertise in the design and development of leadership programs in the primary area. Sr Johanna, through her membership of the executive of the Australian Institute of Educational Administration, and Sr Kristin, through her recently completed Masters Degree in Educational Administration, realised that the time had come to offer school executives an updated version of the EDP. The program offered in 1986-87 reflects much of the cumulative experience which these two leaders had acquired in nearly a decade's work developing school leaders in Catholic primary schools.

The rationale provided by the director for the 1986-87 program is a clear statement of her beliefs about what is important in leadership development.

> Today, the gifts of individual members of the executive team are placed together in unison so that the team, forming a common vision for their school, may provide a leadership which brings to life the Catholic ethos of the school and quality Christian education.
>
> In order to carry out this task, executive members and teams require continuing support and a wide range of personal and professional skills in leadership and administration.

21 Letter from Sr Johanna Conway to the Planning Committee members 1/9/'87. Archives CEO Sydney.

The Executive Development Program is designed to help develop and consolidate some of these skills. The aims of the program are:

- to assist participants deepen their spirituality and commitment to Catholic education as executive members of Catholic schools
- to provide participants with the opportunities for on-going professional development in the areas of educational leadership and administration
- to provide individual executive members and teams with the opportunity to identify with the region and gain confidence and support from their professional colleagues (EDP Course Booklet 1986:1).

By 1986 the regional program leaders had to contend with a new constraint in program design - **increasing numbers of school leaders had received some form of administrative training** through their participation in the LDP, or the previous EDP, or as a consequence of their own tertiary studies. To cope with this new situation part of the program was designed to be open-ended. The 1987 program was intended to grow out of, complement, and extend the 1986 program which was modelled on the EDP 1983-84. In practice, the 1987 EDP addressed three needs: "communication skills, pastoral care in the primary school and coping with curriculum overload" (EDP Course Booklet 1987:4).

The full list of units making up the 1986-87 EDP are set out below in Table 7.4.

Team Oriented Units (1986)		**Skill Development Units (1986)**	
Developing the Ethos of the Catholic School	EDP 1	Leadership Styles	EDP 2
Building an Effective Team	EDP 3	The Leader as Change Agent	EDP 4
Planning for Educational Growth	EDP 5	Conflict Management	EDP 6
Helping Teachers Grow - Supervision	EDP 7	Communication: An Essential Skill	EDP 8
Making the Right Choice - Staff Selection	EDP 9		
Team Based Extension Units (1987)		**Skill Based Extension Units (1987)**	
Pastoral Care	EDP '87	Communication Skills Training	EDP '87
Planning for Systematic Curriculum/Staff Development	EDP '87		

Table 7.4 Units in the Executive Development Program 1986-87

The EDP 1986 contained two types of sessions - whole-day and afternoon. The whole-day units focused on **the skills of the leader**, the afternoon sessions on **working as a team**. The whole-day sessions aimed at meeting the needs of people relatively new to school leadership. The afternoon sessions running from 2:00 to

5:00pm were planning sessions for executive teams led by regional consultants. All sessions were held at the MacKillop Centre in Hunters Hill.

Sr Kristin wished to build a strong "mission and justice" emphasis into the 1986-87 EDP units and invited Sr Helen Kerins RSM, an educational officer from the National Mission and Justice Program (see Chapter IX), to join the other program leaders in developing the course. In taking this approach she was seeking to help leaders explore further elements in developing a spirituality for leadership - understanding the Church's social teaching and the meaning of mission.

The data on attendance for the EDP 1986-87 is presented in Table 7.5. It indicates that the EDP reached just over half of the 38 primary schools in the region[22] . Several of the units which focused on the work of the executive team proved attractive to the schools eg. the course on *Supervision* was attended by nineteen executive teams, with a further six schools having part of the executive team in attendance. **However, even the most popular units attracted at most 50% of the schools.**

Unit	Schools Attending	Participants	Participants per School
EDP 1 Ethos *	14	46	3.0
EDP 2 Leadership Style	22	39	1.7
EDP 3 Team Building*	NA	NA	NA
EDP 4 Change Agent Skills	24	44	1.8
EDP 5 Educational Planning*	20	68	3.4
EDP 6 Conflict Resolution	30	61	3.0
EDP 7 Supervision*	25	80	3.2
EDP 8 Communication Skills	NA	NA	NA
EDP 9 Staff Selection*	17	46	2.7
Communication Skills EDP'87	16	32	2.0

Table 7.5 Attendance Figures for the Executive Development Program 1986-7
(* indicates units specifically for the Executive Team, NA: Data not available)[23]

The attendance figures reflect that in 1986 there were options open to principals in leadership formation - the EDP run by the regional office and the Department of Development Programs run by the central office. Some principals held other priorities, particularly with respect to the development of curriculum, and chose to

22 The figures in Table 7.5 include two schools from the Outer West region which regularly attended the Inner West program.
23 Compiled from records of the Inner West Office.

take an independent line in professional development programs, limiting options for staff to those which met school needs.

The Interim Years 1988-89

The period 1987-89 was a turbulent time in the CEO. A new Director of Schools, Br Kelvin Canavan was appointed and Bishop Robinson was appointed as chairman of the reconstituted SACS Board[24]. The 1988 *Guide to Services* made it clear that the SACS Board was a fundamental element of the structure of Catholic education in Sydney:

> The Sydney Archdiocesan Catholic Schools Board is established by the Archbishop of Sydney to advise him and assist him in educational matters pertaining to all schools in the Archdiocese whether those schools are the direct responsibility of the Archdiocese or operated by Religious Congregations (*Guide to Services* 1988:9).
>
> The Sydney Archdiocesan Schools Board consists of individuals with a great wealth and variety of experience and expertise. It represents every section of the Catholic community and includes pastors, principals, parents and persons from different professions. Its mission is to try to provide wise leadership and clear direction to our Catholic schools on behalf of the Archbishop and in accordance with Gospel values (Bishop Robinson in the Foreword to the *Guide to Services* 1988 :3).

The role of the SACS Board was to provide "policy and direction". While it has taken a longer time for the significance of these developments to percolate through to the school level, they had a much more immediate impact on the work of the directors both central and regional. From 1988 onwards regional projects have needed to reflect the priorities of the SACS Board as interpreted by the Team of Directors.

The Inner West program for 1988 was carried forward by the momentum developed in 1987, with the emphasis on the implementation of the curriculum and pastoral care plans developed by the school executive groups in 1987. The "teamwork approach" was to be translated further down into the school in the 1988 leadership program which sought to emphasise school-based professional development. Sr Johanna set out the rationale for the approach as follows:

> By far the most successful model for professional development appears to be a "collaborative" model, which involves the school and advisory support service working in

24 Br Canavan was the first Executive Director of Schools to be appointed as the result of a selection process. His predecessors were all appointees of the Archbishop.

> partnership and which emphasises the importance of participant involvement at all stages and the notion of shared corporate responsibility (Inservice Booklet, Inner West 1988:1).

The director here appears to be reflecting the spirit of the changes occurring at the system level where the emphasis was on "participation" and "subsidiarity".

After the hectic work of the 1986-87 EDP, 1988 ushered in a two-year consolidation period. While this was part of an overall strategy in 1988, its extension into 1989 was caused by Sr Johanna's sudden resignation in late 1988 and the induction of the new regional director, Dr Therese Woolfe, in 1989. Return to the school scene after several years' absence involved a period of orientation for the new director. Dr Woolfe[25] recalled that she was initially unaware of much of the history of leadership development in the CEO or in the region. Her expectation was that the matter was to be taken up by the central office and that the Educational Services Directorate was to assume a major responsibility in this area. However, no practical guidance or initiative emerged from the directorate about its intentions.

In the second half of 1989 concern was mounting among the primary consultants over the considerable staff movement that had occurred in 1988 and was due to occur again in 1989. A large number of staff who had not been involved in the EDP were moving into executive positions. To meet their needs and assist in the formation of new executive teams it was decided to proceed with a third regional Executive Development Program in 1990-91. The program was to be developed by the regional consultants. The new staff development officer from the central office was invited to be part of the program team. For Dr Woolfe the goal of the program was

> to bring together school executives and to provide an opportunity for them to receive input and to process and plan in areas of SACS Board priority. The director and the consultants were aware of many changes in school executives and were unwilling to allow further time to pass by without providing them with some development opportunity[26].

25 Dr Therese Woolfe interviewed 22/5/'93.

26 Personal communication Dr Therese Woolfe, 25/5/'93.

The content of the program reflected the priorities of the CEO as set out in the *Guide to Services*. In particular it dealt with the *Vision Statement* of the SACS Board and its implications for schools.

The Executive Development Program 1990-91

The EDP of 1990-91 was a modest initiative. It was modest in its purpose and modest in its scope. According to the regional director, had a suitable central office program been offered, it would not have proceeded. It was at best a "stopgap measure". The EDP 1990-91 set out to achieve clear goals. Its primary intention was to **socialise new leaders into the system** as members of the executive team. It also aimed to raise the consciousness of school leaders about the needs of the highly multicultural and disadvantaged school population characteristic of many of the Inner West primary schools as well as the SACS Board's call for system leaders to be actively aware and responsive to the needs of poor families[27].

The EDP 1990-91 was developed by the primary consultants[28] as a two-stage program with one stage to be offered in each year. The first stage was to deal with *Leadership and the Management of Change* and the second stage with issues in instructional leadership. The objectives of the first stage were:

- To examine the structure of the individual school
- To understand the implications of this structure
- To explore the concept of team management in terms of:
  - the executive team
  - effective relationships/team building
  - other teams within the school
  - role clarification and delegation
  - collegial responsibility and shared decision-making.

  (EDP Course Booklets 1990 Unit 1:1)

The objectives reflect something of the journey which the primary leadership had made within the overall maturing of the organisation. No longer is the concern to **establish** a collegial mode of leadership among the executive. The interest as in the 1986-7 program was to **enhance** it. **By 1990-91 the executive team was seen as the**

27 Dr Woolfe interviewed 25/5/'93.
28 Miss Pam McFarlane, Miss Helen McDermott and Mrs Patricia Wilson.

norm. It was one team among others, but the one which had to facilitate and co-ordinate the work of the others, the one that built up the energy of the school staffs so that they could cope confidently with the mounting calls for change underway in 1989-90[29]. The three units developed within the 1990 program were entitled *Managing Change in the 1990s, Collaborative Leadership*, and *Managing the Process* (of Change).

The second stage of the 1990-91 program explored the theme *Instructional Leadership and the School Executive* within a framework which had a strong social justice emphasis. The three units making up this section of the 1991 program were *Pastoral Care and Special Education, Pastoral Care and Multicultural/ESL Issues*, and *Pastoral Care and Social Disadvantage.*

The development of 1990-91 EDP does not appear to have been as rigorous as was the case in the other two EDP programs. There was no course booklet for the program, only notes suporting the individual units and associated sets of readings for the participants. This was partly due to the short lead-in time imposed on the development process. While the aims of each session were set out in session booklets, it is not clear how the sessions were meant to cohere. The first three units in the 1990-91 Program were offered twice at the Berala Office in 1990 with nine school groups attending the first session and thirteen attending the second. Records indicate that 60% of the primary school executive teams attended the course. Participants had a choice of two different afternoon timeslots: 3:30 pm till 6:30 pm or 2:00 pm till 5:00 pm.

The Regional Director became much more involved in the planning for the 1991 units which focussed specifically on the issues of social justice and the educational needs of disadvantaged children[30]. The theme fitted well with the Church agenda of 1991. The year marked the centenary of publication of the papal encyclical *Rerum Novarum*

29 Mrs Patricia Wilson interviewed 24/3/'93.

30 Dr Woolfe was the first co-ordinator of the National Mission and Justice Program and had a considerable commitment to promoting SACS Board policy in these areas.

(1891) which is regarded as seminal in the development of modern Catholic teaching on social justice issues.

The "Story" of the Inner West: Conclusion

Figure 7.2 sets the "story" of leadership development in the Inner West in a schematic form showing the two main emphases in the programs. The major aims of leadership development in the Inner West Programs were to develop and strengthen executive leadership in schools and to enhance the quality of religious leadership in the schools.

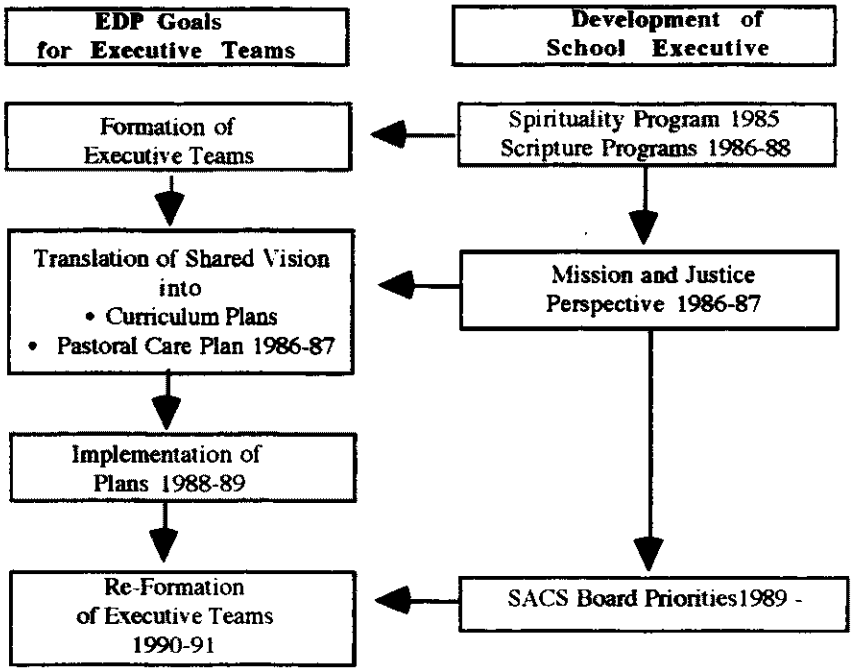

Figure 7.2 The Inner West Regional Office Programs 1983-91

As Figure 7.2 illustrates these two aims were linked. The goal was that the school leaders would function as a team, driven by a shared corporate spirituality based on Scripture and a Mission and Justice perspective. Executive teams were encouraged to develop a shared vision and to turn this vision into a "macro plan" for the development of the school, thus anticipating the later move to a formal process of school review. At another level school leaders received every encouragement to shape their shared vision within the **mission parameters** set by the Gospel, especially the

pursuit of social justice. These parameters have been given specific shape through the work of the SACS Board. By 1990 the EDP had become both a **vehicle for consciousness-raising** about SACS Board/Central Office priorities and a **useful forum** in which schools could reshape their strategic plans within these priorities in consultation with both their peers and regional office colleagues.

The "story" reflects how the EDP has become part of the culture of the Inner West in the period 1983-91. It was viewed by program leaders as a useful strategy in implementing systemic change. The EDPs served both a regional and a systemic purpose. At the regional level they have contributed to the socialising of new team members into the school executive and into the region. They established a framework within which other objectives such as curriculum development, pastoral care, spirituality and "mission and justice" could be pursued. At the system level they have been a means of implementing policy. Both purposes have been significant in the development of the programs. The story of Inner West programs has focussed largely on what happened in the primary area. There were no programs specifically for secondary schools. Regional initiatives involving secondary schools have been rare which imbues the ones that have occurred with added importance.

REGIONAL PROGRAMS : SECONDARY INITIATIVES

At the time of school regionalisation the primary schools were generally attuned to a system perspective. The culture of the secondary schools was still somewhat "wild" in this respect because the pattern of development there was different. According to Br Aengus Kavanagh[31], first regional director of the Outer West, in the late 70s and early 80s principals had to look to their own networks for support rather than to the CEO. A number of factors operated to create a complex relationship between the CEO and the secondary principals. These are discussed in more detail in the next chapter.

31 Br Aengus Kananagh interviewed 2/4/'93.

When regionalisation was introduced the majority of secondary principals at the time were members of religious congregations[32], and many of the schools were owned by the congregations. The often confusing relationships of the regional office to the secondary school, the parishes supporting it, the Catholic Building and Finance Commission (CB&FC), the congregation and the CEO central office made supervision and support of secondary schools both political and complex. The new regional directors were also confronted with the reality that the majority of Catholic schools in their jurisdictions, and hence most of the work, was oriented towards primary education. They appear to have adopted a policy of not intervening in the secondary schools more than was necessary. Thus a number of these schools which were "in the system" came to view themselves almost as if they were independent Catholic schools and the climate that evolved was not conducive to regional leadership initiatives. The emphasis in regional relationships with the secondary schools was on the development of support networks for school leaders. School consultants in the secondary area did not operate from the "encompassing vision" which guided the development of the primary division. There appears to have been no determined search to "find the high ground"[33].

Two innovatory and successful programs were developed for secondary schools, the *EDP (Secondary)* in the Outer West region and *Religious Leadership for School Executives* (1989-92). The latter was a joint regional-central office initiative for secondary school executive teams.

The Executive Development Program (Secondary): 1984-86

Background to the Program[34]

In 1984 Br Aengus announced the *EDP Secondary* for the secondary executive teams in his region and insisted that all school teams attend. That they did so was some

32 In the Outer West as late as 1986, eleven of the thirteen systemic secondary schools were headed by members of religious congregations.

33 Br Aengus Kavanagh interviewed 2/4/'93.

34 This section has been compiled from the interview with Br Aengus Kavanagh 2/4/'93.

measure of the director's standing among the secondary principals prior to his appointment and of his boldness as a leader, for he was flying in the face of the conventional wisdom and practice of the time in dealing with the secondary schools. The first regional director of the Outer West considered himself pre-eminently a practitioner. As principal of Patrician Brothers, Fairfield in the late 60s, he had experienced at first hand the need to develop staff in order to build an effective school. He deplored the "culture of survival" that existed in secondary schools at the time and his own experience had taught him the value of helping teachers to "focus on things beyond surviving in the classroom". This could not happen unless the school leaders were actively engaged in the search "to find the high ground" - to see the bigger picture.

Br Aengus's recollection of the CEO in the early 70s was that it was "a long way away and principals were isolated from one another". In the late 70s the Principals' Pastoral Committee was established to provide an opportunity for principals to get together socially and to put on a conference which provided "a forum for exchange about what was happening". This structure existed from 1977 till 1986.

By the early 80s, "people at the centre" were urging schools to "look at what was happening in the curriculum". However, from the perspective of a practitioner such as Br Aengus, their approach - the publication of documents - "was not seen as all that helpful". The professionalisation of middle management was a serious concern as in developing schools there was a large number of inexperienced co-ordinators. Br Aengus realised that "while Kelvin (Canavan) and his LDP team had professionalised leadership and middle management of the primary schools, very little had been done for the secondary" prior to 1983. So on his appointment to the Outer West region he determined to do something about the situation. Rather than make links with the Department of Development, Br Aengus chose to develop his own approach. He was,

however, appreciative of the DOD team's efforts to professionalise the middle management of the secondary schools[35].

The Nature of the Program

In 1983, after some prompting by the Regional Director, a number of the principals expressed interest in:

> ...some kind of development activity within the Region for principals and others in supporting leadership roles in Secondary Catholic Schools. The apparent success of the Executive Development Program for leadership teams in primary schools was quoted as a worthwhile model.
>
> At the Principals' meeting on February 14th, 1984, a decision was taken to hold an EDP (secondary) within the Region. The "executive" to attend from each school would be at the discretion of the principal, but would generally number 4 or 5 and would include the "principal, deputy and co-ordinators invited by the principal (EDP [Secondary] Course Booklets Unit 1 1984:3)[36].

The *EDP (Secondary)* was planned to run across two years with one unit being offered in each term. In practice it ran from 1984 until 1986.

Table 7.6 presents the units in the *EDP (Secondary)* and the attendance figures. The table indicates that the courses were extremely popular. In 1984 there were twelve systemic secondary schools in the Outer West region and the course attracted these as well as non-systemic Catholic schools in the region and schools from outside the region. While the initial intention was that only four or five people attend per school, it was not uncommon for a principal to bring all the co-ordinators to later programs. The sheer scale of the venture had a decided impact on morale in secondary schools of the region.

The principal policy maker and program leader in this initiative was the regional director[37]. He developed the 1984 program himself. Later programs were developed

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35 However, like other leaders, Br Aengus did question whether these courses dealt with the religious dimension of school leadership in an adequate way.

36 Unlike the primary school, where there is clear delineation of the school executive, the situation in the secondary schools is more complex. While the Assistant Principal and REC are on the executive the balance of the executive membership tends to varies from school to school.

37 The various sessions of the program were prepared with great thoroughness. The director developed much of the material himself by working across a weekend to develop the checklists which were presented in booklet form together with support readings to put the school leaders in touch with the relevant literature.

by teams made up of regional office staff and the principals. The Regional Director was a member of each team.

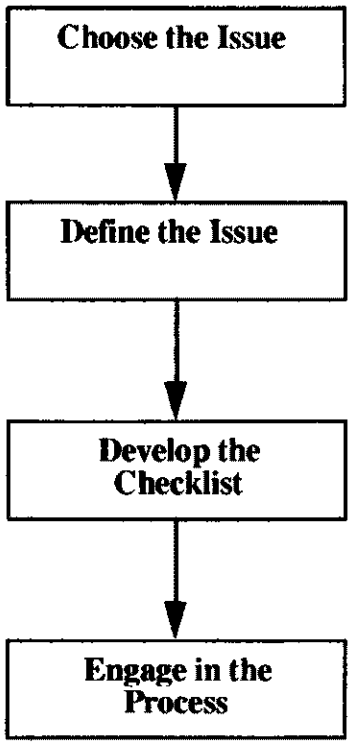
Course No	Unit	Date	Schools	Number Participants
1	Character of the Catholic School	Term 1 1984	13	60
2	Climate and Morale in the Secondary School	Term 2 1984	12	66
3	Staff Development	Term 3 1984	(No records Available)	
4	Curriculum Review in the Secondary School	Term 1 1985	16	123
5	A Review of Pastoral Care in the Secondary School	Term 2 1985	15	130
6	Team Leadership - Another Step in Role Negotiation	Term 1 1986	(No records Available)	
7	Reporting and Assessment in the Secondary School	Term 2 1986	15	138

Table 7.6 Units in the EDP (Secondary) Outer West 1984-86

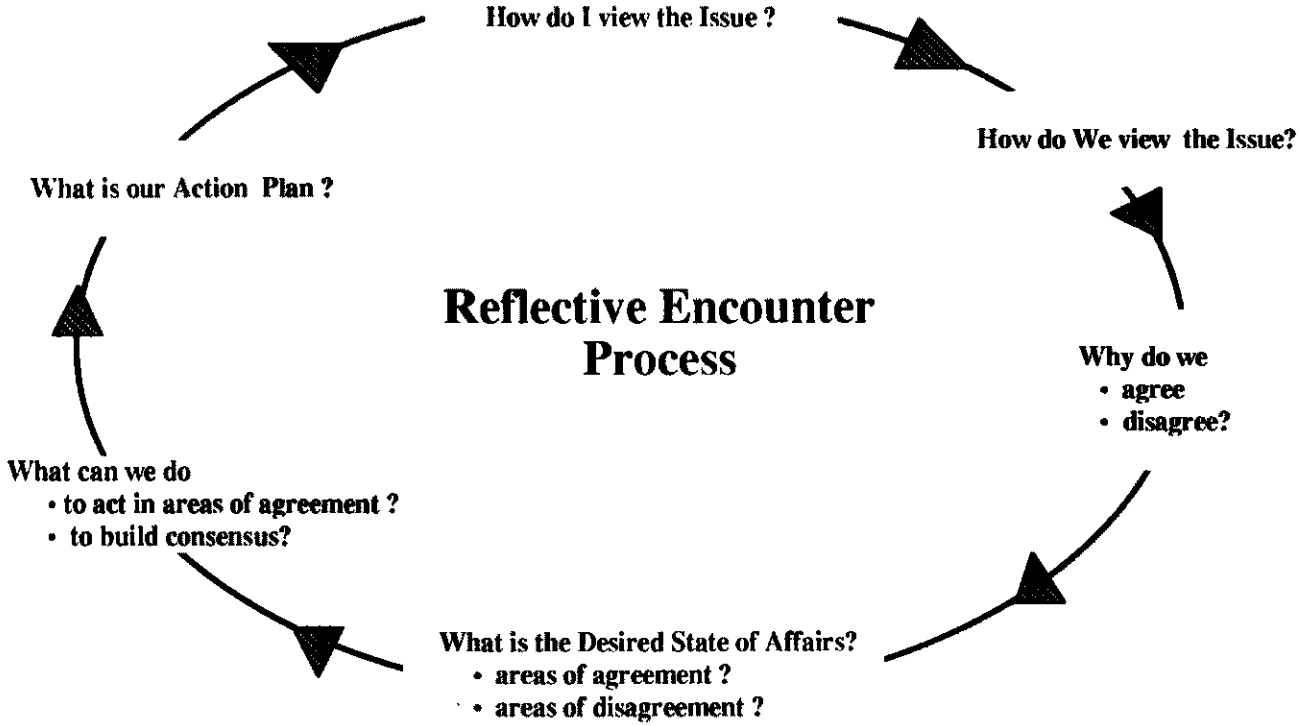
Br Aengus sought to develop a model for the EDP which " **focussed in on the key issues in a simple way**" that would enable people to "focus on the good things that happen and the shadow side of school life and plan to do something about it"[38]. His methodology was to develop a series of checklists on topics which he and his planning group saw as important. In one session each member of the executive team would rate the school's performance on these items. The ratings were then compared and a school rating calculated. The executive team then discussed their differing perceptions and the reasons for them, endeavouring in the process to come to agreement on what the desired state of things might be. The final step in the process was to initiate plans to move the school closer to the desired position. The *EDP Secondary* was process-based. Any input served only as a background to contextualise or initiate the process. The quality of the process was in turn determined by the quality of the resources which supported it, namely, the checklists and the experience of the participants. Hence great attention was paid to developing the checklists[39]. The process, summarised in Figure 7.3, could be applied to almost any substantive issue arising in schools.

38 Br Aengus Kavanagh interviewed 2/4/'93.

39 The material produced for Course 7 on Assessment and Reporting subsequently provided the basis for the CEO Sydney's policy paper on the same subject.



The Design Model



The Process Model

Figure 7.3 Models Used in the Development of the EDP (Secondary) 1984-86

The Regional Director was careful to point out that the checklists did not imply an agenda on his part. As the introduction to the course on *Team Leadership* notes:

> Neither the categories nor the checklists are exhaustive, nor are they in any sense mandatory from the CEO. They merely provide a tool to identify important tasks and to stimulate discussion and planning to strengthen the leadership partnership in the school.

An example of the program design can be found in Appendix 7.5 which sets out the checklist and program for the course on Team Leadership. The checklist is offered as an example. Part of the genius of Br Aengus' approach was that no two checklists ever had the same format. This simple ruse helped maintain the participants' interest. The program was held in the afternoon/evening session running from 4:00 till 8:30 pm with a break for tea, which was provided, from 6:00 till 7:00pm. This gave school leaders plenty of time to mix and discuss issues.

In addition to the EDP (Secondary) the regional director also developed an EDP for Primary schools using the same model. Br Aengus[40] did not rate this a success. He was conscious of the fact that he spoke "the language of the secondary schools" and had difficulty communicating with the primary principals. His observation parallels the comments which some CEO Directors from a primary background made about their relationships with secondary principals.

The Religious Leadership Program 1989-92

The principal form of relationship between the regional offices and the secondary schools was through support networks. This use of networks based on clusters of schools was a strategy developed in the Southern Region by the secondary consultant, and later regional director, Mrs Vicki Tanzer. One of the first networks to be established was the network for Religious Education Co-ordinators. The development of the RECs through the network was the responsibility of the Religious Education consultants. The task of the REC leading a Religious Education team made up of

40 Br Aengus interviewed 2/4/'93.

teachers whose expertise often lay in other areas of the curriculum was difficult[41]. Great efforts have been made therefore by the CEO to support the RECs, reflecting Bishop Robinson's concern that "a gentle but not imperialistic priority be given to the RE Program"[42]. An unplanned consequence of this concentrated development was that, in time, Religious Education leadership came to be seen as the preserve of the RECs. The purpose of the *Religious Leadership Program* was to "reclaim for school executives their role in the leadership of religious education in secondary schools and thus provide an even higher quality of teaching and learning" (CEO 1991b: 2).

The *Religious Dimension of Education in the Catholic School* (Congregation for Christian Education: 1988) makes it clear that religious leadership is the responsibility of the whole executive. The *Religious Leadership Program* aimed to educate the secondary school executive in their responsibility for RE so that "religious education retains its prime place in Catholic schools"[43]. The program was an important component in implementing the secondary guidelines in Religious Education across the Archdiocese.

The *Religious Leadership Program* was trialled in 1989 and had been introduced into half the secondary schools by the end of 1991 "with very appreciable results" (CEO 1991b:4). The program, made up of four units, was produced in kit form as a self-contained package complete with all the necessary handouts and overhead transparencies needed to guide the executive through a process of reflection. The process was facilitated in each school by the regional secondary consultant and the Religious Education consultant. The *Religious Leadership Program* was designed to be school-based and questions of when and how it was offered were matters for negotiation between school and regional leaders - a feature of the design appreciated by the schools as the four units took twelve hours to complete.

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41 In Australia it is unusual to find teachers who specialise only in RE. Most teachers of RE also teach other subjects. This is generally seen as a highly desirable state of affairs.

42 Bishop Geoffrey Robinson, homily at the Commencement Mass for teachers of the Inner West Region , March 1984. Archives CEO Sydney.

43 Circular Letter to School, Fr Barry Collins, 30/11/'91. Archives CEO Sydney.

The *Religious Leadership Program* was produced in the central office with input from a wider group. It thus bridged the gap that often existed in the 80s between regional personnel and central office personnel in the design and develop-ment of programs. **In this respect it was a unique initiative.** It is also unique, according to the current Director of Religious Education and Curriculum[44], in the commitment that it has generated among the school executives who have worked through it, to improving their ownership of the religious dimensions of the Catholic school and to ensuring its more thorough incorporation into the life of the school.

CONFIGURATION OF THE REGIONAL OFFICE PROGRAMS

The relationship between policy and program leaders in the regional office programs was uncomplicated. The regional director and the primary consultants worked as a team in developing the programs. The regional director set down policy for the region and the consultants implemented the programs within clear policy parameters.

For most of the period covered in this chapter responsibility for leadership develop-ment was shared between the central office (Department of School Development) and the regional offices with the boundaries of these two jurisdictions uncertain. Whether intended or not there was competition for clients, and power plays ensued as people sought to shore up support and defend their resources and territory. A good deal of energy was expended in the process which detracted from either group's capacity to exercise or develop leadership. The situation seems to have changed little with the demise of the Department of Development and the creation of the Directorate of Educational Services. The Religious Education Directorate appears to have been able to maintain productive and mutually supportive relationships with the regions.

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44 Dr Therese D'Orsa personal communication 25/5/'93.

Regional directors had effective policy control over their own programs. The program had a common goal inherited from the LDP team - establishing team leadership among the executive members of the primary schools. As well they reflected the priorities of the regional director. In the Inner West, the priorities under Sr Johanna were religious leadership and spirituality. Under Dr Woolfe they were SACS Board priorities as designated in the *Reshaping Our Catholic Schools* document. In the Outer West Br Aengus sought to establish team leadership in the secondary schools.

The resources available to policy and program leaders were limited. The initial cost of school regionalisation was hard to estimate and regional budgets in the first few year remained tight[45]. The regional consultants had neither the time nor the funding available to them which the earlier area consultants had in developing the LDP. The fact that the areas consultants became the first regional consultants meant that regional programs were able to build on the efforts of the LDP team, enabling them to make maximum use of limited resources.

Later regional programs tended to be developed by revising what had worked in earlier programs, with ever diminishing returns, until the whole initiative ground to a halt in the Inner West in 1991 – a victim of changing priorities in the CEO which reduced the time available to regional consultants for leadership development below the critical level needed to develop and sustain worthwhile programs. The regional leadership programs may also have fallen victim to their own success, for with executive team leadership now part of the culture of the primary school, the regional leadership programs may have lost their principal *raison d'^etre.*

Whereas in the mid-80s regional directors sought to defend their territory in leadership development, by the early 90s they appeared quite reconciled to the need for unity of purpose between the centre and the regions in this area so that the limited

45 Br Tony Whelan interviewed 3/4/'92.

opportunities and resources that are available in a contracting system can be used to maximum effect.

MAPPING THE REGIONAL OFFICE PROGRAMS

The central thrust of all Regional Office Programs was to establish executive teams in school and to progressively enhance their performance. This thrust has been *maintained across the past decade. Executive teams came into existence in the prim*ary schools in 1982. The various EDPs in subsequent years have progressively sought to develop their role. The "story" of the Inner West Programs illustrates how one region went about this task. While regional programs had important elements which contributed to the personal development of the school leaders, their principal concern was with **how individuals function as part of the team**. The emphasis placed on the development of teams rather than on the individual has to be kept in mind in interpreting maps of the various programs.

Mapping the Inner West Programs [46]

The EDP and EFP 1983-85

The EDP 1983-84 and the EFP of 1985 were complementary programs, one flowing out of the other. They are, therefore, mapped as a single program reflecting the priorities of both the principals and the regional leaders at the point of time in which executive teams were initially being implemented.

The combined program provided an opportunity for the executive to reflect on the changes occurring in the Church and on **the evolving culture of the Catholic school**. EDP 1 makes extensive use of the materials developed in *Project Catholic School* (CEO Brisbane 1978) which was a seminal initiative in this field. A second feature of

46 The 1983-5 and the 1986-7 programs were mapped by Sr Kristin Dawson who led the development team, the 1990-91 program by Dr Woolfe, then Regional Director of the Inner West.

EDP 1 was the emphasis placed on the development of a **common vision** for the school. In these respects the program broke new ground.

Table 7.7 indicates that the 1983-85 programs provided an holistic view of executive team leadership – a view in which all the domains of leadership were treated in some depth. The treatment of the cultural domain is more cohesive and expansive than was the case in the LDP. All program elements in this domain were mapped into the **enhancement function** thus reflecting a growing awareness that "changing culture" provided a sound metaphor for explaining the developments occurring in Catholic education. The content of the EDP 1983-84 continued the thrust of the LDP reinforcing many of the emphases which the latter program had in the technical and human domains. The EDP built on the work of the CDP by seeking to improve the quality of instructional planning.

The EFP emphasised the need to develop a personal spirituality and its importance to leadership. This emphasis was sustained in the program of the Inner West until 1988. In this period most school leaders had the opportunity to explore in some depth one of the foundations of Christian spirituality - knowledge of Scripture. Moreover executive teams had the opportunity to do this **as a group**. The aim was to provide them with a sound basis on which to develop a corporate spirituality for the leadership team.

The Executive Development Program 1986-87

The mapping of the EDP for 1986-87, which is treated as a single program, is set out in Table 7.8. The program utilised the resources of the LDP, the Mission and Justice Program, some aspects of the Department of Development's Total School Development Project, and the expertise of the principals (in the program on communication skills). The willingness of the program leaders to call the talents of others in the **design and delivery** of the courses was a feature of this initiative.

Function	Technical Domain		Human Domain		Educational Domain		Cultural Domain		Religious Domain	
Maintenance			Motivation theory Supervision Communication skills Assertiveness skills • Challenging others Interviewing skills	EDP 3 EDP 3 EDP 3 EDP 3 EDP 4	Supervision of the school curriculum	EDP 3			The Practice of Common Prayer	EDP1-6
Establishment	**Management** Action planning Planning and organizing skills Delegation principles **Personnel Management** Role clarification • Core mission • Role conflict Job analysis	 EDP 1 EDP 2 EDP 3 EDP 2 EDP 2 EDP 2 EDP 2	Leading and working in groups	EDP 2	Techniques in evaluation Curriculum evaluation Evaluation of curriculum materials	EDP 6 EDP 6 EDP 6			Spirituality of teachers Scripture and life Prayer, God and me	EFP 1 EFP 2 EFP 3
Enhancement	Employment interviews Appraisal interviews	EDP 4 EDP 4			Classroom programming • Principles of programming • Writing programs • Supervision of programming	EDP 5	The Catholic school -past, present and future Distinctiveness of the Catholic school Leadership in the Catholic school Principles of staff selection in the Catholic school	EDP 1 EDP 1 EDP 1 EDP 4	Christ (in the Gospels) Church (and mission) Current issues	EFP 4 EFP 5 EFP 6

Table 7.7 Mapping the Leadership Development Programs 1983-85 (Inner West)

Function	Technical Domain		Human Domain		Educational Domain		Cultural Domain		Religious Domain	
Maintenance	Leadership styles • Theory X, Theory Y • Hersey/Blanchard • Situational leadership	EDP 2	Conflict resolution • Conflict styles • Models in conflict resolution • Handling value clashes	EDP 6					The Practice of Common Prayer	EDP1-9
	Role clarification • Core mission • Role conflict •Job analysis	EDP 3	Approaches to supervision Supervising groups Developing a plan for supervision Communication styles Communication effectiveness The Process of staff selection - Role playing Questioning skills Interviewing techniques	EDP 7 EDP 7 EDP 7 EDP 8 EDP 8 EDP 9 EDP 9 EDP 9						
Establishment					Curriculum planning • Needs analysis • Macro and micro planning • Developing a macro plan • Issues in implementing the macro curriculum plan Total School Development planning Planning for curriculum/staff development • Situation analysis • Data gathering Developing a strategic plan for curriculum improvement	EDP 5 EDP 5 EDP '87 EDP '87	Pastoral care • What is pastoral care? • Pastoral care networks • Developing an action plan	EDP '87		
Enhancement	Leader as change agent • Change style • Change agent skills • Coping with resistance • Force-field analysis Problem solving skills	EDP 4 EDP 4	Communication Skills • Awareness • Blocks to communication • Listening • Confrontation • Problem ownership • Conflict resolution • Resolving values collisions • Planning for personal effectiveness	EDP '87			Vision statements Critical reflection on beliefs and practices Action planning to address ethos issues Issues in Catholic schools (Columban Mission Research Report)	EDP 1 EDP 1 EDP 1 EDP 4	Leadership in a Christian context Change as a process of conversion and social transformation The Christian responsibility to initiate change Conflict consciousness and the Gospel Peace in the perspective of the Gospel A Gospel basis for the supervision of others	EDP 2 EDP 4 EDP 4 EDP 6 EDP 6 EDP 7

Table 7.8 Mapping the Executive Development Program 1986-87 (Inner West)

The EDP 1986-87 provided an holistic approach to team leadership and a link in with the work being done in spirituality through the *Scripture Program*. It sought to expand on this work by integrating the Mission and Justice perspective into all units of the program so that exploring the concepts of mission and social justice and their meaning for school leadership became integral to the program[47].

The 1986-87 program took the development of the executive teams a step further than the previous program, by developing the executive team's capacity to plan together in specific areas such as curriculum and pastoral care. It also built on the work done on vision in the 1983-84 program assisting teams to move from vision to strategic planning. The emphasis in the program on the human skills of leadership was at the request of the principals who wanted a refresher course in this area.

The EDP 1986-87 again demonstrated the holistic approach to leadership which was a feature of all Inner West programs. The links with the Mission and Justice Program (covered in Chapter VIII) were substantive. This program was the most highly developed of all the regional programs. Analysis of the map in Table 7.8 indicates that substantive gains have been made in shaping the leadership culture of the primary schools since the LDP a decade earlier (cf Figure Table 6.10) .

The Executive Development Program 1990-91

The EDP 1990-91 was the first program in which the regional leadership addressed SACS Board priorities. The program shares some elements in common with earlier programs, particularly those that deal with change. While the program deals with material covered in previous courses it takes the treatment further. This is particularly true of the treatment of the needs of the poor. No longer is a "mission and justice" perspective seen as desirable, it is seen as essential and a good deal of the material is focussed on translating this perspective into school life at a very practical and

47 Sr Kristin Dawson interviewed 7/4/'93.

immediate level. The EDP 1990-91 mapped in Table 7.9 was a "stop-gap" program, quickly prepared to meet what was seen as a pastoral need - to introduce new executive members into the culture of leadership that had been developed in the region. It was the least substantive of the programs mounted by the Inner West. Its principal feature was its attention to the SACS Board priorities and helping schools build these into strategic plans in an appropriate way.

THE UNDERLYING THEORIES

The regional programs were "second generation" programs which built on the previous work of the LDP team. Many participants in the regional programs had previously experienced the Central Office Programs. Regional program leaders had previously been program leaders in the LDP, MDP or CDP - a relationship which in the Inner West was to last until 1988 when Sr Johanna retired. The regional teams sought to build on and enhance the work of the previous programs. The links that existed are evident in Tables 7.7, 7.8, and 7.9. Each program represented in these tables has a large number of topics which fall under the maintenance function and reflect topics in the map of the LDP/CDP (Table 6.10). In addition to continuity of leadership and emphasis, the EDPs also operated within a similar configuration, if on a smaller scale, to that of the Central Office Programs. The regional director was able to exert a similar influence on the development of the regional programs to that exercised by the Director of Primary Schools in the Central Office Programs. As a consequence leadership development was to a large extent construed and pursued within similar conceptual boundaries. At the same time there were developments and differences. These provide the substance of the analysis which follows.

Function	Technical Domain	Human Domain	Educational Domain	Cultural Domain	Religious Domain
Maintenance			Instructional leadership EDP '91 • English as a second language • Access and equality for students from non-English speaking backgrounds • The changing role of the ESL teacher • Action planning for ESL Special Education EDP '91 • Types of disabilities • Psychometric assessment • Assessing children as learners • Keeping a learning log		The Practice of Common Prayer
Establishment				*Vision Statement of the SACS Board* EDP '91 *Reshaping Our Catholic Schools for the 21st Century* EDP '91 • Implications of SACS Board priorities for strategic planning in schools • Implications for the vision of the executive team	
Enhancement	Systems approach to change EDP '90 • Implications for schools • Action planning Managing the process of change EDP '90	Working as a collaborative Team EDP'90			Solidarity with the poor - Becoming an authentic Christian leader EDP '91 • Social justice: Evolution of the Church's teaching • Costs of Catholic schooling for parents • Curriculum planning implications • Action planning

Table 7.9 A Mapping of the Regional Office Program 1990-91 (Inner West)

The Theory of "What Should Change"

The theory of "what should change" in the regional programs flows firstly from the premise that the Central Office Programs set the trajectory of development for the regions. The change sought by the regional programs arose from exploring the limits of this trajectory. This was done under the rubric of developing executive team leadership. This was the common element in all regional programs. The point of divergence was the vision/agenda of the regional director. In the Inner West team leadership was pursued with a framework which placed great value on the religious dimension of leadership and on spirituality which was seen as the heart of this form of leadership. Other directors operated from a different vision/agenda for their regions. The emphasis in the Outer West has been noted as no other region was able to engage secondary schools staffs in substantive leadership programs. Any theory of "what should change" applied only to the primary schools.

The culture of leadership in the primary and secondary schools developed down different paths and in the end regional directors had to take these differences into account when developing any theory of "what should change". The structure of the secondary system made it difficult to address the challenges which the secondary leadership culture presented. No theory of "how to pursue change" in the secondary schools emerged, except in the Outer West, even where regional leaders were quite clear about "what should change".

The Management/ Leadership Emphasis

The regional programs of the Inner West moved progressively away from the technical emphasis found in the LDP. This is evident in Table 7.10 which compares the way the technical domain was treated in all three EDP programs. The programs attempted to maintain the skills developed in the early course and the only extension of the technical domain was in the area of organisational change. A good deal of research-based literature emerged in the late 70s and early 80s dealing with

educational change. The EDPs of 1986-87 and 1990-91 enhanced principals understanding of the change process by introducing them to this work. The regional programs, as distinct from the LDP, were weighted more towards the human, educational and particularly the cultural domains. In the Inner West there was a considerable emphasis on the religious domain.

The regional team encouraged schools to develop their own vision so that staff had some shared sense of the future. In doing this they were encouraging the emergence of transitional leadership.

EDP 1983-94	EDP 1986-87	EDP 1990-91
Maintenance Function		
	Leadership Styles EDP 2 • Theory X, Theory Y • Hersey/Blanchard • Situational Leadership Role Clarification EDP 3 • Core Mission • Role Conflict •Job Analysis	
Establishment Function		
Action Planning EDP 1 Planning and Organising Skills EDP 2 Delegation Principles EDP 3 Role Clarification EDP 2 • Core Mission EDP 2 • Role Conflict EDP 2 Job Analysis EDP 2		
Enhancement Function		
Employment Interviews EDP 4 Appraisal Interviews EDP 4	Leader as Change Agent EDP 4 • Change Style • Change Agent Skills • Coping with Resistance • Force-field Analysis Problem Solving Skills EDP 4	Systems Approach to Change EDP'90 • Implications for Schools • Action Planning Managing the Process of Change EDP'90

7.10 Treatment of the Technical Domain in the EDPs of the Inner West

In the Inner West the emphasis on religious leadership, particularly the emphasis on mission and justice, gave a strong religious legitimacy to this development. The approach there was different from that of the LDP in this regard. This development may reflect that program leaders themselves were searching to create a vision for the region in which school leaders and system leaders could work effectively together as

a team. The vision for the regions depended on the type of leadership culture which existed already in the schools. Thus the team was more interested in the development of those attributes associated in Table 3.1 (page 76) with leadership rather than with management.

The Theories of Leadership

The LDP team espoused a theory of participative leadership which emphasised subsidiarity - decisions should be made at the local level where possible rather than at the centre. With the advent of the regions the same theory applied. The formation of executive teams within the primary sector provided regional leaders with greater scope to implement the theory. The Inner West was typical of the way in which regional leaders worked through regional programs to establish and develop executive team leadership. In this region the ideal of executive team leadership was based on shared values and the development of a corporate spirituality among the team.

The implementation of the theory was progressive. In the EDP 1983-84, the emphasis was on team leadership, the need for a common vision, and the need for members to have clear role statements so that they could work together collaboratively. In the EDP 1986-87 the emphasis was on the development of a strategic plan which could translate the shared vision into achievable goals. The program focused on two elements of this vision – curriculum development and pastoral care. These aspects of the vision were dealt with in detail and followed up subsequently in schools in the two years following the program. This work also gave executive teams the skills to tackle other aspects of their vision and set a long term development agenda for the school. The move encouraged schools staffs to move beyond "the culture of survival" and take charge of their own destiny. The *Mission and Justice* emphasis in the 1986-87 program provided essential criteria in shaping priorities within a strategic agenda. This development was pursued again in the 1990-91 EDP where executive teams considered their plans in the light of the SACS Board's priorities. The pattern of

development is set out in Table 7.11 which compares the treatment of the cultural domain in the three programs. In all three EDPs the programs leaders saw that they had a positive role in developing the culture. They interpreted their work as **establishing** new elements or **enhancing** the development that had occurred previously. They did not perceive their task as maintaining what had been achieved previously.

The emphasis in the early EDPs anticipated the work of Starratt, Sergiovanni, etcetera, on the need for vision in leadership. Visionary leadership was an important element in the work of Pasquier (1975) discussed in the previous chapter. He was, however, more concerned with the vision of the system rather than the vision of units within the system. The regional team leaders turned his idea around because they saw the sense of building the regional vision at the same time that the schools were developing their own vision. The possibilities for the region were going to be determined by fostering vision at the local level. The mission of regional leaders lay more in "prophecy" than in "organisation". This was the major advance made through the regional programs.

EDP 1983-84	EDP 1986-87	EDP 1990-91
Establishment Function		
	Pastoral Care EDP'87 • What is Pastoral Care? • Pastoral Care Networks • Developing an Action Plan	*Vision Statement of the SACS Board* EDP'91 *Reshaping Our Catholic Schools for the 21st Century* EDP'91 • Implications of SACS Board priorities for strategic planning in schools • Implications for the vision of the executive team
Enhancement Function		
The Catholic School-Past, Present and Future EDP 1 Distinctiveness of the Catholic School EDP 1 Leadership in the Catholic School EDP 1 Principles of Staff Selection in the Catholic School EDP 4	Vision Statements EDP 1 Critical Reflection on Beliefs and Practices EDP 1 Action Planning to Address Ethos Issues EDP 1 Issues in Catholic Schools (Columban Mission Research Report) EDP 4	

7.11 Treatment of the Cultural Domain in the EDPs of the Inner West

Approach to the Literature

The time available to develop the regional program was limited - this included time to research issues in the course of developing the programs. There were two ways in which program leaders provided school leaders with access to the literature. In the first place they could pass on to school leaders the results of their own studies. Secondly, since the programs lacked the resources to pay "expert" presenters, they relied on the goodwill of organisations to make people available. Each unit had a resource book of journal articles which provided leaders with the opportunity to follow up issues if they so chose. The result was that the approach to the research literature was fragmented, eclectic and viewed as an optional part of the experience. Increasing the knowledge of participants was a relatively minor goal of the programs compared to developing the skills needed to work effectively together as a team.

The Theory of Leadership Development

The early regional programs were based on the incremental theory. The first EDP "piggy-backed" on the Central Office Programs and the EFP was a development which complemented the EDP 1984-84. In this period "more" was clearly seen as synonymous with "better". The experience of the EFP was instructive for it highlighted the fact that for participants "more" was not synonymous with "better" - not if the topic was spirituality and delivers by a variety of presenters. Other factors come into play, like the quality of the experience and the readiness of people to absorb "more" even when that is what they sought.

While this issue surfaced in the programs of the Inner West, it was not resolved. The program leaders chose to change strategy by limiting what was done. Thus the focus of religious development subsequent to the EFP was to concentrate on **one area at a time**, Scripture, then Mission and Justice, and then SACS Board priorities. This represents incrementalism in planned steps. The *Scripture Week* program, in which people could pursue a topic in depth, can be interpreted either as an extension of this

approach. Progam leaders became aware that people had to be ready to take the "steps". It also provides implicit recognition that a developmental approach might need to be considered.

The same process of "stepping" development in evident is the programs' attempts to develop team leadership. The pattern was to move forwards at the conceptual level through the EDP, follow this up with a period in which people had the chance to work with the new ideas, expand the vision of leaders through work on some aspect of religious leadership, then move forward at the conceptual level again. Figure 7.2 illustrates the pattern that operated in the Inner West in this regard. The regional programs could be described as operating from a theory that leadership development occurs through **team-oriented and stepped incrementalism**.

The Normative Theory of the Catholic School

The normative theory of the Catholic school underwent considerable development both at the national and international level in the period covered by the regional programs. At the international level the two supplementary documents referred to previously were published. The second of these, *The Religious Dimension of Education in the Catholic School* (1988) dealt with many of the practical issues which were unresolved in *The Catholic School* (1977). The content of the document seemed strongly influenced by the school effectiveness literature. It was a document which reflected an understanding of the world of teachers.

In Australia, a number of initiatives were undertaken in the early 80s which helped refine and contextualise the normative theory. The *Project Catholic School (1978)* materials were redeveloped for a wider audience and published under the title *A Tree By the Waterside* (CEO Brisbane 1982). Br Marcellin Flynn (1985) published the second volume of his research examining the effectiveness of the Catholic school, many teachers took part in the *Colloquium on the Ministry of Teaching* a Jesuit

program for the renewal of teachers in Catholic schools. In Sydney the SACS Board developed its *Vision Statement* and a number of other policy documents. Other dioceses did the same thing. All of these developments cumulatively raised the awareness of teachers about the normative theory of the Catholic school.

The most significant change, however, was the realisation that there was not ONE vision of the Catholic school, but many. If renewal and development were to occur then it had to be school-based and vision-driven. The emphasis changed from "How Catholic is this school?" to "How is this school community Catholic?". One model places responsibility for the Catholicity of the school outside the school community. The outside group can then apply its criteria to the schools and inform them of the results. The other model places responsibility for Catholicity inside the school. The criteria for judgement then depend on what the group is willing to own. Rather than being **imposed**, the normative theory has to be **interpreted** by a local community with guidance from those with ultimate responsibility for the schools The system's role is to create conditions in which local school communities can flourish.

This shift in emphasis is noticeable in topics in the cultural domain of the three programs mapped in Table 7.11. It also underpinned the work on team leadership. The EDP of 1990 endeavoured to bring three visions of the Catholic school together - the school's vision of itsself, the system's aspirations for the schools in a new era, and the Church's vision for its Catholic schools. This was not an easy task as for most of the period all three visions were expanding, driven by the forces at work in the "school renewal" and "Church renewal" movements.

The Theory of "How to Effect Change"

The Regional Programs inherited their theory of "how to effect change" from the Central Office Programs. The introduction of the PAP position gave the schools the basis for an executive structure. The development of the executive as a team became

the principal priority of the programs. The EDPs brought the teams together in a supportive atmosphere off-campus, sharing an experience with colleagues from other schools and the regional team. The EDPs targeted issues of importance to the school's agenda and the regional office agenda. A good deal of the time in EDPs was spent in co-operative planning. The implementation of these plans provided the regional consultants with a framework within which to support and supervise the schools. Change came about through collaborative action.

The Product/Process Emphasis

The Regional Offices had limited resources to devote to the development of programs. Each program was a "one-off" venture aimed at advancing the implementation of either the school's agenda or the region's agenda. No program was offered more than twice. Programs were prepared as "packages", with little negotiation of content once the parameters were set. However, the design provided for the package to be extended if it was considered necessary. The 1987 program illustrates how this was done. While all the programs fit as part of an on-going process of development, discussed above and illustrated in Figure 7.2, it is not clear whether the pattern that emerged was the result of planning, or was an unplanned outcome – the result of consistently applying the theory of "what should change".

The Approach to Change: Personal Meaning

Interaction among the participants was a feature of the EDP. The program provided a chance for members of executive teams to come together outside the school in an environment where the usual power relations applying in the school were moderated by the presence of the regional consultants. The programs were events in which people had the chance to work through issues, to consult with their peers from other schools and to see the school scene within the bigger picture of the regional vision and the system vision. The EDPs were a strategy to provide both the challenge and the support needed to promote change. The strategy proceeded in stages with time

provided between programs for the schools and the individuals with them to address their concerns about each new step. In the interim period regional consultants worked to provide school leaders with the opportunities to expand their personal vision of what teaching and leadership involved. In the Inner West this was done through the EFP, the Scripture Programs, and the work of the Mission and Justice Team.

Approach to Change: Political Level

The development of the Regional Leadership Programs was under the control of the regional director who worked closely with the regional consultants. They were the program leaders. In some instances the regional director chose to be part of the program team. In the Outer West the Regional Director, Br Kavanagh, chose to lead the program team. More normally the programs were developed by the consultants, adopted by the region and implemented by the program team with whatever assistance they could access. There appears to have been no concerted effort to involve the Department of Development personnel in regional programs. The DOD was seen more as an adversary than as a resource. The regional programs were oriented to the primary sector and operated out of a different educational platform to that pursued by the DOD team which was secondary-oriented – a matter taken up in more detail in the next section.

Approach to Change: The Cultural Level

The LDP team was very conscious of the fact that they were shaping the culture of Catholic Primary education. When the area consultants were sent to the regions and began work on the EDP they took this awareness with them. Whereas the LDP was able to raise the consciousness of leaders about the need for a "new way of doing things around here" and worked to build the technical resources needed to create the conditions in which a new culture could emerge, the regional teams carefully nurtured the development of the culture in the period 1983-92. As a consequence, executive team leadership moved from being an innovation at the technical level, to "the way

things are done around here", to occupying a position in the culture where by 1992 people cannot imagine that leadership was ever exercised in any other way. In Hall's (1975) terms - executive team leadership has become part of the "formal culture" of leadership in Catholic primary schools in the Archdiocese. The EDPs provided a mechanism and helped create a climate of trust in which this development could occur. As a consequence, new "norms" developed that enabled new goals to be set both in schools and in the region. A significant change occurred in the cultural map.

SUMMARY STATEMENT

The regional programs have collapsed in the past two years. Such a development was inevitable. The programs served to implement executive team leadership and that has now been done. The induction of new school leaders into the executive team can be done within the school. The structure is sufficiently robust to stand alone - rather like the young tree that having been staked in its early years must learn to stand erect in the wind. If regional programs are to survive then they will have to do so under a new rubric.

Chapter VII has dealt with leadership initiatives mounted in the regions or by regional personnel working in collaboration with the centre. In the main these have been primary school initiatives. The story is a continuation of that told in Chapter VI. The LDP experience provided a base for the regional programs to build on - both in terms of people to develop programs and in terms of developing resources (materials and processes) to be used in programs. The regional programs, like the LDP, have continued to shape the culture of Catholic primary schools in Sydney and in particular to facilitate the operation of executive teams in the schools. In the first instance the EDPs were responsible for establishing the teams, then for enhancing their performance. However, this process of enhancement cannot go on forever and the value of EDPs as a strategic tool in the development of the system might need to be re-

considered. The EDPs have played an important role in enhancing the role and credibility of the primary regional consultant. While the structure does need some form of review, its function as a culture builder is worthy of considerable respect.

CHAPTER VIII

THE DEPARTMENT OF SCHOOL DEVELOPMENT AND ITS PROGRAMS

INTRODUCTION

The previous two chapters make it clear that leadership development in the primary division of the CEO resulted from the vision and direction provided by the Director of Primary Schools and the persistent efforts of the LDP Team in the period 1975-81. The highly professional approach adopted by this team laid the foundations for the later work of the regional directors and regional consultants in developing regional programs. The work of the LDP team established a number of formal cultural norms (Hall 1973:73) in professional development and school development in the CEO. The LDP team saw development in terms of "culture building". This initial emphasis in the primary sphere gave leadership development a consistent direction built up in the late 70s and early 80s. The directions changed in the late 80s as contact with the early pioneers was lost. Central office policy on leadership development since then has been fragmented.

The Development of the Secondary Division in the CEO

The secondary division had a quite different history and development in this sector has tended to reflect these differences in history. The secondary division of the CEO has always been much smaller than the primary, reflecting the fact that,. in the period under discussion, there have been approximately three times as many systemic primary as secondary schools. The secondary division has never experienced the economy of scale enjoyed by the primary division and has developed under different structures. CEO-sponsored leadership development for secondary personnel did not begin until five years after the primary division had embarked on this path.

In 1978 the primary division was administered as a "regional model". The secondary division operated as a "centralised model" supervised by three consultants who shared responsibility for all secondary schools in the Archdiocese. There was no Director of Secondary Schools and no evidence of any forward-looking vision shaping the development of the division.

The Secondary Team 1979

In 1979 Sr Jose Thompson RSC, the senior secondary consultant, was given the task of establishing a "secondary team". Sr Thompson respected **technical expertise in curriculum areas** and made team appointments on this basis. Thus she appointed Denise Phillips (from Sydney University) and Alan Brady (from Midlands Teachers' College in WA) secondary consultants, despite their lack of previous experience in Catholic education.

According to team member Denise Phillips[1], Sr Jose adopted "an inspectorial style" with the secondary principals which led to a relationship best described as "testy". Under her leadership the role of the secondary team was to visit the schools, interview all co-ordinators, and write reports containing recommendations with respect to curriculum, the development of co-ordinators and general recommendations for school improvement, thus creating the image of the **consultant as inspector rather than as support person**. In its initial work in 1979 the secondary team identified a number of problem areas in the secondary schools that needed to be addressed. Denise Phillips[2] described these in this way:

- Many schools had no curriculum programs
- Those that did often had "grave deficiencies" which would have created difficulties at the time of inspection
- Schools lacked curriculum documentation, so that new teachers had difficulty in developing programs of work and there was a good deal of overteaching in some curriculum areas as a result
- While some schools were beginning to become familiar with *The Catholic School* (Congregation for Christian Education 1977), they were having great difficulty translating it down to the level where it had an impact on school programs.

1 Denise Phillips, interviewed 14/4/'92.
2 ibid.

She recalls that team members considered there were also questions which had to be explored when looking at the curriculum of the Catholic secondary schools of the period. Principal among these were:

- Is there anything different or special about the curriculum in the Catholic secondary school?
- If there is, does the difference lie in the content or the process or both?
- What is the difference?
- What implications does the search for answers to the above questions have for a program aimed at improving curriculum development in Catholic schools?

By early 1980 a number of principals were inviting the team into the schools to address curriculum issues in the context of staff development days. In many instances the team viewed this work as tokenism on the part of the principals as **the fundamentals of curriculum development could not be treated within this format**. This may have been a consequence of construing the task of the team as addressing deficits rather than creating the agenda, as happened in the primary division.

These differences in approach reflect the differing political realities facing system leaders in the two sectors. In 1979 the secondary schools were mainly controlled by religious congregations not by parishes. There was no immediate demand for lay leadership and so no need for supervisory structures for lay leadership. The schools still operated in the main under congregational supervisors. When CEO consultants also adoped the inspectorial mode, principals found themselves accountable to two groups - the congregation which appointed them and provided a degree of supervision and the CEO which was also seeking to supervise them - a situation which was confusing for all concerned.

Members of the secondary team saw that curriculum development provided a point of entry into schools which supervision did not. In this their experience paralleled that of the early area consultants. By the late 70s the schools had developed goal and aim statements which were inspirational, often embodying aspects of *The Catholic School* and the "charism" of their congregation[3], but the statements needed to be translated into

3 Each religious congregation is acknowledged by the Church as bringing certain values of the Gospel to the consciousness of the Christian community. These values constitute the charism of the

simpler terms if they were to have an impact on school programs. The development of the curriculum and of skills in program construction were seen as central issues, issues which Mr Peter Crimmins seized upon as a way to build a more positive relationship with the schools when in 1980 he was appointed Director of Secondary Schools.

The Secondary Division 1980-82

Sr Thompson retired due to ill health in early 1980 and Mr Peter Crimmins, who had been co-opted as a part-time member of the secondary team in 1979, immediately set about restructuring the secondary division. He adopted an administrative structure based on **portfolios** rather than the "regional" model then being used in the primary division. The secondary consultants were asked to nominate the area of responsibility they wished to assume in addition to the general administrative duties associated with their role. In this way Mrs Phillips assumed responsibility for **curriculum development,** and Ms Ann Clark took responsibility for **staff and executive development.** Ms Clark was subsequently appointed as a regional services officer and Mr Jim Hawes was appointed to her portfolio in 1981. Mr Hawes initially found himself so involved in general duties as a consultant that he had to be insistent with the Director of Secondary Schools that the terms of his appointment be honoured[4]. Thus it was not until well into 1981 that he could concentrate on the development of a program to address executive and staff development issues in the secondary schools. In 1981 the LDP team's work was drawing to a close.

Under the new director the secondary division began a period of rapid expansion which created logistical problems in the central CEO then operating from very cramped quarters in Abercrombie Street, Broadway, and housing the newly appointed staff was a problem. The number of general consultants in 1981 rose to six and the role of "specialist adviser" was introduced to support particular curriculum areas. Eight

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congregation. The articulation of this charism is an important cultural artefact in the culture of the congregations and the prime places for the proclamation and living out of the charism are the schools run by a given group.

4 Jim Hawes interviewed 29/5/'92.

advisers were appointed in the same year and by 1982 there were nine full-time and four part-time advisers working in the secondary schools. The speed with which this expansion occurred raised questions for the regional directors about the "quality control" being exercised in the appointment process[5]. Since the advisers could not be housed in the central office they were assigned to schools and to the regional offices when the latter were established. A number of interviewees in this study commented on the problems that existed in the regional offices which they attributed to the presence of secondary advisers placed there, who did not want to be there. The advisers felt professionally isolated in the regional offices.

The expansion of the secondary division was driven by an educational agenda. This expansion, occurring as it did immediately prior to school regionalisation, is difficult to understand unless one keeps in mind that the decision to regionalise schools was an **ecclesiastical** one, not one having its genesis in the CEO boardroom[6]. The evidence suggests that it had little support there initially. School regionalisation rendered pursuit of the secondary agenda problematic. System leaders found it difficult to provide the range of secondary support services needed by secondary schools while at the same time attempting to regionalise services to schools. The duplication of specialist advisory services in each region was clearly inefficient.

The aims of school regionalisation and the secondary agenda were incompatible and this created major organisational difficulties at the system level. As a consequence several organisational structures were trialled in rapid succession. People working in the organisation found these changes disconcerting as they were perceived as a threat to their job security and to the effectiveness of their work. The co-ordinator of special programs, Mr Bob Webb, spoke of "living on the knife edge" in this period. Others spoke of the lack of consultation about the changes that took place and the air of uncertainly that existed in the secondary division at this time[7].

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5 Sr Johanna Conway interviewed 14/4/'93.

6 Br Kelvin Canavan interviewed 10/5/'93.

7 These perceptions would have been fuelled in some part by the enforced retirement of the long serving Director of the CEO, Monsignor John Slowey in 1982. The Monsignor's retirement was a shock

The Department of School Development 1983

In 1983, under the new Director of Schools, Br W. X. Simmons CFC, the primary and secondary divisions were disbanded and central office services to schools were brought under the control of the **Department of School Development** headed by Mr Crimmins. This new department had four units: Curriculum Development, Executive and Staff Development, Parent Participation-Special Education, and Pastoral Care. The Executive and Staff Development Unit (ESD unit) was responsible for professional development across all schools in the Archdiocese.

Mr Hawes was appointed first head of the ESD Unit which initially had a staff of one - the head. He addressed the lack of staffing with typical flare by signing official correspondence "Jim Hawes, Head (without body) ESD Unit". This tactic drew a rebuke from the Director of Schools but also led to increased staffing. The ESD unit began operation at the time that the primary consultants were launching Executive Development Programs in the regions.

Mr Crimmins resigned from the CEO in 1983, and later in the year Mr Hawes won appointment as Director of the Department of School Development. Sr Myree Harris RSJ, became the head of the ESD unit and was joined by Mr Michael Thornber as a professional development consultant. These three people were the force behind the "DODs" programs as they became known. In the period 1983-87 this team was to develop eight major programs which by 1990, when the last program was offered, had achieved a gross attendance of approximately 4600[8] school leaders drawn from Catholic primary and secondary schools in NSW, the ACT and the Northern Territory.

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announcement made at the final staff gathering for the year - the Christmas Mass and break-up - throwing a pall over the event.

8 Based on the limited data still held by the CEO of actual course attendances. The average course group was 29.5 which, when multiplied by the number of courses (156), give a gross figure of 4600.

THE "STORY" OF THE DOD PROGRAMS

The Vision of the Department of School Development

When Mr Hawes took over the executive and staff development portfolio in earnest in May 1981 he was in a unique position to set the direction of the CEO's work on leadership development and school improvement for the rest of the decade. It was a propitious time to dream, to create a vision of what could be achieved, and then to pursue it. In his former mentor from the NSW Education Department, Mr "Chick" Carey, Hawes had a role model and he set out to emulate his mentor with what Denise Phillips, a colleague at the time, described as "messianic zeal", believing that he had something valuable to offer Catholic education. He brought considerable expertise in program development and organisation to bear on the issues of leadership development in the secondary division[9].

Mr Hawes[10] acknowledged that he had been fortunate to work with a mentor such as Carey whom he regarded as a visionary leader for his work in both leadership development and school improvement. He viewed Carey's program *Developing Effective Inservice Activities: A Course for Course Organisers* (NSW Department of Education 1976) as a primer in the principles of effective inservice organisation and planning.

Hawes shared much of Carey's vision of "how to effect change". The documentation and structure of DOD programs are modelled on Carey's approach but adapted to suit the context of Catholic schools. Hawes, however, had his own theory of "what should change" reflected in his advocacy of the principles and practice of **process consultancy** (Schmuck 1979). Process consultancy[11], which is discussed in a later section, embodies

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9 Prior to joining the CEO Hawes had spent three and a half years working in the Inservice Training Branch of the Division of Services under Carey from 1975-79.

10 Jim Hawes interviewed 29/2/'92

11 Hawes is an acknowledged authority in this field (Brandl 1985). Together with Denise Phillips of the CEO and Bill Cameron of the Department of Education, he developed the Consulancy Training Program which was an essential component in implementing the Total School Development Project

both a philosophy about what to change as well as a methodology for engaging in change. The philosophy provided both the substance and the bounds of Hawes' vision of "what should change" in Catholic education. It was his great strength and in time was also to prove his greatest weakness.

The DOD Vision in Outline

The vision which guided the Department of Development is summarised in Figure 8.1 which is an adaptation of material used in all the DOD programs. As can be seen from the figure the vision embodied a comprehensive program and a number of strategies. The centrepiece of the vision was **the self-renewing school.** The various programs sought to address one key question: **How does a school become and remain self-renewing**? Hawes' answer was that it does so by engaging in a **systematic school improvement process** (akin to the current emphasis on "continuous improvement") which flows from a **Systematic School Improvement Plan** (SSIP). Ideally, the systematic improvement process would be based on the process consultancy model, with a **process consultant** supporting each school in devising and implementing its SSIP.

One of Hawes' early priorities was to introduce consultancy training for those in the CEO who actually supported schools - the consultants and advisers. This venture was only partially successful as the regional primary consultants maintained their distance from the Department of School Development which they saw as "secondary" in its thinking and orientation. His second strategy was to develop the required competencies in school leaders. Process consultancy competencies became key components in all DOD leadership programs (Harris 1988:4). The higher stages of the leadership programs incorporated many elements of the TSDP *Consultancy Training Program* (NSW Department of Education 1984). These programs emphasised the capacity to identify and name problems, collaborative approaches to problem-solving and

(TSDP) in N.S.W. In 1984 Hawes was also responsible for the implementation of process consultancy into the A.C.T. Schools Authority.

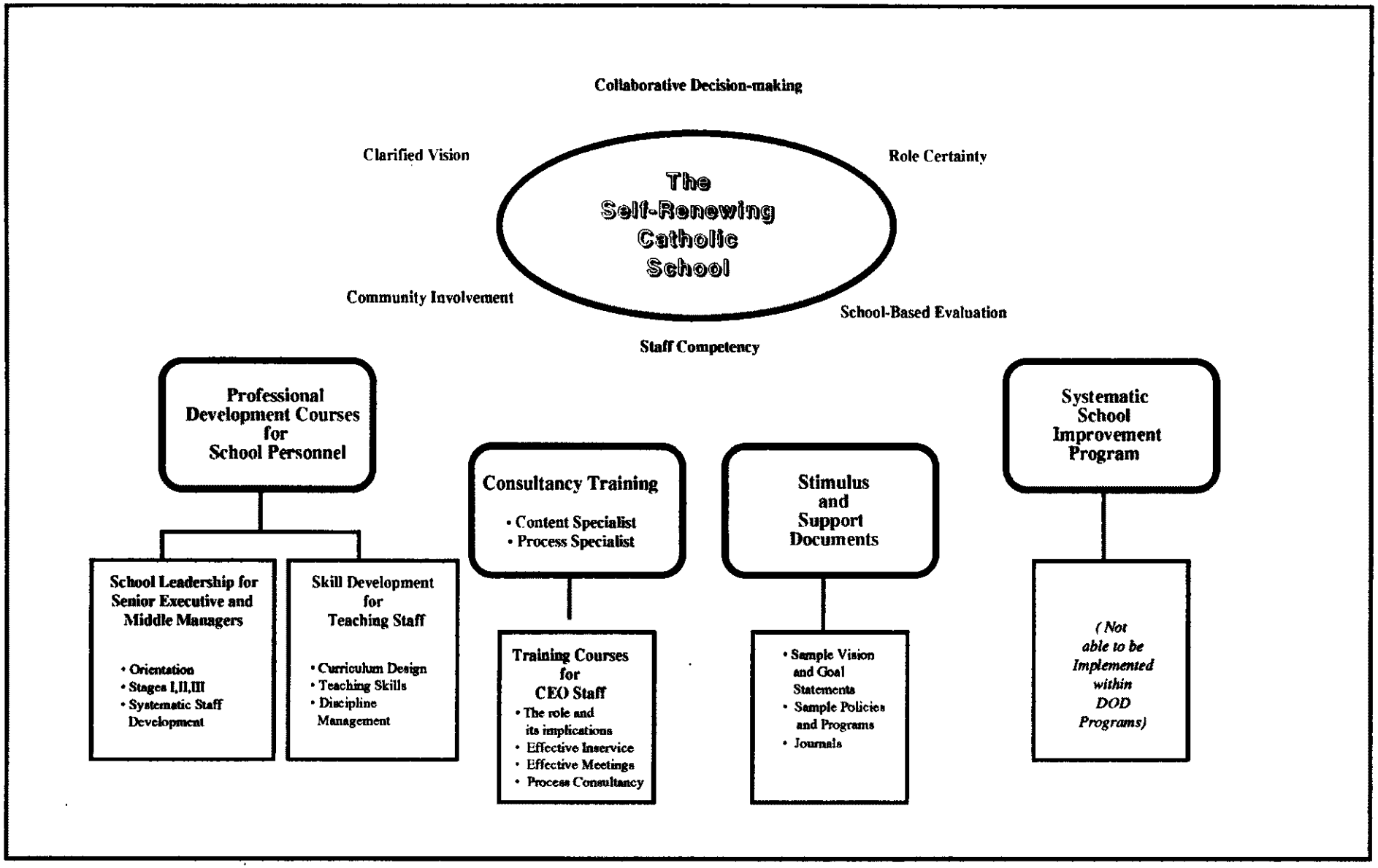

Figure 8.1 The DOD Vision for School and Staff Development

interpersonal skills. The DOD approach also emphasised the need to disseminate these competencies at the school level. The ESD unit was strongly committed to developing in school leaders the competencies they needed to design and deliver quality inservice programs. This commitment underpinned its **school improvement programs**: *Systematic Staff Development, Creative Discipline in the Catholic School, Creative Teaching in the Catholic School*, and *Curriculum Development Processes in the Catholic School.*

The development of the programs was driven by the inner logic of the vision. In this logic leadership development and school improvement were linked. However members of the ESD unit had, at best, tenuous relations with the schools resulting in a restricted capacity to follow-up participants' work[12]. This left the group educationally isolated and vulnerable to any politically motivated criticisms that their work had little impact. While the demand from school personnel for the courses indicated that they certainly judged what was on offer as both relevant and helpful, relationships with the primary consultants often remained cool.

The Strategic Plan

The Department of School Development's long range plan for leadership development was first set out in the ESD Unit's program booklet for 1987. The goal was to provide a three-stage course for all designated school leaders in the Catholic systemic schools by 1990. The schedule for development is set out in Table 8.1.

Client Group	Year of Development		
	Stage 1	Stage 2	Stage 3
Principals/ Assistant Principals	1981*	1983*	1986*
Studies Co-ordinators: Secondary	1982*	1984*	1987*
Year Co-ordinators: Secondary	1985*	1987*	1989
Senior Primary Teachers	1986*	1988	1990
Religious Education Co-ordinators	1988	1989	1990

Table 8.1 Overview of the DOD Development Program (Harris 1988)
(* actually implemented)

12 The members of the ESD unit endeavoured to keep in contact with schools by themselves playing the role of process consultant. Harris (1988:3) notes that in the period 1983 -88 the unit provided consultancy support to seventeen schools in the Archdiocese.

The plan was ambitious as funding for inservice was in decline at the time. The degree of implementation can be judged by comparing the table above with Figure 8.2 which lists all programs run by the Department of School Development. The only program not to be implemented was the one for RECs. The data in Figure 8.2 indicates that 1987 was a watershed year for the DOD programs. This coincides with Mr Hawes' last year as a director in the CEO.

Although Hawes' vision was shared within his team and with a number of CEO and school personnel who acted as facilitators in the various DOD programs, key aspects of it were neither understood nor owned at the system level. He was unable to convince his fellow directors of the need for process consultancy in 1985[13] and the SSIP initiative never really took root. The DOD vision remained largely that of its director. Ironically in 1994 the CEO will seek to implement its School Review and Development (SRD) as a "system process". The aims of SRD and the SSIP are quite similar. The regional consultants will play a role in the new process akin to that of a process consultant in SSIP.

The Scope of the Department of School Development Initiatives

Figure 8.2 presents data on the programs offered by the Department of School Development in the period 1980-90. The final column indicates the number of times each program was offered. The formats of the various elements in the **Leadership Development Series** of programs is set out in Table 8.2. Table 8.3 provides similar data for the **School Improvement Series** of programs[14]. The tables indicate the time release required by the format of the various courses and the way this requirement increased across the 80s. Since education funding in this period was contracting, the data reflects a high degree of commitment to the development of school leaders shared

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13 In 1985 Hawes moved a proposal at the CEO Board of Directors (14/6/'85) that three full time process consultants be added to the DOD staff to initiate SSIP. This was in line with a corresponding development in the Education Department as a consequence of the success of the TSDP.

14 The title "School Improvement" is preferred to the rather esoteric one used by the ESD Unit for these programs - "Packaged Courses for Within-School Use"- used until 1987 after which they had no generic title.

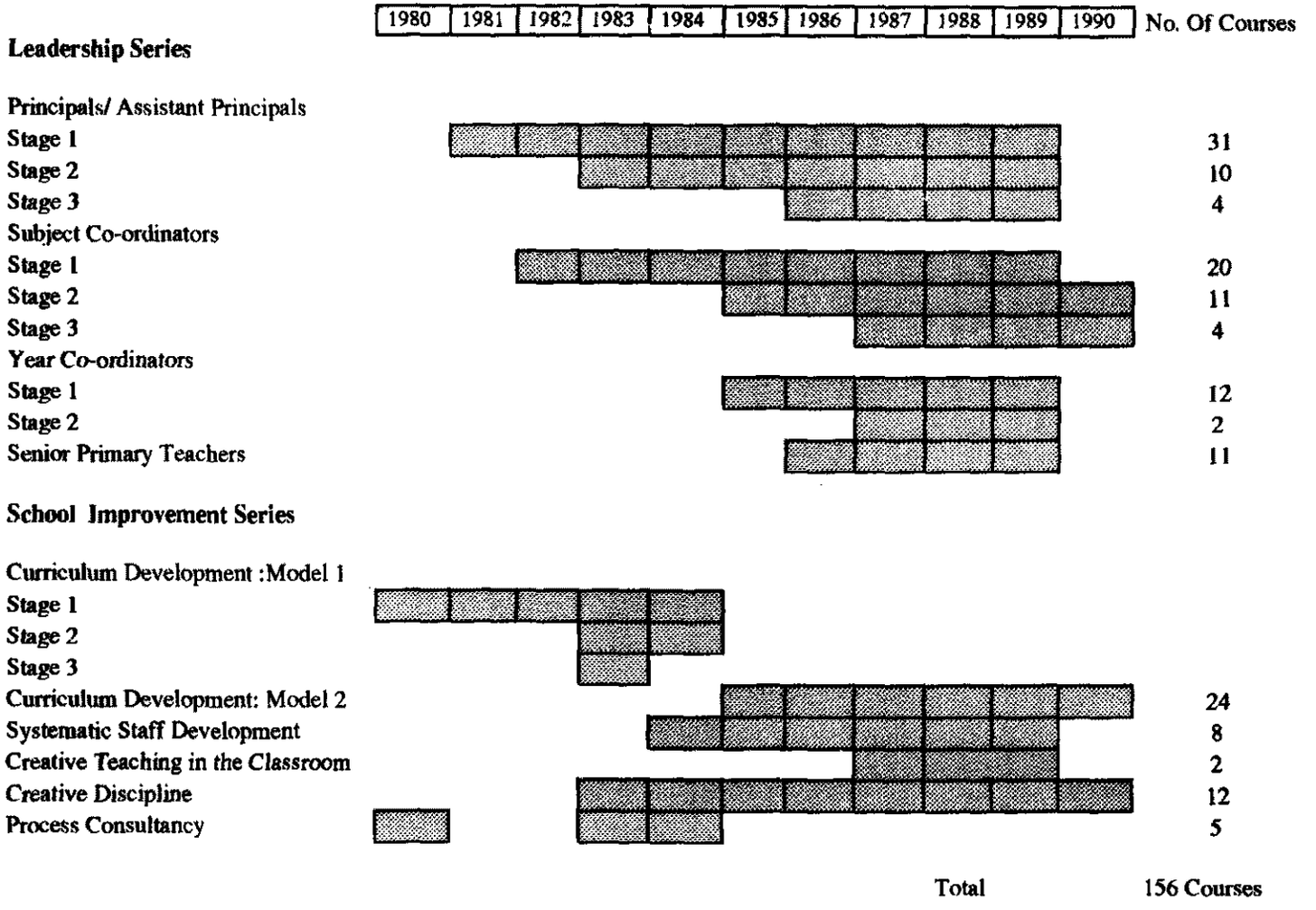

Figure 8.2 **The Scope of the DOD Programs 1980-89**

Principal and Assistant Principal Programs (All Residential)

Stage	Year	Course Timing	Day Release Requirement
I	1983-84	Thursday Noon - Saturday 3:00pm	1.5
	1985-86	Thurdsay 9:00am - Saturday Noon	2.0
	1987-89	Wednesday Noon - Friday Noon	3.0
II	1984	Wednesday 3:30pm - Saturday 3:00pm	2.0
	1985-86	Wednesday Noon - Saturday Noon	2.5
	1987-88	Tuesday Noon - Friday Noon	4.0
	1989	Wednesday 9:00am - Friday 3:00	3.0
III	1986	Tuesday Noon - Saturday Noon	3.5
	1987-89	Monday 9:00 - Friday Noon	5.0

Studies Co-ordinators Programs (All Residential)

Stage	Year	Course Timing	Day Release Requirement
I	1983-84	Thursday 3:30 pm - Saturday 3:00	1.0
	1985-86	Thursday 3:30 pm - Saturday Noon	1.0
	1987-89	Wednesday 3:3pm - Friday Noon	3.0
	1990	Wednesday 9:00 am - Friday 3:00pm	3.0
II	1985-86	Thursday 9:00 am - Saturday Noon	2.0
	1987-89	Wednesday 9:00 am - Friday Noon	3.0
III	1987-89	Tuesday 9:00 am - Friday 3:00pm	4.0
	1990	Tuesday 9:00 am - Friday Noon	4.0

Year Co-ordinators Programs (All Residential)

Stage	Year	Course Timing	Day Release Requirement
I	1985-86	Thursday 3:30pm - Saturday Noon	1.0
	1987-88	Wednesday 3:30pm - Friday Noon	2.0
	1989	Wednesday Noon - Friday Noon	2.5
II	1987-89	Wednesday 9:00 am - Friday 3:00 pm	3.0

Senior Primary Teachers' Program (All Residential)

Year	Course Timing	Day Release Requirement
1986	Thursday 3:30pm - Saturday Noon	1.0
1987-9	Wednesday 3:30pm - Friday Noon	2.0

Table 8.2 Format of DOD Leadership Series Courses 1982-9

Creative Discipline in the Catholic School (Training Course)

Year	Format	Units	Day Release
1984 Stage 1	2 day Seminar 9:00 am - 3:30 pm	7	2.0
1984 Stage 2	2 day Seminar 9:00 am - 3:30 pm	7	2.0
1985-90	5 day seminar 9:00 am - 4:15 pm Stage 1 Monday -Tuesday Stage 2 Wednesday Stage 3 Thursday - Friday	17	5.0

Creative Teaching in the Catholic School

Year	Format	Day Release
1987-89	Monday 9:00am - Friday 3:00pm	5.0

Systematic Staff Development (Training Course)

Year	Format	Units	Day Release
1984-85	Thursday 9:00 am - Saturday 3:00 pm	9	2.0
1986-89	Monday 9:00 am - Friday 3:00 pm	18	5.0

Curriculum Development

Year	Format	Units	Day Release
1984 Stage 1	Thursday 9:00 am - Saturday 3:00 pm	9	2.0
1984 Stage 2	Thursday 9:00 am - Saturday Noon	8	2.0
1985	Monday 9:00 am - Saturday 3:00 pm	20	5.0
1986-90	Session 1 Wednesday 9:00am - Friday 3:30 pm Session 2 Monday 9:00 am Wednesday 3:30 pm	20	6.0

Table 8.3 Format of DOD School Improvement Courses 1984-9

by both schools and the system - a commitment that in the end could not be sustained as there was simply not the funds.

The range of programs on offer indicates that the development of **leadership density in a school** was a central feature in the DOD approach, a feature it shared with the two initiatives considered in previous chapters. The great appeal of the DOD leadership and school improvement programs for many participants, according to Br Tony Whelan[15], Director of the Southern Region at the time, was that it taught them **what to do**, at a time when many people new to leadership positions were struggling i.e. the programs emphasised real school problems and concrete approaches to dealing with them. This was the main thrust of the underlying philosophy.

The DOD programs really began with the *Curriculum Development in Schools* (CDC)[16] a program first offered late in 1980, almost two years before the Department of Development was established. This program was to undergo considerable development in the subsequent decade and was offered at least once each year until 1990 when it lapsed. The CDC was a typical DOD program and analysis of its development illustrates both the genius and the limitations of the DOD approach to program design, development and delivery. It is treated in the next section as a mini-case study which portrays the Department of School Development in action. The program also provides essential background to the controversies which were eventually to bring down the Department of School Development.

The Department in Action: The Curriculum Development in Catholic Schools Program 1980-1990

The Seminal Program of 1980

The CDC of 1980 was a seminal program offered to leaders of Catholic secondary schools and was a joint project of the Christian Brothers, the Marist Brothers, the

15 Br Tony Whelan interviewed 3/4/92

16 The curriculum development program had several titles in the process of development - *Curriculum Development in Schools*, *Curriculum Development in Catholic Schools*, *Curriculum Development Processes in Catholic Schools*. The abbreviation CDC is used to cover all these titles.

Catholic Teachers' College and the CEO secondary team. It aimed to improve the quality of **instructional leadership** in the Catholic secondary schools of NSW. The impetus for the course was the desire of the planning group, drawn from the sponsoring organisations, to provide something for Catholic secondary school principals and co-ordinators equivalent to the program *Curriculum Development* developed and offered by the Division of Services in the NSW Education Department in 1978-79. A number of school leaders had taken this program and had seen its potential value if adapted to the ethos of the Catholic school[17]. The planning group had the full co-operation of the Department of Education which gave permission for its course materials to be re-developed and made Mr Jim Hawes available to act as consultant to the project. Mr Hawes had been executive officer responsible for the development of the *Curriculum Development* program prior to taking up a position of deputy principal at the beginning of 1980. The project was supported by a NSW Inservice Committee (NISEC) grant of $27,000 granted to the CEO. The CDC was developed in highly favourable circumstances and was first presented in September 1980 at the Catholic Teachers' College, Strathfield. Thirty-two people attended, drawn from invited schools and the Teachers College.

Each unit in the course was supported by one or more program booklets setting out the objectives of the unit in great detail and providing readings, focus questions, discussion starters, activity notes, etc. The complete set of course booklets was presented to each participant in a specially embossed binder[18]. The costs of production were met by the NISEC Grant[19].

The intention of the course was to train a cadre of teachers from a particular school who could provide leadership in school-based curriculum development based on the "objectives" model. The course aimed to develop:

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17 Br Tony Whelan interviewed 24/3/'92.

18 The binders were an innovation for the participants and had a cultural value, being a symbol of the professionalism which characterised all programs associated with the ESD Unit.

19 A condition of NISEC funding was that the course be open to all-comers. This requirement according to Denise Phillips who made the application, left the focus of the program somewhat fuzzy.

- an **understanding** of the need to develop a curriculum in their schools based on Christian ideals;
- a **knowledge** of some methods available to assist them in the process soundly based on curriculum theory and practice and leadership theory and practice; and
- the necessary **skills** to implement these methods in their schools (Curriculum Development in Schools Booklet 1.1: 2).

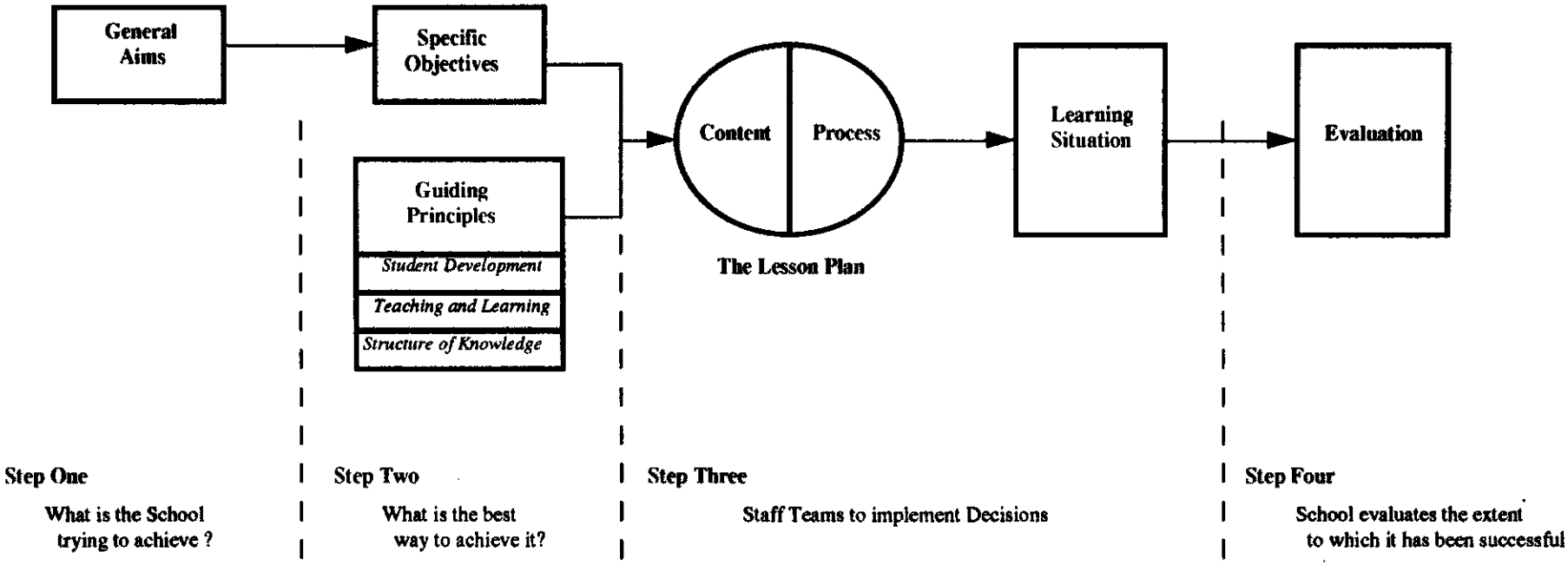
While acknowledging the existence of other models in curriculum development and the limitations of the objectives model (Unit 1.2), the course focussed on the skills needed to operationalise only the one model. Table 8.4 sets out the program for CDC 1980.

Time	Activity	
Friday 26th		
9:00 - 9:30	1.0	Introduction
9:30 -10:30	1.2	Development of a Model for Curriculum Development
10:30 -11:00		Morning Tea
11:00 -12:00	1.1	The Catholic School
12:00 - 1:00	1.3	Barriers to Curriculum Development in Schools - A Classification
1:00 - 2:00		Lunch
2:00 - 3:00	1.4	Barriers to Curriculum Development in Schools - An Analysis
3:00 - 3:30		Afternoon Tea
3:30 - 5:00	1.5	Overcoming the Barriers to Curriculum Development
Saturday 27 th		
9:00 - 10:30	2.1	Aims Statements for Schools
10:30 - 11:00		Morning Tea
11:00 - 12:30	2.2	Identification of Needs in Schools and Setting Priorities among Aims
12:30 - 1:30		Lunch
1:30 - 3:00	2.3	Motivating Your Staff
3:00 - 3:30		Afternoon Tea
3:30 - 5:00	2.4	Relating Aims to Subject Areas
5:00		Mass
Sunday 28 th		
9:00 - 10:30	3.1	Using Objectives to Select Content and Resources
10:30 - 11:00		Morning Tea
11:00 - 12:00	2.5	Organising Effective Meetings
12:00 - 1:00	3.2	Group Dynamics
1:00 - 2:00		Lunch
2:00 - 3:30	3.3	Corporate Programming
3:30 - 4:00		Afternoon Tea
4:00 - 4:30	3.4	Evaluation

Table 8.4 The Curriculum Development in Schools Program 1980

The DOD Approach to Curriculum Development

In 1980 Mr Hawes had attained some prominence among curriculum theorists in this country as an advocate for the "objectives" approach (Brady 1983). Hawes' (1978) model, summarised in Figure 8.3, provided the design principles used in developing later DOD courses as well as the substantive content of the CDC. The model follows the work of Tyler (Brady 1983) and Taba (1962). Tyler's model has been superimposed on Figure 8.3 to illustrate the connections.



Hawes "Objectives" Model (Curriculum Development in Schools Booklet 1.2)

Tyler's Approach to Curriculum Development (Brady 1983)

Figure 8.3 The Objectives Model of Curriculum Development (CDC 1980)

The central element in the model is **the lesson plan** (or in the case of DOD programs the unit plan) where decisions are made about process and content. The choices made here are shaped by criteria drawn from two sources: **guiding principles and theories** (about student development, teaching and learning and the structure of knowledge) and the **general aims of the school** which have to be translated into more specific objectives for teaching. Consideration of needs or of the situation of the learner is not a prominent feature of the model. The key decisions in teaching involve the **selection of activities** which, when sequenced appropriately, lead to the accomplishment of the specific objectives. The objectives involve the student acquiring **knowledge, skills and attitudes** and need to be spelt out as specifically as possible to facilitate the choice and sequencing of activities. All educational outcomes can be specified in terms of these three categories. Thus Hawes took a **competency-based approach** to the challenges of curriculum design.

The curriculum development model places great reliance on the *Aims and Goals Statement* of a school in curriculum development. It compared current practice with the school's stated goals to help participants discover the "deficits" in school performance. These deficits were then regarded as "problems" to be solved using the process consultancy model. Hawes' curriculum development model was an extension of his process consultancy model. The application of these two models was to become the dominant feature of CDC programs for the next decade. The CDC paid little attention to the choices available in curriculum development provided by **alternative "guiding principles and theories"**. In this respect it had its own in-built bias.

Each session of the 1980 program was made up of a tight series of activities which were designed to achieve cumulatively the specific objectives set out for it. Each constituent activity had a precise time allocation within the session plan. The activities were varied in nature including a variety of input methods and group processes to reflect assumptions about acceptable adult learning. The model encouraged participants to

reflect on their own experience in a highly structured way which some found very demanding. According to Denise Phillips[21], the participants from the Teachers' College found the process-orientation of the course unpalatable and took no further part in the development of the project. The school people on the other hand appreciated having a **definite method** to follow in developing their school's curriculum.

The CDC of 1980 differed from its parent program *Curriculum Development* (NSW Department of Education 1978) in an important respect. A central feature of the design of the latter program was its use of a case study approach - based on the mythical Melaleuca High School - to provide a **situational context** in which the practice of school-based curriculum development was introduced. The model proceeded from the situational analysis to a needs analysis and then to goal formation as in Skillbeck's (1975) approach. In adapting the course for Catholic schools this emphasis was lost in favour of an approach based on the school's *Aims and Goals Statement* and the identification of "deficits". The outcome of the process thus depended on the quality of a school's *Aims and Goals Statements*. In the early 80s such statements were likely to be problematic.

By 1980 the Catholic secondary schools were beginning to take up some of the challenges posed by *The Catholic School* (1977) and by Flynn's (1975) pioneering research. Unit 1.1 of the CDC 1980, *The Distinguishing Features of the Catholic School*, was supported by a booklet *The Catholic School Today*, prepared by Flynn, which summarised the key points in both the Roman document and his own research. Experienced leaders in the Catholic school systems were not altogether comfortable with the high rhetoric developed in *The Catholic School*, but it was some time before they could translate the key insights of the document into more down-to-earth terms. In 1988 the Congregation on Christian Education found it necessary to produce a more practical document dealing with the Catholic school, *The Religious Dimensions of*

21 Denise Phillips interviewed 14/4/'92.

Education in the Catholic School, which begins with a detailed social analysis of the condition of youth and their needs, and goes on to explore the implications for Catholic schooling in educational rather than philosophic terms. The starting point for development is **the situation people find themselves in and the relevance of the Gospel to this situation.**

The movement in the two documents represents something of the paradigm shift underway in how Catholic Church leaders at the time were coming to interpret the Church's mission in education. This shift in perspective from a philosophical approach to one based in social analysis had many implications for the ways in which a school community viewed **the mission of the school to its people.** The document insists that the mission of the school is the responsibility of **the school community** and all sections of the community need to be involved appropriately in the school's development. The document distances itself from the view that there is **an ideal Catholic school** bound by an ideal set of goals. It is concerned with a real community of people searching to discern its mission in a specific context of opportunity and need. Effective Catholic school leadership is premised on this understanding. The process consultancy approach to leadership based on problem solving, while useful in itself, needs to be considerably expanded to deal with this new understanding which gives priority to the religious dimension of leadership.

The CDC was to operate in an interregnum during which this process of clarification was going on. It adopted a particular stance to change which in the longer term proved to be flawed. However the developers were not to know this in 1980.

The CDC of 1980 was an important event in the development of leadership in the secondary schools. Mr Hawes' role in the project was certainly a factor in his subsequent appointment to the CEO as a secondary consultant despite never having taught in a Catholic School. All the evidence points to the fact that Mr Hawes was

given a relatively free hand in the subsequent development of the DOD programs. With great energy and considerable effect he seized the opportunity which fell to him.

The Development and Delivery Strategies for a DOD Program

An important aspect of DOD programs, whether in the leadership series or the school improvement series, was the time and energy put into their development. The CDC illustrates this feature of the programs. When the Department of School Development was established in 1983 the CDC had already been offered nine times to over 400 people (DOD Program Booklet 1984:9). Members of the ESD unit collaborated with the Head of the Curriculum unit, Mrs Denise Phillips, in the on-going development and delivery of the program. In the DOD programs delivery and development were interrelated.

The ESD unit, like the LDP team before it, published a handbook each year outlining programs for the year. These provide an invaluable resource in tracing how the DOD programs developed. Supplementing these handbooks were the very extensive course materials associated with particular programs. Since the ESD Unit was small and the demand for assistance in the secondary schools large, Mr Hawes adopted a strategy, also used in the Education Department, of **co-opting program facilitators who were trained to lead participants through the structured process embodied in the course materials**. This model, while having practical utility, also suited the design philosophy with its emphasis on experiential learning, problem solving and rejection of the role of "referent experts".

Programs were developed as a series of self-contained units that could be pre-packaged. The package included both a *Facilitator's Handbook*, which provided detailed instructions for facilitators, and resources kits developed to support delivery of the unit[22]. Facilitator training was a key component in the strategy which enabled a small

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22 Each stage of the CDC was packaged in an embossed binder. The 1988 course notes ran to 168 pages, the Facilitator's Handbook to 102 pages. As well the packages included video tapes, handout

team to offer several programs each with many units to large numbers of people. The time allocated to such training varied but took up to two days for the longer courses. The time was justified on the basis that it was a valuable professional development opportunity for the facilitators. The facilitators in turn provided the feedback used in the development of the programs.

Facilitators were recruited from within the programs. People attending the CDC were invited to act as facilitators in later programs. Those who took up the invitation were screened and became trainee-facilitators working under the supervision of ESD unit members who acted as program co-ordinators. Some of the volunteers then became program facilitators and even program co-ordinators if circumstances rendered it necessary (Harris 1988:4). In this way the CDC was able to be disseminated into other dioceses and other states and the Department of School Development was able to exercise a degree of "quality control" over the way its materials were used.

The Development Process in a DOD Program : CDC 1983-7

The ESD team sought extensive feedback on programs from participants and used this information to further develop the programs. The development methodology adopted by the department ensured that the CDC underwent significant development in the 80s with new editions of the program being produced in 1983, 1985 and 1987 when the last major revision was carried out. The development process consisted of five steps:

- To revise existing units and develop new ones
- To develop and refine the activities within a unit
- To develop the resources required to support the activities in a unit
- To revise the Facilitator's Handbook to take note of these developments
- To negotiate the format of the program and the day release needed for participants to attend.

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masters, audio-tapes supporting audio-visual presentation, overheads, poster sized worksheets and a series of evaluation materials dealing with each unit of the course. Even the prayers and hymns used at the beginnings of sessions were included in the package.

Revise Units and Develop New Ones. The CDC of 1980 was an 18-hour course made up of 15 sessions or units covering both curriculum development and some aspects of leadership. In 1981 and 1982 Mr Hawes initiated the first of the **leadership series** of programs[23] for Principals and Assistant Principals and incorporated the leadership units from the CDC into them. Stage I of the CDC comprised the other 11 units of the original program. In 1983 Stage II containing nine units organised around the theme of **programming** was trialled. In 1985 a further stage was added to the program dealing with **assessment and reporting** issues. At the same time Stage I was significantly revised to help schools develop their own *Aims and Goals Statement* as the basis for curriculum development[24]. Stage II was redeveloped to incorporate an "across the curriculum" perspective using a thematic approach. The revised form of the CDC involved 21 units which could be taken either as a single course or in stages. The 1987 revision did not change the unit structure although considerable refinement went on within the units of Stage III. The unit structures for the CDC in 1983, 1985 and 1987 are set out in Table 8.5. The 1987 edition endeavoured to make the curriculum development process accessible to the primary schools. In doing so it attempted to overcome the difficulties posed by the difference in language usage by primary and secondary schools in dealing with curriculum issues. This gave rise to rather awkward titles for some of the units.

Developing and Refining the Activities within a Unit and Preparing Resources. The design of activities was the central feature in the development of all units in DOD programs. The unit design process appears to have involved seven stages:

1. Careful selection of objectives
2. Selection of appropriate activities to achieve the objectives
3. Sequencing the activities within a tight timeframe
4. Development of resources to support the activities
5. Documentation of the Process
6. Development of an Evaluation process for the unit
7. Preparation of an entry for the Facilitator's Handbook on how to conduct the unit.

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23 Later known as the Catholic Schools Executive Development Program (CSEDP).

24 To support this work the CEO (1984) published the booklet *Purposes and Outcomes of Catholic Schooling* based on the work of the Jesuit Commission for Research and Development (CORD) (See Starratt, Bradley and Baker 1984).

Units in the CDC 1983

Stage I

Introductory Unit	
CDC 1.1	A Model of Curriculum Development
CDC 1.2	Barriers to Curriculum Development
CDC 1.3	Barriers to Curriculum Development -Analysis and Classification
CDC 1.4	Overcoming Barriers to Curriculum Development
CDC 1.5	Identifying Distinctive Characteristics of the Catholic School
CDC 1.6	Qualities that make a School Aims Statement Useful
CDC 1.7	Tackling Specific Underachieved Aims
CDC 1.8	Relating School Aims to Subject Areas
CDC 1.9	Collaborative Planning
CDC 1.10	Using Topic Objectives
CDC 1.11	Planning Follow-up Action

Stage II

CDC 2.1	Learning Principles
CDC 2.2	Functions of a Good Program
CDC 2.3	Features and Format of a Good Program
CDC 2.4	Approaches to Programming
CDC 2.5	Aims and Objectives
CDC 2.6	Writing Program Objectives
CDC 2.7	Organizing Course Content
CDC 2.8	Teaching Strategies and Techniques
CDC 2.9	Designing a Unit of Work

Units in the CDC 1985

Stage I

Introductory Unit	
CDC 1.1	A Curriculum Planning Model
CDC 1.2	Unique Characteristics of the Catholic School
CDC 1.3	Qualities of Effective Aims Statements
CDC 1.4	Developing a New School Aims Statement
CDC 1.5	Matching Aims Against Subject Areas
CDC 1.6	Identifying Priority Curriculum Problems

Stage II

CDC 2.1	Developing Cross School Policies I
CDC 2.2	Developing Cross School Policies II
CDC 2.3	Function and Features of Good Teaching Programs
CDC 2.4	A Model for Program Development
CDC 2.5	Aims and Objectives : Their Use and Abuse in Curriculum Design
CDC 2.6	Selecting Teaching Topics and Themes
CDC 2.7	Defining Topic and Theme Objectives
CDC 2.8	Principles of Learning
CDC 2.9	Selecting Teaching Strategies to Fit Theme and Topic Objectives

Stage III

CDC 3.1	Assessment Purposes and Evaluation
CDC 3.2	Strategies for Assessing Pupil Achievement
CDC 3.3	Designing Valid and Reliable Tests
CDC 3.4	Systematic Approaches to Subject Assessment
CDC 3.5	Recording and Reporting Pupil Progress

Units in the CDC 1987-90

Stage I

Introductory Unit	
CDC 1.1	An Approach to Systematic Curriculum Development
CDC 1.2	Special Characteristics of the Catholic School
CDC 1.3	Qualities of Effective Statements of Desired Outcomes (Aims)
CDC 1.4	Developing a New Outcomes (Aims) Statements for this School
CDC 1.5	Using Your Aims Statement to Identify Curriculum Issues
CDC 1.6	Tackling Curriculum Problems Systematically

Stage II

CDC 2.1	Identifying Desired Elements of School Policy and Program Documents
CDC 2.2	Developing A Process to Guide the Development of School Policies
CDC 2.3	Encouraging Collaborative Processes in Curriculum Development
CDC 2.4	Specifying (and distinguishing between) Aims and Objectives
CDC 2.5	Reviewing Current Theories and Principles relating to Teaching and Learning
CDC 2.6	Developing a Preamble to a Teaching Program (School Based Curriculum Policy)
CDC 2.7	Selecting Topics or Themes for an Area of Study over a Period of Years
CDC 2.8	Defining Precise Objectives for a Particular Theme or Topic
CDC 2.9	Selecting and Sequencing Teaching Strategies and Learning Activities for a Particular Theme or Topic

Stage III

CDC 3.1	Considering the Purpose of Assessment
CDC 3.2	Strategies for Assessing Pupil Achievement and Their Relationship to Teaching Objectives
CDC 3.3	Planning Assessment Procedures for a Particular Topic
CDC 3.4	Developing a Pupil Profile of Achievement
CDC 3.5	Exploring Issues in Recording and Reporting

Table 8.5 Development in the Unit Structure of the CDC 1983-90

The Stage I unit on The *Special Characteristics of the Catholic School* in the 1988 program provides an illustration of the methodology. The objectives are stated as:

> If this session is successful, those experiencing it will be able to
> - discuss the characteristics of the Catholic School which one would expect if the Gospel Values and Church Teachings were to be fulfilled in its operation
> - assess the extent to which our current policies, programs and procedures reflect these predicted characteristics
> - argue the case for the statement of Catholic schools' particular vision to assume pride of place in its grand educational policy document (CDC 1988 Stage 1 Unit 1.2:1).

The activity sequence for this unit was simple. Participants watched segments of a video, *Ten Characteristics of the Catholic School,* featuring the Director of the Eastern Region, Mr Barry Dwyer, and discussed the points being made in relation to their own school. The facilitator's notes for this unit, set out in Table 8.6, illustrate the detailed planning and co-ordination of resources associated with the development of all DOD programs. Not only did the team develop programs, deliver them and train facilitators, it also dealt with the logistical and policy problems associated with producing course packages, marketing them, keeping them up-to-date and distributing them across NSW dioceses.

Negotiating a Format for the Program. The CDC also illustrates the way in which DOD courses made progressively greater demands on the resources of the CEO. The original program in 1980 was held from Friday to Saturday and was subsidised. The expansion of the program to a second stage in 1984 required a significant increase in time release. Analysis of the Data in Tables 8.2 and 8.3 (p.300) indicates that until 1986 program time was shared. School release time was matched by the participants contributing some of their out-of-work time. From 1986 onwards this principle was abandoned with all courses being offered in school time. Across the 80s the length the CDC increased from one day in 1980 to six days in 1986 and subsequent years. This development reflects a general trend in the operation of the DOD programs illustrated also in the data of Tables 8.2 and 8.3 that the programs came to require more and more time as the decade progressed. There is no instance of programs being down-sized.

Unit : 2	Time Required : 60 Mins
Title :	Special Characteristics of the Catholic School

Materials Required

In Plenary Area:

- CDC Videotape (Barry Dwyer Presentation)

N Copies of ...

- Outline, objectives and assumptions statement (U2.1) (OOA Sheet -See Below)
- Summary of Lecture points A (U2.2)
- Summary of Lecture points B (U2.3)

Video Cassette recorder and Monitor

Newsprint/ Ohead with Questions

Session Summary

Part. Org	Task	Approx. Time (Minutes)
Total Group	Co-ordinator outlines session structure and objectives	5
	First half of Video played	15
	Buzz groups formed to review points 1.5 made by the speaker	10
	Second half of video played	15
	Buzz groups reform to review points 6-10 made by speaker	10
	Session Evaluation	5

Facilitator's Guidelines:

Approx. Timing	Actual Timing	Activity
Before Session		The plenary room should be organized suitably for viewing of the videotape and the tape should be loaded and wound to the introduction of Unit 2 (first segment of tape) OOA sheets should be placed on participants' seats
0-5 min		The coordinator refers the group to the session OOA sheet, allows time for reading and recapitulates the main points. If the "grand chart" (Curriculum Planning Model) is still visible in the room, the coordinator should relate the session to the first two steps on the chart ("Gather opinions..." and "Identify Gospel implications...")
5-20 min		The videotape playing is then initiated and allowed to run without interruption until the conclusion of the fifth point made by the speaker
20-30 min		At this point, the tape is stopped and the coordinator explains that time is now to be given to reviewing the first five characteristics that Barry Dwyer has suggested should typify the Catholic school Group members are invited to form small "buzz groups" of two or three members to consider what the speaker has said and to react to the points made according to two questions which are posted on newsprint. 1. Do we agree that each of the characteristics mentioned **should** typify the Catholic School? 2. Do we see that the characteristics mentioned are typical of **our** school ? At this point, the summary of lecture points 1-5 (U2.2) is issued to the entire group and the buzz session is allowed to proceed. The coordinator comments after about 8 minutes "buzzing" that the videotape will be resumed in another two minutes
30-45 min		The second segment of the videotape is played to completion
45- 55min		The buzz groups reform, the second summary sheet is issued and the same two questions considered
55 min		The coordinator comments that the views of the buzz groups will not be shared at this stage since the session was designed to stimulate thinking about the special characterisitcs of the Catholic School rather than serve as a vehicle for problem identification (However, if time is unrestricted, there would be no problem with allowing each buzz group to report briefly - particularly on terms of any characteristics which it saw as desirable, but lacking in the school)
55-60 min		Session evaluation proceedures are initiated and the completed forms collected for later collation

Table 8.6 Facilitator's Handbook Entry for CDC (1987) Unit 2 on The Catholic School

Since the programs were funded on a "user pays" basis, this increased the costs incurred by the school in employing relief teachers to replace those attending the programs.

Time release was not a problem when the government provided significant funding for inservice education. Across the 80s, however, this funding was lost in the overall contraction of educational spending. As educational funding began to decline the demands made for time came under increased scrutiny since ultimately this demand translated into higher costs to the system as a whole.

The CDC has been treated at some length because it is the program in which the leader of the DOD initiative was on his strongest ground. The CDC illustrates how the Department of School Development went about its work, the strengths of its operation, and many aspects of its underlying mindscape. The program also illustrates some of the limitations implicit in this mindscape.

The Great Debate: Regional or Central Programs?

The DOD initiative had reached its zenith by mid-1986. The development and delivery strategy was well-honed, the strategic plan had been formulated, the program had achieved state-wide recognition, some units carried tertiary accreditation, time release had been negotiated and the demand for places in courses was buoyant. Substantial progress had been made towards implementing the vision of the department. However relations with some of the regions remained problematic and the time was approaching when the new dioceses would be created which meant that the CEO faced further re-structuring. The SACS Board had commissioned a committee chaired by the acting Deputy Director of Schools, Ms Ann Clark, to make recommendations with respect to the future structure of the CEO Sydney. Thus the question arose whether the ESD unit would be retained as part of the central office or whether it should be split up and the functions of the ESD Unit devolved to the regions as had happened previously with the LDP team.

Towards the end of 1986 Ms Clark requested the DOD Director to prepare a paper addressing the issue. She also invited the Director of the Eastern Region, Mr Barry Dwyer, a former member of the LDP team and at times an outspoken critic of the DOD approach, to address the same issue. The resulting papers provide considerable insight into the tensions developing within the system around the DOD programs.

Hawes[25] argued for the "centralised development of **selected** services". His case presented in summary form below was that such services were needed because:

1. there were "universal" needs that such service could meet;
2. there was an economy of operation to be achieved with each region not having to "re-invent the wheel";
3. a central team could specialise and devote time to research and development which would not be possible in a regional office;
4. a central team had at least the potential to pursue a long term development strategy and develop an integrated set of programs; and
5. such a team could complement the work of the regions whose programs were driven by the immediate needs of their specific clientele.

His strongest argument was that the ESD unit " had the runs on the board" operating as a central team, which at the time seemed undeniable.

Hawes, however, also recognised that there were problems which he noted as follows:

1. The rapid implementation of regionalisation had meant that there has been no clear delineation of the relative functions and responsibilities of the centre and the region (with respect to leadership development and school development) and this has created the impression that the central and regional offices are competing for (primary) clients.
2. Regional staff see that central programs and services are developed independently of regional perceptions of priority needs.
3. Some regional and diocesan staff have a low sense of ownership for centrally developed courses and resources and therefore are reluctant to promote them or assist in their delivery.
4. Some centrally developed programs and services are seen to be promoting a particular model(s) of school improvement rather than presenting a variety of optional approaches.
5. The central development team as it exists, at the present, is seen to be dominated by people from secondary school experience whereas many such positions in regional offices are held by people of primary backgrounds.
6. Access to central programs and services is purely as a result of voluntary application by schools, whereas there is sometimes a coercive/persuasive component with regard to attendance at regional programs (ibid:2).

He saw that the issues had to be taken up at the policy level before they could be solved at the practical level. Thus he recommended that:

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25 CEO Report, Hawes 1986:3.

1. Priorities for development of educational services should be a function of the SACS Board. Once priorities are set, all research, planning and development should be conducted by teams comprising both central staff and representatives of the user regions.
2. The relative developmental areas for which the centre and regions are primarily responsible should be clearly defined and accepted. For example

Centre	Region
• Policies and Publications relating to educational innovation	• Development work in specific areas of curriculum
• Cross-school, non-subject specific aspects of school development such as: - leadership training - spiritual development - fundamental teaching skills and classroom management - vision clarification	• Assistance to schools in systematic problem solving, policy development and school-based evaluation
• Provision of Training opportunities for CEO professional staff	• Provision of specialised support to meet the needs of particular pupil groups

At the practical level his proposal suggested that the central development team be reconstituted so as to contain a balance of staff with both primary and secondary experience, and that liaison between the central team and the regional personnel responsible for school improvement and professional development be strengthened. It suggested a number of mechanisms by which this could occur.

Dwyer, on the other hand, argued the case for the devolution of responsibility for professional development and school improvement to the regions. Although he claimed to speak on behalf of "the regional directors", not all would have agreed with the position he espoused[26]. There are four aspects to his case:

1. The DOD programs were deficient thus:

> Regional directors, regional consultants and advisers, along with some principals and teachers have expressed strong reservations about specific courses which are seen as:
> - highly mechanistic and inflexible and not addressing the ethos/spiritual/ cultural/ symbolic aspects of Catholic schooling;
> - developed without consultation;
> - not integrated into a whole-system approach to development
> - not evaluated in terms of long-term effectiveness and option cost[27].

26 Br Aengus Kavanagh and Br Tony Whelan for instance, both from secondary backgrounds, quoted earlier, saw value in the DOD programs while recognizing their limitations.

27 CEO Report, Dwyer 1986:1.

2. The Research and Development model in which a highly professional central "think tank" develops courses for the system has been discredited in the literature. (One is left to guess at which " literature" is being referred to here.).

3. Regions should be the key providers of educational services because:

- they are close to the schools
- regional personnel are aware of the needs in schools and their readiness for change
- regional people can follow up development courses
- regional people can co-ordinate the formal with the informal approaches to school improvement and development
- regional people can stimulate and co-ordinate peer interaction (ibid:2)

4. Regional personnel are best placed to provide co-ordinated career-based development for school personnel for "it is within the region that there is the greatest likelihood of co-ordinating selection, induction, development, and appraisal of executive staff" (ibid 2).

The debate on the future of central services highlights the growing power of the regional directors within the structure of the CEO and the changing patterns of relationships among the system leaders. Dwyer's criticism that the DOD programs did not adequately address the "ethos/cultural/spiritual/symbolic" aspects of Catholic schooling was widely shared among other system leaders.

The ESD unit endeavoured to deflect the criticism by adapting its materials, issuing a mission statement and a statement of the religious beliefs underlying the programs, but without success for they were battling against a mythology which had arisen and to which there was no answer that would satisfy the critics. So the changes that were made were not seen as substantively addressing this criticism[28] A number of Mr Hawes' colleagues, who held him in great respect, clearly felt a great sense of frustration at his seeming inability to deal more effectively with this enduring criticism of the DOD programs. But within his frame of reference there was nothing more he could do, nor is there much evidence of the critics endeavouring to understand this frame of reference.

28 As two current directors put it when interviewed: "Jim's idea of improving the Catholic dimension of a program was to have a longer prayer session at the beginning of each day".

One is left with the impression that many of Hawes' senior colleagues thought he did not really understand the culture, a perception strengthened by his efforts to defend his department in the lead-up to the restructure of 1987.

Since there was no resolution of the issues in 1986 Mr Hawes moved to shore up political support for the ESD unit and the DOD programs. A letter was sent to recent participants in DOD programs asking them to write to the Chairman of the SACS Board, Bishop Robinson, urging that the ESD team not be disbanded in the forthcoming restructure. Those supporting this campaign were asked to forward a copy of their letter to the ESD unit which subsequently published them[29]. In all there were 45 signatories to letters of support. The move was unusual as many people would have seen it as inappropriate to involve the Bishop in the debate when the matter was under review by an ad hoc committee of the SACS Board. One of the respondents[30] wrote deploring the tactics being used and argued for the abolition of central services on the grounds that: the central CEO team was now one provider of general professional development services among many; that it was unnecessarily consuming resources by duplicating services available elsewhere; and there were now a variety of forums available for school leaders to meet, to exchange ideas and to consult with each other, thus rendering DOD type courses with their heavy emphasis on the exchange of professional experience redundant. This critique highlights the fact that the **situational context** of professional development had changed drastically during the 80s. New stakeholders had emerged and the rather vaguely defined policy framework of the CEO was no longer adequate to the emerging situation.

The Staff and Executive Development Unit: Past, Present and Futures

Mr Hawes continued to seek support for the ESD unit in 1987 preparing a paper for the diocesan Directors of Education in NSW entitled *The Staff and Executive Development*

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29 *A Collection of Letters of Support from Personnel in Catholic Secondary Schools for the Continuation of Centralised Education Support Services* Department of School Development 1987. CEO Archives.

30 Mr Graham Smollett, Principal of Marist Brothers College, North Sydney.

Unit: Past Present and Futures in which he again argued the case for the retention of a central development team in the CEO on the basis of its track record, its efficiency and the fact that its work has become a resource for all the dioceses in NSW. His claim that the DOD programs are "of a level of sophistication unmatched in other Australian States and probably equal to that of any in the Western world", while possibly true, was that of a person under pressure.

The story of the restructure of the CEO in 1987 was covered in Chapter II. The ESD unit did survive, but as part of the Directorate of Educational Services. However the Department of School Development was abolished. Mr Hawes[31] subsequently resigned from the CEO. The DOD programs continued to run in 1988 and 1989 but as ESD Unit members left they were not replaced. An attempt was made to redevelop some of the units in 1989-90, but the CEO's commitment to the DOD approach had been lost. What survived from the experience were the packaged units associated with the courses which are still made available to schools on request. By 1990 the DOD initiative was dead.

The Search for "a New Approach"- Transformative Learning 1991

The hegemony that Mr Hawes had been able to establish in the areas of executive development and school improvement was broken with his resignation. With the loss of the principal **policy leader and advocate,** other DOD program leaders had little chance of sustaining the initiative in the face of opposition, so the demise of the ESD unit was almost inevitable.

The DOD programs, as has been illustrated above, had been driven by a coherent and integrated development philosophy, so something of an ideological vacuum developed following Mr Hawes' departure. A new rationale for development was needed - one which would be suitable for the more complex situational context of the 90s, one which

31 Mr Hawes went into private practice as educational and organisational consultant.

could be shared between the centre and the regions, and one which could serve as the basis for new programs. Thus it became necessary for the Director of Educational Services, Dr Ross Keane, to move on two fronts - the **policy** front and the **program** front.

While Dr Keane was well aware of the need to "rethink professional development" his opportunities to do so were limited in the turbulent educational and industrial environment of 1988-89 - the Metherell period - and by staffing problems. By mid-1989, however, he had the staffing to proceed and while there was considerable discussion about "a new approach" in 1990, it was not until May 1991 that he was able to spell out for his fellow directors a proposed *Professional Development Policy for CEO Sydney: The Emerging Direction*[32]. The shift in thinking is highlighted in the opening paragraph:

> We have completely moved away from the former model of professional development offered by Sydney CEO through the Department of (School) Development. No longer do we see the role of the central professional development officers in the organisation as offering a range of pre-determined courses for the leaders of schools (ibid:1).

The Nature of Transformative Learning

In late 1989 Keane had the newly-appointed professional development officer, Mr Seamus O'Grady, survey the diverse range of development options available to school leaders. The results indicated the need "to articulate a new professional development ideology" (ibid:2). For Keane this ideology is found in the conception of **transformative learning**[33]. The pursuit of transformative learning was to be "the cohesive linking agent" in a new development strategy. Transformative learning is based on "principles of learning which address the whole person" and aims "to transform the individual's attitudes and perspective" (CEO Report Keane 1991b:1). While Keane recognised the need for the technical-rational learning of the type

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32 CEO Report Keane 1991a. Keane prefaces this paper by acknowledging the task of developing a new approach to policy in this area as the most difficult problem he had confronted as Director of Educational Services.

33 Keane provided the most comprehensive outline of the new ideology in a paper Transformative Learning: A New Emphasis in Leadership Programs (CEO Report, Keane 1991b) for the directors in October 1991 shortly before leaving the organisation. In 1992-93 he was retained as a consultant promoting transformative learning.

promoted in the DOD programs, he did not see this as sufficient. Program design needed to be built around transformative learning which is **experiential, relational, reflective, which enabled the feeling-knowing connection to be sustained and which involved the whole self** (ibid: 5-8).

The "new approach" embodied in transformative learning was to be disseminated in the system not as policy to be proclaimed, but as values to be gradually infused. The principles of transformative learning had to be incorporated into all professional development programs at all levels, thus unifying the system's endeavours (CEO Report, Keane 1991a:2). For Keane (CEO Report, Keane1991b:18), helping others **learn how they learn** is an essential part of the role of educational leaders and administrators in the 90s:

> we have to learn how to offer compassion to those we supervise and invite them to become responsible for their own learning. When we help our educational leaders to adopt the stance that to be effective educators they must be learners then a positive attitude towards experience will develop. They will be in the position to become the architects of their own future. They will be able to use their educational experience for analysis and synthesis and so create personal meaning.

Under the "new approach" leadership development will occur when a person is able to confront and challenge the perspectives which he or she holds about himself or herself acting in a leadership role. For Keane, the key to leadership development in the 90s does not lie in skill development, but in enhancing a person's capacity to make meaning of experience. This case was argued in Chapter IV when reviewing the literature. In the "new approach" the task of the central professional development unit was to ensure that the new ideology was incorporated into all professional development initiatives and linked to the system's goals.

Across his period as Director of Educational Services (1988-91) Keane trialled a number of strategies which reflected his "new approach". Principal among these were:

- a "train the trainers" approach whereby he inducted consultants and advisers in the methodology of "transformative learning"

- the introduction of a Personnel Planning Performance and Review (PPPR) process - an appraisal process bringing regional consultants and principals together in a learning context
- the trialling of a teacher mentoring program within schools and
- the development of a Whole School Review process in which the school community could reflect together on school practice.

These initiatives are currently being integrated into a cohesive set of **system processes** within the Human Resources Directorate set up in 1992. At the time of writing this major project is still at the formative stage.

The "new approach" however was not the only ideology operating among policy makers in the CEO. A number of the directors are, or have been, strongly involved in the Mission and Justice Education Program and share its ideology which **has had a pervasive effect** on thinking at the policy level in the CEO over the past decade. The Mission and Justice ideology which is quite compatible with the "new approach" is discussed in the next chapter.

The "new approach" has had a relatively short history. The new ideology has resulted in the initial implementation of a range of **system processes** which have a strong developmental focus. Other factors, including the new requirements for registration and accrediation of non-government schools in NSW, and the introduction of enterprise bargaining are also driving this agenda.

CONFIGURATION OF THE DOD INITIATIVE

The relationships between policy and program leaders in the DOD initiative were complex. The Department of School Development was established in the restructure of 1983. The first Director had previously been the Director of Secondary Schools. The principal officers within the department were all secondary consultants. Not surprisingly this new central directorate responsible for servicing all schools was

viewed as "secondary" by the majority of the school leaders who came from primary backgrounds.

Relations between policy and programs leaders were also complicated by the need for the CEO directors both central and regional to determine where authority lay within the new system structure. The relationship between the CEO and the CB&FC, which controlled the finances, complicated this process. For most of the period of Br Simmon's leadership, the structure of the CEO/CB&FC made the locus of decision-making problematic. His views on this matter were reported in Chapter II. As a consequence the system experienced great difficulty in establishing clear goals. Leadership development was one of a number of areas affected by the lack of goal clarity, made more so because both the central office and the regional offices had responsibility in the area.

Even with goodwill and sensitivity on all sides there were bound to be problems when a predominantly secondary team endeavoured to negotiate the boundaries with the predominantly primary regional teams. The fact that the new team had to carry out these negotiations with members of the previous LDP team angry over the way they were treated in the restructure merely added further complications. The circumstances were such that, through inexperienced human resource management, people who might have become co-workers became competitors and critics. The DOD team inherited a number of problems not of their making which were to dog their efforts in subsequent years.

The principal policy leader in the DOD initiative was Mr Hawes whose name is synonymous with the programs. He had powerful supporters in Mr Crimmins, first head of the Department of School Development, and later in Br Simmons, the Director of Schools. Both of these system leaders came from secondary backgrounds and were appreciative of the ESD Unit's work for secondary personnel. The fact that in a

relatively short time DOD courses were in demand all over the state and the highly professional way in which the whole operation was run clearly impressed them. Having appointed Hawes because of his expertise in the area, they chose not to intervene but to support him when support was needed. As Mr Hawes had a "direct line" to the director it was possible for him to by-pass normal decision-making channels to gain access to limited resources - a practice which infuriated some of his fellow directors[34]. When public criticism did arise Mr Hawes asked Br Simmons if he was happy with the ESD unit's work. He replied enigmatically "As far as I know I am happy!" The anecdote is perhaps illustrative of his style[35].

In the DOD programs the Director was both chief policy leader and chief program leader. The programs grew out of the vision of the director. Their development proceeded from a coherent ideology. While the director was responsible for the administration of the whole department, he adopted a "hands on" approach in the work of the ESD team. The DOD developers had a range of models to call on in their work which had been pioneered in the Department of Education and were quickly able to have programs of considerable complexity up and running. School leaders and system leaders in the early 80s saw these models as a valuable resource in addressing the state of "relative neglect" existing in the areas of leadership development and school improvement in the secondary schools. Mr Hawes and his associates were adept at adapting the models to suit the needs of various client groups in the secondary schools who had not been exposed to the development opportunities accorded their primary counterparts. However as the decade wore on the novelty of the approach waned and its limitations became more evident.

The delivery model used in the DOD programs differed markedly from that used for primary leaders in the Central Office Programs of the 70s. The DOD programs were the work of a "specialist team". This had both positive and negative aspects. On the

34 Natalie McNamara, personal communication 20/9/'93.
35 Related by Mr Hawes when interviewed 29/5/'92.

positive side, the ESD Unit was quickly able to develop a range of programs, resource them and establish an effective delivery system. On the negative side it did not have the same access to schools enjoyed by the area consultants and was therefore dependent on others to gain feedback about the effectiveness of its work. What was remarkable about the program was the demand for it outside the Archdiocese. In terms of its scope and scale the DOD initiative represents a remarkable chapter in the evolution of Phase III of Catholic education in Australia.

MAPPING THE DOD PROGRAMS

Basis of the Map

The Department of School Development produced two sets of programs: the leadership series and the school improvement series. The leadership series had as its flagship the course for Principals and Assistant Principals (PAP Stages I, II and III). There were also courses for Studies Co-ordinators (Stages I, II and III), for Year Co-ordinators (Stages I and II) and for Senior Primary Teachers (Stage I). Collectively these became known as the **Catholic Schools Executive Development Program** (CSEDP). Table 8.2 (p. 300) indicates the years in which the stages of the various programs were developed and the number of times each stage was offered. The units which made up programs in these two series are set out in Tables 8.7 and 8.8.

According to Harris (1988:1), the programs evolved in response to the needs of participants. The course for studies co-ordinators arose from the principals' request that the work being covered in the PAP courses be available to others on the secondary school executive, echoing developments that had occurred previously in the LDP. The courses for studies co-ordinators, year co-ordinators and senior primary teachers used a selection of the materials covered in the PAP courses, but adapted to suit both a different clientele and the shorter time devoted to such courses. The content of the courses covered similar areas. There was a core of materials dealing with problem-

Stage I Units	*Stage II Units*	*Stage III Units*
PAP Program 1. Characteristics of a Catholic School and the Senior Executives' Ministry 2. Role Exploration and Priority Setting 3. Qualities/Abilities of the Effective Principal/Assistant Principal 4. Time Diary Analysis 5. Role Negotiation 6. Motivating Staff and Students 7. Delegating Effectively 8. Managing Time 9. Leadership Styles 10. Analysing Leadership Situations ***Studies Co-ordinator/ Year Co-ordinator and Senior Primary Teacher Programs*** 1. Characteristics of the Catholic School and the Co-ordinator's/SPT Ministry 2. Role Exploration and Priority Setting 3. Qualities/Abilities of an Effective Co-ordinator 4. Time Diary Analysis 5. Motivating Students and Staff 6. Delegation 7. Managing Time 8. Leadership Styles 9. Analysing Leadership Situations	***PAP Program*** 1. The Meaning of Christian Leadership **Interpersonal Skills** 2. Exploring One's Interpersonal Style in the Work Setting 3. Reflecting on Personal Response Styles 4. Response Style Options I • Active Listening • Admitting /Asserting 5. Response Style Options II • Specific Affirmation • Non-judgmental Confrontation 6. Using Response Skills in Leadership Situations **Interview Skills** 7. Prospective Employee 8. Helping/Clarifying 9. Substandard Performance 10. Third Party Conflict 11. Action Planning ***Studies Co-ordinator and Year Co-ordinator Programs*** Identical to Stage II of PAP Course with the exception that two units 1. Conflict Management Style 2. Win-Win Conflict Management replaced units 7 and 10 above.	***PAP and Study Co-ordinator Programs*** 1. Values and Behaviours Characterising Christian Leadership 2. Analysing Personal Approaches to Leadership Situations **Coping with Change** 3. Barriers to Effective Implementation of Change in Schools 4. Strategies in Overcoming Barriers **Leading Meetings** 5. Basic Skills in Leading Meetings • Agenda Setting • Procedural Skills • Procedural Policy 6. Responding to Difficult Group Situations 7. Analysing Personal Response Tendencies 8. Group Leader Response Options • Active Listening • Admitting /Asserting • Engaging/Synthesising • Non-judgmental Confrontation 9. Analysing Interpersonal Situations **Systematic Problem Solving** 10. Model A : Symptoms/Causes/ Solutions 11. Model B: Brainstorming **Policy Development** 12. Procedural Policy for Staff Meetings 13. Structures and Processes for Effective Group Leadership 14. Structuring a School's Change Management Policy 15. Action Planning

Table 8.7 Units in the Leadership Series of DOD Programs 1988-89

Systematic Staff Development	*Creative Discipline In the Catholic School*	*Creative Teaching in the Catholic Classroom*
Introductory Units 1. Approaches to Staff Development 2. Barriers to Staff Development 3. Approaches to Leadership Characteristic of our School 4. Current Thinking about Effective Leadership 5. School in Change: Systematisation of Staff Development **Interpersonal Skills** 6. Interpersonal Style and Effective Leadership *Interpersonal Response Skills* 7. Active Listening 8. Admitting/Asserting 9. Non-judgemental Confrontation 10. Specific Affirmation **Introducing Appraisal** 11. Developing detailed Job Descriptions 12. Developing Checklists of Desirable Qualities/Abilities 13. Theory of Professional Development Interviews 14. Practice of Professional Development Interviews 15. Agreed Focus of Observations and Feedback **Developing Policy** 16. Structure and Elements in an Effective Staff Development policy 17. Planning Steps for Staff Development Policy 18. Gathering Opinions and Seeking Consensus	**Introductory Units** 1. Teachers I have Known 2. Personal Response Styles 3. Motivation Theory and Gospel Values 4. Causes of Pupil Misbehaviour **Interpersonal Skills** 5. Response Options open to Teachers 6. Verbal Response Options 7. Active Listening 8. Admitting/Repeating 9. Non-judgmental Confrontation 10. Specific Affirmation 11. Response Skills in Classroom Situations **Problem Solving** 12. Low Intensity Problem Solving Interview 13. High Intensity Problem Solving Interview **Developing Policy** 14. Classroom Code Negotiation 15. Possible Structure of a Discipline Policy 16. Gathering Opinions and Building Consensus 17. Planning Development of your School Policy 18. Action Planning.	**Introductory Units** 1. What is "Creative Teaching"? 2. Identifying Competencies hoped for in a Catholic School Graduate 3. Identifying Areas of Concern in Current Teaching/ Learning 4. Planning For Future Learning **Problem Solving** 5. Analysing an Issue: Model A (Symptoms/Causes/Actions) 6. Resolving an Issue: Model A 7. Optional unit 8. Reflection on Course to date 9. Analysing an Issue: Model B (Goals/Barriers/Actions) 10. Resolving an Issue: Model B 11. Analysing and Issue: Model C (Nominal Group Approach) 12. Resolving an Issue Model C **Achieving a Synthesis** 13. Factors Supporting/Resisting our proposed new Practices 14. Bringing it all Together

Table 8.8 Units in the School Improvement Series of DOD Programs 1988-89

solving and interpersonal skills common to all courses. As a wider range of needs was recognised the PAP course was extended and these changes then flowed through to the derivative courses. Thus by 1988-89 the design process had been streamlined to the point where one set of facilitator's notes covered all Stage I courses in the CSEDP.

Some of the core materials from the leadership series were also part of the school improvement series, but tailored to suit the situation of classroom teachers. The course *Creative Discipline in Catholic Schools*, as an example, contains many of the units on interpersonal response skills found in the leadership series courses. *Creative Teaching in the Catholic Classrooms* combines units on problem-solving from the leadership series with units from the *Curriculum Development Program* (CDC). The interpersonal skill units are also a major component of *Systematic Staff Development* as are some of the units on interviewing and role clarification. The school improvement series was designed to assist schools translate the skills acquired in the CSEDP into school practice, so duplication of content was to be expected. The degree of overlap can be seen in Tables 8.7 and 8.8 in which the complete listing of units in two series of programs is set out. The tables indicate that the DOD programs provided a substantive introduction to the competencies of school leadership.

The PAP and the CDC courses incorporate **the substantive content** of all the DOD programs. Because these courses complemented each other, the PAP program did not deal with issues of instructional leadership and in this sense they complement each other. Leaders were encouraged to take **both** programs. The relationship between them therefore warrants their being treated as a single entity in much the same way as the LDP and CDP were dealt with in Chapter VI. Both the CDC and the CSEDP courses (including the PAP program) went through a number of revisions in the period 1982-89. The mapping is based on the materials used in 1988-89, by which time the courses had been fully developed.

The PAP and the CDC courses, when considered together, gave extensive cover to the various domains of leadership. The mapping also illustrates that while the DOD programs were reasonably strong at the cultural level (dealing with the artefacts of Catholic school culture) they were somewhat underdeveloped at the religious level (dealing with issues of spirituality). This is not surprising in a "first generation" program. The DOD programs played a similar role in the development of secondary personnel to that played by the LDP. However, it does not appear to have served any system agenda as the LDP did.

The Mapping Grid Applied to the DOD Programs

As in the previous chapters a preliminary mapping of the PAP and CDC programs was carried out by the researcher and then further analysed by Mr Hawes who mapped topics into the functions of staff development. The results are set out in Table 8.9. Few items were viewed as relating to the maintenance function except "the practice of common prayer" in the religious domain. Here Mr Hawes felt the programs maintained a tradition associated with all CEO formal programs.

The DOD programs introduced new skills in the technical and the human domains concerned with interpersonal relationships and group processes. The CDC also introduced the concept of a curriculum development process. The *Outcomes and Purposes of Catholic Schooling* document supported a process of curriculum review development sponsored by the Jesuit Commission for Research and Development. The DOD group adapted the model to suit the thrust of the CDC. The unit on *Values and Beliefs Characterising Christian Leadership* invited participants to explore the nexus between the values they espoused and the way they acted. The unit initiated a form of reflective practice which was also characteristic of the Mission and Justice Education Program. However, there was no link between the DOD courses and this program. The only unit which specifically dealt with the religious domain, as defined in this study, was one entitled *The Meaning of Christian Leadership* in which participants were

Technical	Human	Educational	Cultural	Religious
		Establishment Function		
Role Negotiation PAP 1 Barriers to Change In Schools PAP 3 Strategies for Change • Training • Facilitative Modelling PAP 3 Structuring a School's Change Management Policy PAP 3 Consensus Building Processes • Nominal Group • Brainstorming • Wallpapering • 2.4.8.Consensus PAP 3 Structures and Processes for Effective Group Leadership PAP 3	Exploring one's Interpersonal Style in the Work Setting PAP 2 Interpersonal Response Skills • Active Listening • Admitting • Non-judgmental Confront-ation PAP 3 Group Leader Response Skills • Active Listening • Admitting • Non-judgmental Confront-ation PAP 3	Identify Cuirriculum Issues CDC 1 A Process to Guide the Development of School Policies CDC 2	*The Outcomes and Purposes of Catholic Schooling* PAP 1 Values and Behaviours Characterising Christian Leadership PAP 3.	The Meaning of Christian Leadership PAP 2
		Enhancement Function		
Role Exploration and Priority Setting PAP 1 Time Diary Analysis PAP 1 Time Management PAP 1 Effective Delegation PAP 1 Leadership Style PAP 1 Applying SituationalAnalysis PAP 1 Analysing Personal Approaches to Leadership Situations PAP 3 Basic Skills in Leading Meetings • Agenda Setting • Procedural Skills • Procedural Policy PAP 3 Problem Solving Strategies PAP 3 Applying Problem Solving Strategies PAP 3	Motivating Staff and Students PAP 1 Interpersonal Response Options • Asserting • Specific Affirmation PAP 2 Using Response Skills in Leadership Situations PAP 2 Interview Skills • Prospective Employee • Helping/Clarifying • Substandard Performance • Third Party Conflict PAP 2 Group Leader Response Options • Asserting • Engaging/Synthesising Responding to Difficult Group Situations PAP 3 Trust Building in Interpersonal Relations PAP 2	An Approach to Systematic Curriculum Development CDC 1 Developing a School Aims Statement CDC 1 Using the Aims Statement to Desired Elements in School Policy and Program Documents CDC 2 Reviewing Theories of Teaching and Learning CDC 2 School Based Curriculum Policy CDC 2 Integrating the Curriculum • Identifying Themes • Selecting Themes CDC 2 Developing Objectives for a Theme or Topic CDC 2 Sequencing Teaching Strategies and Learning Activities for a Theme CDC 2 The Purpose of Assessment CDC 3 Strategies for Assessing Pupil Achievement CDC 3 Planning Assessment Procedures CDC 3 Developing a Pupil Profile CDC 3 Exploring Issues in Recording and Reporting CDC 3	Characteristics of the Catholic School and the Ministry of the the Senior Executive in a Catholic School: • Principal • Assistant Principal Studies Co-ordinator • Year Co-ordinator • Senior Primary Teacher PAP 1 Qualities and Abilities of an Effective: • Principal • Assistant Principal • Studies Co-ordinator • Year Co-ordinator • Senior Primary Teacher • Teacher in a Catholic School PAP 1 Special Characteristics of the Catholic School CDC 1	

Table 8.9 The Mapping Grid Applied to the DOD Leadership Programs

invited to explore life style issues in the light of the Gospel. The treatment of religious topics in DOD courses was normally carried out at the cultural level.

In analysing the functions of leadership development Mr Hawes' classification of the educational domain seems quite conservative given the state of curriculum in Catholic secondary schools in the early 80s reported above by Phillips. The CDC served the establishment function in many schools. The work done in the PAP program identifying the characteristics and abilities of Catholic school leaders, classified in the cultural domain, still stands as an important record of how school leaders saw leadership in the 80s.

The map presented in Tables 8.9 indicate that the main thrust of the DOD programs was in the technical, human and educational domains. In this the DOD programs, as the "first generation" of programs for secondary schools, reflected a similar bias to that of the LDP which was "the first generation" of programs for the primary schools. The DOD programs helped define what was important in these domains for a generation of school leaders in Catholic schools throughout NSW, which was a considerable achievement.

THE UNDERLYING THEORIES

The Theory of "How to Effect Change"

The DOD programs had a coherent theoretical base in the principles of process consultancy. Process consultancy provided the development team with a theory of "how to effect change" which in turn set the agenda in "what should change". In the DOD programs "what should change" was secondary to "how to effect change". This orientation was the reverse of that which applied in both the Central Office and the Regional Programs in which "how to effect change" was determined after the team had

established "what should change". The critics of DOD programs found it difficult to understand this difference in perspective. They looked at the programs and evaluated the contents in terms of their own theory of "what should change". From this perspective it looked inadequate. However, from the developer's perspective it looked entirely adequate since "what should change" were conditions which prevented change from occurring and left leaders feeling helpless in confronting the challenges and problems of leadership.

It is difficult to understand the "story" of the DOD programs without a clear grasp of what process consultancy involved and how DOD program leaders were able to shape a theory of "what should change" from the basic principles of the theory.

Process Consultancy

Process consultancy in school is **a strategy** to implement change by initiating self appraisal leading to school improvement. The consultant does not provide technical assistance or training in certain skills or procedures. Rather, as Schmuck (quoted in Brandl 1985:4) comments:

> (Process consultancy) focuses more on the "how" of social interaction than on the content of the work. Process consultants deal with phenomena such as the patterns of communication, leadership, group tensions, problem solving and decision-making.

Process consultancy places great value on working together as a community "to strive toward creating new, more democratic social structures and more humanising interpersonal relationships" (Schmuck 1979:63). It is a process which involves:

1. Clarifying communication
2. Establishing collective goals
3. Uncovering conflict and interdependence
4. Improving group procedures
5. Solving problems
6. Making decisions
7. Assessing changes.

Process consultancy works best when it operates at the level of **specific problems,** as happened in the TSDP. In this sense it is a very practical tool. It can also be employed at the system level when it can be used as an organisational development strategy. The strategy places its emphasis therefore on problem solving and building the school

community into a "cohesive, functional, working group". Schein (quoted in Brandl 1985:11) defines process consultancy as a process in which:

> there is a joint diagnosis by client and consultant, with no clear mission or need previously defined, diagnostic skills are passed on to the client, there is no premature advance of possible solutions by the consultant; the clients must see the problem (if any) for themselves and are actively involved in generating a remedy. The consultant sharpens the diagnosis and provides alternative "solutions", but the ultimate decision is made by the clients. The skills involved are the ability to involve clients in self-diagnosis, and problem-solving, basically in a non-dependent... relationship.

Process consultancy involves learning by doing and sharing the wisdom of the group. Study of Figures 8.7 and 8.8 (p. 327) indicate the influence process consultancy ideas had in the design of all DOD programs. The emphasis on interpersonal skills, interview skills, leading meetings, systematic problem-solving and policy-making in the units sought to establish the two basic conditions for change to occur, **a change process** and **a climate of working relationships** conducive to change. The underlying position of the DOD team was that if these conditions were present then leaders could solve almost any problem. The leadership series and the school improvement series sought to introduce suitable processes into schools and to develop the skills needed to raise the quality of working relationships so that change could occur. Attendance at the various courses suggested that leaders saw value in this approach.

Hawes translated the principles of process consultancy into a model for problem-solving and organisational development which is set out in Figure 8.4. Other processes tended to be linked to this model. For instance the CDC helped schools identify deficits in their curriculum planning and deal with them using the problem-solving model. The DOD programs introduced school leaders at different levels and in different ways to the principles of process consultancy using this model. The approach helped people solve problems and improve the quality of working relationships within schools. However its reliance on the identification of deficits as the basis for development was a limitation. It is certainly an open question as to whether this is the best entry point in promoting development. *In very simplified terms the model seeks to identify deficits in a school's* operation - seeing these as problem areas which can be addressed through a collaborative effort in problem-solving. Development is predicated on the effective

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Using a Process of Organization Development Approach
to Problem-Solving

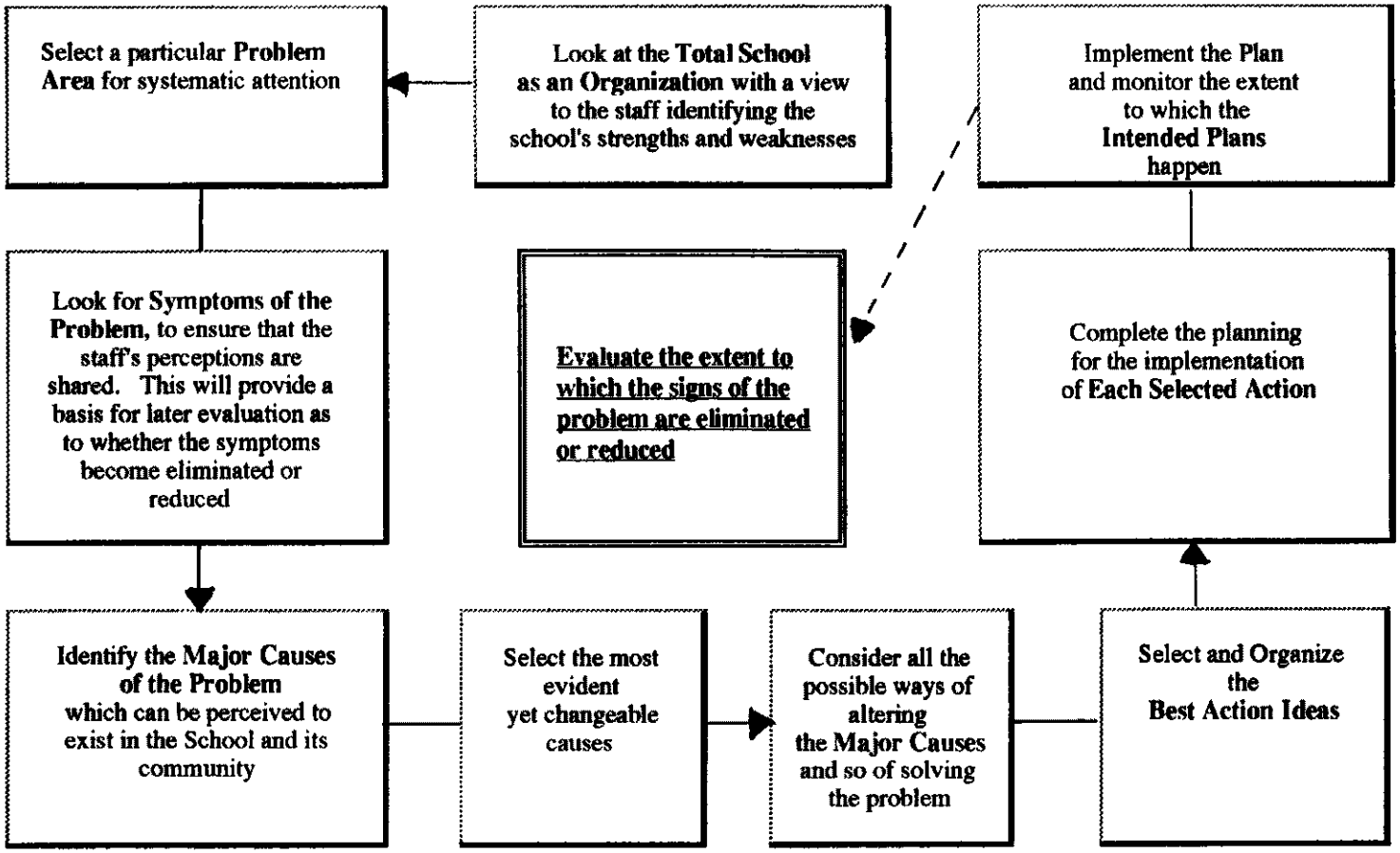

Figure 8. 4 Problem-Solving Model in Process Consultancy - Hawes 1984 (Brandl 1985:19)

elimination of deficits. While this is **one approach** to development the ESD unit created so large an array of resources to support it that the team became locked into it as **the model** and was perceived to be closed to alternative approaches. This is the classic dilemma of transitional leadership.

While the model had great value in the early 80s its limitations became evident as the decade wore on and people began to look for and find alternatives. As happened so often in the DOD programs, the team introduced people to **a way** of doing things at a time when they were struggling. However there seems to have been limited recognition that in time other better ways might emerge.

Hawes' particular genius was that, using the principles of process consultancy as a base, he was able to establish a form of hegemony in the area of leadership development and school improvement which enabled the ESD unit to introduce a series of initiatives which substantially implemented the DOD vision not only within the CEO but across NSW Catholic schools in the period 1981-1987. It is doubtful whether many of his fellow directors ever fully understood the rationale of his approach.

The Product/ Process Emphasis

The DOD programs, while emphasising the need for process, were developed into a package and used as such. While the programs underwent substantial revision, the revisions lead to the creation of new packages. In part this emphasis was forced on the team by the demand for the programs. The people in the ESD unit carried an incredible workload as the data in Figure 8.2 has illustrated. To meet the demand for courses the team chose to be "tight" on program implementation. Facilitators were trained to run courses as written in the Handbooks. Many found this lack of flexibility irksome, as did some of the participants. The programs provided no scope for negotiating the curriculum. One reaction to this strategy was that people felt that they were being "processed". Dwyer's criticism (p. 317) that the programs were "highly mechanistic and inflexible" and "developed without consultation" is valid in this respect. However,

it is hard to see how a team of three people could have been expected to develop and offer eight major programs of high quality to most of the dioceses in NSW without imposing constraints on the delivery process. Packaging the programs and exercising quality control through ensuing tight implementation were the constraints the ESD unit chose to apply.

The Approach to Change: The Level of Personal Meaning

The DOD programs endeavoured to deal with issues of personal meaning through process. Its leader, Mr Hawes, was perceived to have had an almost mystical belief in the value of process. Each unit of each course was set up to process the experience of participants. The essential learning of the group was seen as already in the group, the challenge of the process was to surface it. The programs eschewed the use of experts. All facilitators were drilled in the fact that they were not in groups as experts but as facilitators. Input was handled through session notes prepared as part of the overall unit package. The expectation was that in the context of a small group process people would find the support needed to address the issues raised in course materials collaboratively.

Approach to Change: The Political Level

As the section dealing with the configuration of the DOD initiative makes clear, the programs arose at a time of great change within the CEO. Leadership development was not seen as "the main game" in this period and to a large extent the Director of the Department of School Development could treat it as a departmental matter. Thus what was adopted and implemented was at his discretion unless it impinged on CEO office staffing. As regional offices became better organised and the role of the region became clearer, the need for regional/central co-operation in professional development increased, placing greater demands on limited resources. Across the 80s tensions escalated as people became entrenched in their views. Leadership development became highly politicised within the organisation to the point where the patronage of the

Director was required to defend the work of the ESD unit. Power rather than persuasion became the vehicle for decision-making.

Approach to Change: The Cultural Level

For the primary system leaders, many of whom had a strong background in post-Vatican II thinking because of their religious training, the norms of development centred on "culture building", that is, on the fostering of a spirituality which could enable school leaders (by now predominantly laypeople) to understand the need for collaborative leadership which emphasised the value of participation and subsidiarity. For members of the ESD unit, who did not share this background, the norms of development were based on collaborative problem solving and improving the quality of work relationships in the school. While the primary group, also with the benefit of five years' work in the field, interpreted the challenge of leadership and school development in terms of building a new culture based in the mission of the school, the DOD team, who were initiating development work in the secondary schools, saw the challenge in more technical terms. In this their position was not dissimilar to that of the LDP team in the period 1975-79 which took a similar initial orientation.

In essence there seems no fundamental incongruence between these two approaches and in time a reconciliation should have been possible. However the micro-politics of the organisation prevented this. In 1983-84 the culture of the restructured CEO had limited resources to deal in a productive way with the tensions that arose so a reconciliation was not effected.

Whereas the cultural impact of the LDP team and regional teams is evident, that of the ESD unit is not as clear. Because their orientation to development was so different the indicators of change are not as clear. The DOD programs did introduce school personnel to the importance of process. The lasting achievement of the group may well

lie in the awareness-raising they achieved in preparing the ground for the implementation of "system processes" such as appraisal and systematic school improvement.

The Theory of "What Should Change"

The Leadership/ Management Emphasis

The map of the DOD programs set out in Figure 8.9 indicates that they had a strong bias to the "domains of competency". Their emphasis, flowing from the underlying philosophy, was on "how to". DOD critics and supporters alike recognised the courses as "skills based". The programs made few excursions into the cultural domain which may have been because in the mid 80s this domain was not well understood and the essential competencies in the domain could not be specified. Program leaders endeavoured, through their profiling of the various positions, to identify the skills sets associated with leadership. However, there is little evidence that they saw their work in cultural terms. Through their advocacy of technical skills they did prepare the way for cultural development. The skills orientation of the programs also made dealing with the religious domain problematic. What is surprising when the map of the programs is studied is the lack of impact that the school effectiveness literature had on the development of the programs. There is no reference to the role of vision or of "purposing". These "deficits" were a "problem" which the team does not seem to have addressed.

Approach to the Research Literature

The development and delivery strategy used to create the DOD programs had its inherent dangers, principal among which was that the DOD group might come to operate in a closed world. There is some evidence that this is what happened. For instance, in the very large compendium of printed materials supporting Stages I, II and III of the *Principal's and Assistant Principal's Program*[36] there is no direct acknowledgment of any work in the literature on either leadership or the practice of leadership. The course materials were totally tailored to suit the process of the units. The develop-

36 Participants' notes ran to 379 pages and facilitator's notes to 169.

ment team, perhaps by default, set themselves up as both the content and process experts in the program (that is, as the "referent experts" so derided in the course materials). In this respect Hawes' approach was quite different from that of his mentor Carey (1976) whose work, as evidenced in *Designing Effective Inservice Activities*, adopted an open stance to the literature, providing a bibliography and frequent references. Only one of the programs developed by the ESD unit contains a "resource list". This was its final program.

This is not to say that the ESD Unit did not base its design work in the literature. They did. However their use of it, to quote Hawes, was both "eclectic and selective"[37]. The team demonstrated considerable skill in synthesising and adapting the literature to suit its purposes and in developing approaches to topics which were quite original. It remains a difficult task to source much of the material presented in the various units. The Catholic College of Education (CCE) recognised the quality of the work done by the DOD programs by granting accreditation to participants who completed some courses. This development was initiated of Dr Charles Burford (CCE) in 1985 and a formal statement of agreement was drawn up between CCE and the CEO in 1986[38].

The Theory of Leadership Development

The DOD program was based on the incremental theory of leadership. This is most evident in Figure 8.2. The leadership series was produced in stages with the development of one stage a result of the experience in developing early stages. This was a logical consequence of the curriculum model employed in the design process. This assumed that competencies are hierarchically ordered so that as simpler skills are attained the higher order ones become possible. The profiles of the Leadership series programs found in Table 8.7 indicate the way in which units were built on one another.

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37 Jim Hawes interviewed 29/5/'92.

38 Under the agreement (5/8/'86) participants who completed stages I and II of the leadership series were eligible to claim one unit's credit towards a Graduate Diploma on completion of further assignmnet work. A person completing assignment work associated with Stage III could claim a second unit's credit. Credit was also available for participants who completed the school improvement program Systematic Staff development. The maximun credit available was two units.

The Normative Theory of the Catholic School

The map of the DOD programs in Figure 8.9 makes it clear that the normative theory did not feature strongly in the units. Mr Hawes' view was that this was being well handled by the consultants at the school level and needed no further attention[39]. In the CDC he adopted aspects of the Jesuit approach to curriculum development (discussed in Chapter III) and helped develop the Outcomes and Purposes of Catholic Schooling (CEO 1982) document. This document and the support material covering models to use it in developing a school's Aims and Objectives Statement emphasised the competency approach to curriculum design. The document represents the only major attempt by the DOD team to deal with the normative theory in some way. The approach met with success at the secondary level, which seems to have been overlooked, but was rejected out of hand by the primary consultants who saw it fragmenting rather than integrating the curriculum development process. Much of the criticism that programs did not deal with the "ethos/spiritual/cultural /symbolic aspects of Catholic schooling" was made by primary leaders who seem to ignore this significant attempt to deal with the normative theory.

SUMMARY STATEMENT

The DOD initiative is very much a witness to the strengths and limitations in "the power of one" - particularly when the "one" is both policy and program leader. Mr Hawes brought the best of what was available in the Education Department to the CEO in a time when it needed access to expertise in professionalising its leadership - especially secondary leadership. He had a vision of what was possible and he pursued this with great persistence and considerable success. Unfortunately, he was unable to invite others into the vision in a way that enabled it to expand. Other system leaders also failed to invite him into their vision of what was possible as well so that the DOD vision does not appear to have opened up new imaginal horizons evoking the enthusiasm of others. As the CEO evolved through the 80s this inability was eventually

39 Jim Hawes interviewed 29/5/'92.

to leave him isolated and his department highly vulnerable. As the "story" illustrates, the reasons for this situation were complex.

Mr Hawes' vision had its foundations in the principles of process consultancy. He saw these principles as **eminently compatible** with Catholic school leadership and their dissemination provided him with a sense of mission. His commitment to them seems to have rendered him somewhat oblivious to the question of whether, in themselves, the principles were **sufficient** for leadership in a Catholic School. Clearly his answer was "yes" while that of many of his peers was "no". As the decade wore on doubts began to surface about the narrow base on which leadership development and school improvement was being established.

The perceptions which other system leaders held about the needs in leadership development and school development also began to change in response to new thinking in the Church, particularly on evangelisation and the nature of lay religious leadership. However, while they could critique what was being done, no-one was yet able to articulate a vision incorporating the new thinking which was more encompassing or compelling than that offered by DOD. So no alternative approaches emerged. Rather, the regions and the centre continued on their divergent paths. System leaders, all locked into their own particular view of the world, did not reach a compromise. So battle was enjoined and decided by access to and the use of organisational power.

The collapse of the DOD programs created an ideological vacuum in leadership development. Dr Keane recognised this "deficit" and endeavoured to fill it. At one level he did so by rejecting the DOD approach - a political response. At a second level he sought to build a consensus about a new ideology based on his notion of "trans-formative learning". However his departure from the CEO left this latter initiative in jeopardy. During Dr Keane's tenure the CEO implemented no new programs in leadership development. He trialled some school-based processes as an alternative basis

form of development. In doing so he tapped the legacy of the DOD initiative - the need for and use of good process.

In the 80s, as distinct from the 90s, the concept of **system processes** as an essential ingredient in effective school improvement and professional development was still new and relatively untried. By introducing **systematic processes** into both professional development and school improvement the DOD programs began the consciousness raising needed if "system processes" were to be implemented. The DOD programs also set standards of professionalism in program design which have survived in the organisation. Many of the DOD strategies are still to be found in induction programs used in the CEO, particularly in the induction of religious education co-ordinators[40]. The irony in this is that the course for religious education co-ordinators was the only element of the DOD strategic plan that was not implemented by the ESD unit.

The DOD initiative was unique in that its underlying theory was one of "how to effect change" and not one of "what to change". Its leader not only had a different vision from that of his colleagues, but a different type of vision. Whereas the normative theory featured prominently in the other initiatives, it did not in the DOD programs. From the DOD perspective it made little sense to have a theory of "what to change" if you did not know how to go about it. The team's focus was not so much on "what to change" but on "how to change". The mythology which has developed within the CEO about the DOD programs, a mythology apparently not been based on a serious analysis of the programs, appears to mask the contribution which the DOD team made to the development of the organisation.

40 Dr Therese D'Orsa, Director of Religious Education and Curriculum interviewed 10/6/'93.

CHAPTER IX

THE MISSION AND JUSTICE EDUCATION PROGRAMS

INTRODUCTION

The Mission and Justice Programs as a CEO Leadership Initiative

The initiatives considered in the previous three chapters were **developed** and resourced wholly **by the CEO.** Their primary target group was the school leaders of the Archdiocese. In the case of the DOD initiative the target group expanded eventually to include school leaders from all dioceses in NSW. The Mission and Justice Education Programs differed from these initiatives in that they were **joint projects** of three Catholic Church agencies - the CEO Sydney, the National Office of the Pontifical Mission Aid Societies (PMAS)[1] and the Australian Catholics Bishops' overseas aid agency, Australian Catholic Relief (ACR). Like the other programs, the target group for the Mission and Justice Programs was leaders in Catholic schools - particularly those leaders who were open to the challenge offered by Catholic teaching on mission ans social justice. The main thrust of the program was in the cultural and religious domains of leadership. This makes the programs both unique and important to this study.

Mission and Justice education was initiated in Sydney in 1979 and quickly evolved into a national program. The National Mission and Justice Education team (M&J team) developed strong links with the CEO Sydney and this association was instrumental in M&J education taking root elsewhere. By 1985 there were M&J personnel established in both the Melbourne and Brisbane CEOs which enabled the national team to focus its energies in the NSW dioceses and in the Sydney Archdiocese in particular. Table 9.1

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1 The PMAS is a single organisation formed by the amalgamation of three international mission societies. It has a national office in Sydney which co-ordinates the work of diocesan offices throughout the country. Its major functions have been to co-ordinate fund-raising and raising awareness about missionary activity, generally conceived of in traditional terms.

Year	Primary School Groups	Secondary School Groups	Groups of Leaders		
1982 **Pilot Program**	7	2	**CEO Central Office** CEO Staff Seminar. CEO Planning Days. CDC 1982	**M&J Program Courses** Introductory Seminars Facilitator Seminars R E C Seminars (10).	**Other** De La Salle Justice Group CCE(Sydney) Course *Justice in Society.*
1983 **Pilot Program**	8	2	**Comprehensive Data not available** Introductory Seminar s for Teachers, Seminar for Facilitators		
1984	12	3	**Outer West Region:** Science Teachers **Northern Region:** CEO Staff RECs	**Southern Region**: Science Teachers CEO M&J Group **Inner West Region**: CEO Staff Parent Groups (3)	**Other** PatricianBrothers Renewal Program Sisters of Mercy Renewal Program Sisters of St Joseph Renewal Program
1985	8	6	**Outer West Region:** CEO Staff Pastoral Care Teachers **Northern Region** CEO Staff	**Southern Region**: CEO Staff CEO M&J Group All Assistant Principals **Inner West Region**: EDP *National M&J Education Committee formed*	**Central Office** New Principals Orientation Program **Eastern Region** Justice Committee CEO Staff
1986	15	7	**Outer West:** Pastoral Care Groups **Northern Region** CEO Staff **Other** Secondary Teachers Conference NSW Major Superiors Conference Parent Groups (3)	**Southern Region:** CEO M&J Group **Inner West Region**: EDP *Sydney Committee for M& J Formed*	**Central Office** New Principals Orientation Program Peace&Justice Group **Eastern Region** Principals Curriculum Group
1987	16	15	**Parramatta Diocese:** New Teachers Orientation **Inner West Region**: Principals Meetings	**Southern Region:** Primary Executives CEO M&J Group	**Central Office** Peace & J ustice Group **Other** Parent Groups (2) Parish Groups (4)
1988	16	14	**Parramatta Diocese:** Special Ed.ucation Teachers **Inner West Region**: Principals Meetings **Central Office** Peace & Justice Group		**Other** Parent Groups (3) Parish Groups (2) Primary Principals Conference Sisters of Charity Peace and Justice Group
1989	11	15	**Parramatta Diocese:** Special Ed.ucationsTeachers Pastoral Care Groups New Principals Orientation Program		**Other** Parent Groups (2) CCE Sydney
TOTAL	105 (226)	64 (98)			

Figure 9.1 The Scope of the National Mission and Justice Program in Sydney 1982 -89

sets out the scope of the M&J team's work in the Sydney Archdiocese. Table 9.2 sets out similar data for dioceses outside Sydney. The tables, compiled from information found in the annual and term reports of the National Program (1982-89), indicate the central place the Sydney Archdiocese had in the work of the national team.

While the annual reports indicate the number of different groups with whom the team interacted, they provide limited information on the numbers of people the program reached. The 1986 report indicated that in the second half of the year 301 staff from Sydney schools took part in the program. The 1988 report stated that in the Sydney area 600 teachers took part in the program with another 520 taking part from other NSW dioceses. Based on such data, and the record of achievement indicated in the tables above, it is reasonable to conclude that in NSW the M&J program dealt with a clientele comparable to that of the DOD programs. The data in Table 9.1 indicates the number of **different** school groups the national team worked with each year. In some cases this involved several visits. There was some overlap from year to year, but even allowing for this, it can be claimed that the program reached almost half the Catholic schools in the Sydney area. This was a remarkable feat when it is considered that the program was a voluntary one and that **the schools themselves** decided to devote their limited allocation of time-release for professional development to the program.

The M&J program aimed to raise the consciousness of the **adult Catholic community** to a new awareness of the Church's mission in the modern world and the implications of this for **a spirituality of responsible Christian living**. This became known in the course of the program as the " Mission and Justice perspective" and is treated at length in the next section. The program linked the concepts of mission, justice and development which emerged as significant in the Second Vatican Council and were developed in subsequent major Catholic Church documents. The M&J program was **religious in essence**, seeking to have people, particularly leaders, reflect together on the impli-cations of the new understandings about mission and justice for the immediate

Year	CEO Seminars	Religious Congregations	School Groups	Other Groups
1982 Pilot Program	Adelaide, Ballarat,Bathhurst, Brisbane, Hobart, Melbourne, Perth, Cairns Wagga, Wollongong. (New Zealand, Palmerston North, Christchurch)	Loreto Sisters(Syd.), Presentation Sisters NSW, Josephite Sisters, Christian Brothers NSW, De La Salle Brothers, Good Samaritan Sisters, Mercy Sisters School Principals(Melb.)	Bathhurst (1), Goulburn(1), Adelaide(2), Perth(1) Brisbane(1)	Priests Toowomba, CCE Sydney, McAuley CCE Brisbane
1983 Pilot Program	Perth, Wagga, Sale(2),Sandhurst, Ballarat, Hobart(2),Townsville(4), Cairns	Loreto Sisters (Melb), Presentation Sisters NSW, Mercy School Principals (Geelong), Brigidine Resource Team, Presentation Schools (Melb) Daughters of Charity (Syd.)	Wollongong (2), Perth (1), Melbourne (2) Wagga (5) Canberra(1)	Parish Groups (2)
1984	NA *Melbourne and Brisbane M&J Programs established*	NA	NA	NA
1985	Canberra (RECs), Brisbane (Curriculum Advisers), Perth (CEO Staff and Curriculum Group)	Sisters of St Joseph (Lochinvar), Presentation Sisters (Qld.), Holy Faith Sisters, Mercy Renewal Program.	Wagga (2 Seminars for representatives from 7 schools), Canberra (3), Bathhurst (1), Lismore (1)	Canberra Parish Groups (1), Wollongong Adult Education Group, Womens Groups (5) Youth Groups (2) Other Church Agencies (3), Priests Group Wagga
1986	*(Beginning of Intensive Week programs)* Hobart (2 Seminars for reps. from 17 schools)	Major Superiors Conference, Presentation Sisters(Bris.) Mercy Sisters Renewal Program	Rockhampton (Seminar for Primary Representatives), Canberra (1)	Project Compassion Committee(Syd.), Priests Groups Geraldton and Cairns, Other Church Agencies (3), Womens Groups (3) Youth Groups (2)
1987	Perth(CEO Consultants)	Mercy Sisters Renewal Program	Lismore (2 Seminars for representatives from 20 schools), Perth (2 seminars for representatives from 15 schools), Armidale (Seminar for Principals of Schools in Moree Area),Wollongong (1), Canberra(1), Maitland (1), Wagga (1)	Wollongong Adult Education Group, Womens Groups (5)
1988	Maitland (RECs), Wollongong (CEO Staff and RECs)	Mercy Renewal Program, Marist Fathers Kensington, **Justice Groups**: Sisters of Charity, Mercy Sisters (Grafton), Presentation Sisters (Lismore), Little Company of Mary.	Maitland (3 Seminars for reps. from 10 schools), Armidale (Seminar for reps. from 7 schools), Armidale (3) (520 teachers were involved in these programs)	Parish Groups (1), Parent Groups (3), Youth Groups (1)
1989	Wollongong (Religious Education Teachers). *Perth M&J Program Launched*	Presentation Sisters (Wagga) (2)	Armidale (7), Canberra (5), Wollongong (2)	Bathhurst Parish Councils Conference, Womens Groups (3) ACU Sydney.

Figure 9.2 The Work of the National Mission and Justice Education Team Outside Sydney 1982 -89

contexts of their lives. The team that developed the program took the view that the wider significance of the new understanding could not be grasped until people discovered what it meant **in their immediate context.**

The target audiences of the program were school staffs and the staffs of the CEOs, as these were the communities which could **analyse situations and sponsor change.** Units in the program therefore focused on *Mission and Justice in the Curriculum* and *Mission and Justice in School Policy and Procedures.* Such analysis could, and in a number of schools did, lead to a radical critique of the assumptions underlying current practice. As the material used to promote the program stressed, it was "**formational not informational". The M&J program aimed to develop a spirituality which promoted change** and its major emphasis lay in developing an understanding of what religious leadership meant in practice. In terms of its focus, its influence and the support given the M&J program by the CEO, it is an important initiative to consider within the parameters of this study.

Inter-agency Co-operation in the Catholic Church

The M&J program was the product of **inter-agency co-operation** within the Catholic Church. The Catholic Church sponsors a number of agencies in pursuit of its mission. Some of these such as the Pontifical Mission Aid Societies, are part of the international organisation of the Church. Some, such as Australian Catholic Relief, are national agencies. Others, such as the Catholic Education Office, may be either a state-wide agency (as in Victoria and WA) or a diocesan agency (as in NSW). Because these agencies have specialised functions, deal with different constituencies, and have different priorities, interagency collaboration is not a strong feature of their operation. When it does occur it is more the exception than the norm.

The National Mission and Justice Education program is an important example of such collaboration. The M&J program was developed in Sydney and, although a national

program, it would not have survived without the financial support provided by the Sydney CEO. By funding the salary of the program's National Co-ordinator in the period 1982-89 **the CEO Sydney became the major sponsor of the National Mission and Justice Program** [2].

The M&J program, as a national program, became part of the national structure of the Catholic Church and enmeshed in the micropolitics associated with these structures. All national Catholic Church agencies are ultimately accountable to the bishops. This accountability is exercised through the Episcopal Conference which meets twice each year. The Episcopal Conference normally operates through sub-committees, known as Commissions. Since one Commission may deal with several agencies, there is often an overlap between the areas of jurisdiction of the various Commissions. Some of the Commissions (such as the Commission for Justice, Peace and Development) have a permanent secretariat. Others (such as the Commission for Missions) do not. The Commissions themselves have a largely supervisory role. The operation of those without a secretariat is often problematic. The Commissions do not fund programs. This is done through the agencies accountable to them. The heads of Church agencies report to the Commissions generally via the bishop nominated as Commission chairman. The micropolitics of Church agencies are strongly influenced by the composition of the Commissions. While the bishops strongly value episcopal unity, they have differing views on how issues which impinge in the political arena should be treated. Justice and peace issues fall into this category. There are longstanding differences on such issues between Church leaders from Victoria and NSW (Woolfe 1988, Hogan 1992).

A number of the Church agencies have an educational dimension to their work and seek the co-operation of the CEOs and the schools. The agencies produce and disseminate their educational materials to schools so as to further their work within the mission of

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2 The PMAS and ACR each funded the program with an annual grant of $20,000. The CEO treated the national co-ordinator as a member of the CEO staff seconded to the program. The national co-ordinator was placed on a salary and entitlements equivalent to that of a CEO adviser. This took the CEO's contribution each year to in excess of $30,000.

the Church. The advantage of agencies collaborating is that they can better utilise limited resources (including school time) and are therefore more likely to gain access to the schools, which is always by invitation. Such access enables them to promote the mission of their organisations and to inform students and staff about the ways in which the Church goes about fulfilling its mission. The schools for their part often support the work of the agencies financially through student fund-raising. The relationship has a certain mutuality.

The Mission and Justice Education Program illustrated the advantages of collaboration between agencies. The primary goal of the M&J program was to explore the dimensions of the Church's mission in the modern world, recognising that social justice is integral to that mission. The program had to gain access to schools. The strong representation of CEO Sydney personnel on the National Steering Committee used to develop the M&J program ensured this access. Access in Sydney facilitated access elsewhere. While the initial focus of the program was mission and justice in the school context, the ultimate aim was to make Catholics generally more attuned to the way mission, justice and development issues are being pursued by the Church in its mission to the world. In supporting the national team, both ACR and the PMAS were able to reach a larger number of schools with a more integrated message than either could have done working independently. The CEO gained access to a program promoting the "mission and justice perspective" which its leaders regarded as important. Through collaboration, all the agencies were able to achieve important objectives.

THE MISSION AND JUSTICE PERSPECTIVE

Before considering the story of the development and implementation of the Mission and Justice Program it is necessary to clarify the "Mission and Justice perspective". Without some knowledge of what this perspective involved, that is the underlying theory of the M&J program, it is hard to make sense of the "story" of the initiative. The

perspective has its roots in the Church's social teaching and a renewed understanding of what missionary activity now involves. In both of these areas there has been considerable development in Church thinking in recent years[3]. By combining "mission" and "justice" the program brought two strands of the Church's thinking together into a relatively new synthesis - the Mission and Justice Perspective (M&J perspective). Because the synthesis was innovative it challenged the thinking of Church leaders. There is some need therefore to indicate the elements that were brought together in "the mission and justice perspective". A consequence of the M&J program for Catholic education in Sydney was that the "**Mission and Justice Perspective**" came to be regarded as a constitutive element in **a spirituality for effective school leadership.** By raising this awareness, the program can lay some claim to have been unique within the Catholic Church.

What is the "mission and justice perspective" and in what ways is it significant in leadership development in Catholic schools? To answer this question it is necessary to see how the Church's agendas on social justice and on mission have developed in recent years.

The Social Justice Agenda

The Church's social justice agenda flows from its "social teachings". The emergence of Catholic social teaching in the modern era dates back to 1891 when Pope Leo XIII issued the first of the modern "social encyclicals" entitled *Rerum Novarum*[4] (The Condition of Labour). Pope Pius XI published the second of the social encyclicals *Quadragesimo Anno* (The Reconstruction of the Social Order) in 1931. Subsequently, popes have used the anniversary of *Rerum Novarum* as the occasion to articulate a

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3 Bosch (1991) in a major study *Transforming Mission* reviews these developments. In 1990, the year after the M&J program ceased, Pope John Paul II in his encyclical letter *Redemptoris Missio* (The Missionary Activity of the Church) endeavoured to clarify the Catholic position.

4 Papal documents are generally designated by their Latin names. In this section I have used both a Latin name and a title in English as the latter better indicates to the reader the content of the document. Various writers anglicise the Latin titles differently. The ones used in the text are taken from Henriot et al. (1992).

further development of Catholic social teaching. Dorr (1991:47) points out that Catholic social teaching has not developed in any systematic way. Rather it represents an *ad hoc* response to political, economic and social conditions.

The social teachings fall into two eras. In the period 1860-1960 the European context was the dominant influence and the teaching was developed as a reaction to the conditions of the poor in the Industrial Revolution, the political revolutions in Europe, and the teachings of social and political philosophers advocating the overthrow of the existing political and economic order. While the Church wished to address the condition of the poor, it was circumscribed in its efforts by its previous espousal of the right to private property, its support for the rights of legitimately appointed authorities (such as kings), and by its ambivalent attitude to democracy. It supported efforts to improve the lot of the poor, but expected that these efforts would be pursued **within the existing social and political order**. Thus the Church acted as a conservative agent in society and was often perceived as being aligned with the political right.

In 1961, Pope John XXIII, who came from a peasant background, initiated a new agenda in Catholic social teaching with his encyclical *Mater et Magistra* (Christianity and Social Progress). With this document Catholic social teaching became global in scope responding to the chnaging world order, particularly the situation of emerging nations and the need for international assistance to help them in their development. Dorr (1991:50) notes of this document that the Pope was making a definite option:

> He was deliberately setting out to change the thrust and effect of the Church's social teaching... He saw that secondary elements in it had come to take priority over the primary elements. Concern for the rights of private property had taken precedence over the rights of the poor; concern for stability had taken precedence over concern for justice.
>
> The results of this distortion was that the social teaching of the Church ... was being used ideologically... Pope John wanted to distance the Church from such entanglements with right-wing political forces.

Mater et Magistra and Pope John's second encyclical, *Pacem in Terris* (Peace on Earth, 1963) were the first in a long series of authoritative statements which articulate and apply Catholic social teaching to both global and local situations. While there was opposition to Pope John's teaching within the Church, its basic thrust was adapted at the

Second Vatican Council and laid the foundations for the Council's pastoral constitution *Gaudium et Spes* (The Church in the Modern World, 1965).

The major statements which articulate and apply Catholic social teaching, the year in which they were created and their sources are set out in Table 9.3. The table indicates that there is a **body of teaching** which has developed through a number of phases. It also makes it clear that the Mission and Justice Program, which began in 1979, was developed and implemented at the beginning of the "consolidation" period. This was a time in which the bishops, clergy, religious and lay people committed to justice were trying to understand and apply the teaching. In Australia this situation led to tensions particularly between the bishops and the Catholic Commission for Justice and Peace (CCJP), when the latter body began seriously to challenge important aspects of the existing social order in its social justice statements (Woolfe 1988)[5].

Title	Year	Source
The Initial Agenda		
• The Condition of Labour	1891	Pope Leo XIII
• The Reconstruction of the Social Order	1931	Pope Pius XI
The Period of Re-orientation		
• Christianity and Social Progress	1961	Pope John XIII
• Peace on Earth	1963	Pope John XIII
• The Church in the Modern World	1965	Vatican Council II
• The Development of Peoples	1967	Pope Paul VI
• The Medellin Conference Documents	1968	Bishops of Latin America
• A Call to Action	1971	Pope Paul VI
• Justice in the World	1971	Roman Synod of Bishops
• Evangelisation in the Modern world	1975	Pope Paul VI
The Period of Consolidation		
• The Puebla Conference Documents	1979	Bishops of Latin America
• On Human Work	1981	Pope John Paul II
• The Peace Pastoral	1983	Bishops of the United States
• Economic Justice for All	1986	Bishops of the United States
• On Social Concerns	1988	Pope John Paul II
• Peace with Justice for all Creation	1989	European Bishops
• Peace with God the Creator: Peace with all Creation	1989	Pope John Paul II
• The Missionary Activity of the Church	1990	Pope John Paul II
• One Hundred Years	1991	Pope John Paul II
• Common Wealth for the Common Good	1992	Australian Bishops

Table 9.3 Principal Documents Articulating and Applying Catholic Social Teaching (Based on Dorr 1991, Henriot et al 1992)

5 The CCJP was established in 1973 by Bishops as a commission representative of the Church with its own secretariat. It issued a social justice statement each year dealing with issues relevant to the pursuit of justice in Australian society. Some of its statements were controversial and were criticised by individual Bishops. The CCJP, based in Sydney, was often under attack from the right-wing Catholic groups based in Melboune. While the Commission had credibility, when divisions within the bishops over its work threatened the unity of the episcopal conference, the CCJP was dismissed (Hogan 1992).

The period from 1967 to 1975 was critical in the re-orientation of Catholic social teaching under the rubrics of "social justice", "peace" and "integral development". The 60s had been the first "decade of development" sponsored by the United Nations. *Populorum Progressio* (The Development of Peoples, 1967) was a critique of the model of development pursued in this decade. The Church, then as now, regarded the model which saw development only in terms of economic growth as inadequate. Particular attention in the social teachings is given to the importance of the socio-political context of development.

The 60s also saw the rise of liberation theology in Latin America which was to influence strongly the conference of Latin American Bishops in Medellin in 1968. The Medellin Conference proved to be a second turning point in the development of Catholic social teaching for, as Dorr (1991:54) notes, it gave the Church "a new option, a new language, and a new approach" in the quest to promote justice and peace. Under the new approach action for social justice, peace and development begins, not by considering the application of traditional doctrine, but by analysing **the concrete situation of people and their aspirations,** and then looking at the relevance of the Gospel to their lives, their social situation and their hopes. This meant "reading the signs of the times" (Azevedo 1980). Responsible Christian living develops from this form of analysis. The new approach, reflected in recent Roman documents such as *The Religious Dimension of Education in the Catholic School* (1988), gave rise to new insights expressed in the language of social sin, structural injustice, institutionalised violence, marginalisation, liberation, conscientisation, participation, subsidiarity, solidarity, etcetera.

As experience using the new approach accumulated, Church leaders recognised the need to adopt a "preferential option for the poor" in efforts to promote social justice. The Medellin Conference identified three elements in exercising such an option:

- being in solidarity with the poor
- giving an effective "preference to the poorest and most needy in society".

- seeking true peace, not by promoting stability, but by arousing the consciousness of oppressed groups and helping them (Dorr 1991:54)

The significance of Medellin was that for the first time the Church was offering a "religious justification for those who take the risk of challenging injustice" (ibid). For the bishops responsible Christian living demands that people become involved in challenging injustice, particularly structural injustice, and so bringing about a **transformation in the existing social order**. This required that the Church through its members exercise transformative leadership - with Catholic social teaching providing the moral basis for a vision of leadership.

The emergent theme of the 60s, that the pursuit of justice was an essential element in the mission of the Church, was affirmed at the 1971 International Synod of Bishops in Rome which addressed the theme *Justice in the World* and declared:

> Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the church's mission for the redemption of the human race and its liberation from every oppressive situation (***Justice in the World***: 6).

The changes that had occurred in the social teaching had wide implications for the mission of the Church prompting the bishops to adopt *Evangelisation* as the theme of the 1974 International Synod. The term "evangelisation", which was once used to denote the "preaching of the Gospel"[6] carried out by foreign missionaries, has become in recent years a word-symbol encompassing all elements of the process by which the Church carries out its mission. It denotes "a complex process made up of many elements" (*Evangelii Nuntiandi*: 24). The meaning of the term "evangelisation", therefore, expands as the Church's understanding of its mission develops and new elements are added to the "process". Evangelisation is now a multi-dimensional concept. The way the term is used leads to some confusion of meaning since it means different things to different people depending on their understanding of the mission of the Church. At the official level the pursuit of justice is seen now as an essential

6 The verb "evangelise" has a number of meanings. Its original meaning was "to proclaim the Gospel". However its meaning has expanded in recent years to include those activities in which the criteria of the Gospel becomes the basis for **critique and action**. Thus one can talk of "evangelising culture", "evangelising the school bureaucracy," etc.

ingredient in the process of evangelisation - a view which often lies outside the understanding of many Catholics, including many clerics who eschew any attempt to mix religion and politics.

Members of the 1974 Synod left to Pope Paul VI the task of communicating the themes of their discussions to the Church at large. His response, *Evangelii Nuntiandi* (Evangelisation in the Modern World, 1975), endeavoured to both summarise and integrate the new understanding of evangelisation. In the document the Pope reaffirmed that the Church has a role to play in the "liberation" of people, and that the pursuit of justice in some circumstances will require challenging the existing social order. Pope Paul VI argued that, if the Church is to exercise its liberating role, then it has to develop a new appreciation of the cultures of peoples, for it is within the potentialities of culture that enduring change can occur. He noted with concern that:

> the split between the Gospel and culture is without doubt the drama of out time ... Therefore every effort has to be made to ensure the full evangelisation of culture or more correctly cultures. They have to be regenerated by an encounter with the Gospel (ibid:20).

His acknowledgment of the need to "evangelise cultures" reflected a growing awareness among the bishops of the world that the missionary activity of the Church needed to be re-conceptualised.

The Changing Perspective on Mission

The re-orientation and expansion of Catholic social teaching from its European origins to that appropriate for a "world church" had many implications for the mission of the Church and for the work of its official missionaries. In the 60s and 70s an awareness emerged in the Catholic Church that a "new age of mission" had dawned (Flanagan 1979). The 1979 International Missionary Conference (NMC Report, Cleary and Woolfe 1980:3) summed up the new way of thinking about missionary activity as follows:

> "mission" is no longer, and can no longer be a one-way movement from the "older churches" to the "younger churches", from the churches of the older Christendom to the churches in colonial lands. Now - as Vatican II already affirmed with all clarity and force - every local church is and cannot be anything else but missionary. Every

> local church is "sent" by Christ and the Father to bring the Gospel to its surrounding milieu, and bear it also into all the world. For every local church this is the **primary task**.

The concept of a "local church"[7] reflects the fact that the Catholic Church in some form exists in almost every geographical region on earth and the future development of the Church is dependent on the capacity of "local Churches" to make manifest the Gospel's relevance to people living in a specific culture. This involves a two-way process in which new insight into the meaning of the Gospel grows out of the situation of a people, and in which the people look at their situation in terms of the values of the Gospel. Future missionary activity will also be dependent on a process of dialogue and exchange between local churches which are seen as equals. This picture of the Catholic Church as a community of local churches collaborating at the regional level was one of the significant conceptual changes to emerge from the Second Vatican Council. It represents a new way of thinking about what it means to be "Catholic".

The traditional model of missionary activity was that a diocese or religious congregation in the developed world sent missionaries to proclaim the Gospel in the Third World and so establish the Church there. The sending Church then assisted the missionaries with moral and financial support as well as providing personnel. In this view, which was dominant among Church leaders up until the 60s (and which is still a common view among Catholics) missionary activity was largely seen as **a task for expatriates**, generally members of religious congregations, who became the first leaders of the new churches they had helped to create. The financial support of missionaries was provided through special collections conducted in the parishes (and in Catholic schools), co-ordinated nationally by the Pontifical Mission Aid Societies which have an office and a director in each diocese. Funds from such appeals were divided between the "home missions" and the international missionary effort co-ordinated from Rome. The traditional approach to missionary activity often promoted a form of cultural /religious

7 The concept of a local church means the form of church structure which develops in a given region. A church in this sense is a group of Christians operating as a faith community and led by a bishop.

colonialism in which the structures of the Western Church became the model for all other churches.

In the "new age", which painfully struggled into life in the decade prior to the Second Vatican Council and was legitimated at the Council, the "newer churches", now in the majority, wanted more autonomy and control over their own affairs and wished to break away from the cultural hegemony often exercised by missionaries. This aspiration reflected the growing nationalism of developing countries and the uncertain future faced by foreign missionaries as these nations gained their independence. The aspiration of many local churches was to be Catholic, but in a way which respected the values inherent in their local cultures. To do this local peoples had to take up greater responsibility for their own development, break away from their dependence on expatriate missionaries and become self-supporting. The challenge of fighting injustice and oppression, often flowing from "development policies" which reduce them to poverty and destroy their local cultures, had to be taken up at the local level. A powerful weapon in this struggle has been the re-appropriation of their own culture. For it is in the values of a culture that the **ethical basis** for pursuing change is to be found (Dorr 1990:165). As groups began the process of re-discovering and reflecting on their culture, they discovered its pre-existing links with the Gospel and the ways in which the Gospel could throw light on the culture. The process of surfacing and incorporating Gospel values into existing cultural forms is called **inculturation**. This is a major component of evangelisation for local churches in the "new age" of mission.

Based on an understanding of inculturation, missionary activity has a new emphasis. It is now more directed at conscientising people about their social situation, at surfacing and articulating their hopes for themselves and their children, at an understanding of how structures operate, at the re-appropriation of culture, at reconciling differences, and at the implementation of change. Local churches have become both a catalyst in these processes (which are seen as elements in evangelisation) and a source of support to each. In practice, this support is often mediated through agencies such as ACR and

PMAS. A major aim of mission activity is to enable people to exercise greater control over their own lives, by affirming their dignity as human beings. Mission cannot therefore be divorced from the ordinary life and struggles of a people and relegated to some private zone of personal freedom.

While still welcoming co-workers from other countries and the support they could bring, the aims of missionary activity have changed. In the "new age", with the indigenisation of local churches, the evangelisation of local cultures, and the promotion of dialogue between churches, there are no "mission lands". Missionaries are seen as **cross-cultural agents** who facilitate the development of people and are actively engaged in promoting a dialogue between churches. The flow of missionary activity becomes two-way between local churches and between the cultures in which these churches are embedded. Networking among local churches in different cultures is seen as important missionary objectives.

This shift in meaning was both pervasive and problematic. It was pervasive in that it challenged the ways in those engaged in missionary work saw their endeavours. In the "new age" the agenda for missionary activity includes socio-economic development, the pursuit of justice and care for the earth itself. The mission agenda of the Church is also seen as having a global dimension opposed to national and international policies which lead to the destruction of the local cultures and of the environment[8]. The conception of mission has expanded to incorporate much more than the "spiritual" activity central to the traditional view, although it includes this as well. In the new age all are called to be involved in mission for, as the bishops at the Vatican Council II declared, "the whole Church is missionary by its very nature" (*Ad Gentes* 2).

The shift was problematic in that it left the status of the traditional understandings of mission work (on the basis of which Church members have generously funded mission appeals) somewhat unclear. Pope John Paul II in 1991 published *Redemptoris Missio*

8 One consequence of this new awareness is that expatriate missionaries are among some of the most powerful advocates for the rights and welfare of indigenous peoples (cf.McDonagh 1986,1990).

in an attempt to resolve the confusion. While re-affirming the need for traditional mission work he also recognises that "there is a new awareness that **missionary activity is a matter for all Christians**, for all dioceses and parishes, Church institutions and associations" (*Redemptoris Missio*:2 emphasis in the original). The understanding that **missionary activity,** in the sense described above, **is a way of being Catholic and engaging in the world** is new and challenging for most Catholics who still share the traditional view. Yet it lies behind the work of many Church agencies engaged in the struggle for justice.

The new perspective has also been problematic because the education and preparation of those who work in cross-cultural settings (including aboriginal cultures) has had to be re-thought and re-planned. When understandings about the "new age" took root in Australia in the 70s there were some 64 different Catholic organisations involved in cross-cultural missionary activity, so the process of re-education and subsequent change has been considerable (Hally 1978:7). The Pacific Mission Institute (PMI) Sydney was established to accomplish this task.

The Mission and Justice Program endeavoured to bring into synthesis the various strands of teaching discussed above. The "Mission and Justice perspective" was the consequence of this endeavour. It was innovative in the context of the early 80s for, as Table 9.3 illustrates, many aspects of Catholic social teaching had still to be refined. The task of educating Catholics to an awareness of these developments was formidable, because the synthesis embodied in the M&J perspective was new and to some people threatening. As a consequence the work was difficult, politically vulnerable, and likely to be challenged.

A Mission and Justice Spirituality for School Leaders

The Mission and Justice Programs endeavoured to bring the new ways of thinking about mission together with the new ways of thinking about justice, peace and develop-

ment. In doing so it gave some substance to the concept of evangelisation offered to school leaders. The perspective embodied a spirituality capable of shaping the "dramatic consciousness" (Starratt 1991a) which leaders bring to their school communities. From the M&J perspective the work of the school can be seen within the mission of the Church, the struggle for justice, and people's aspirations for salvation from the things that oppress them.

The basic insight of the M&J perspective is that **the pursuit of justice has to be seen within the context of mission** and not the other way around[9]. Mission, on the other hand, has to be understood in terms of the culture which a people share and within which they can and do develop. Thus, if people are to engage in mission in a school context they have to be encouraged to reflect on the ways in which the culture of the school functions. They look at the situation of the people in the school and the hopes these people share. Thus they examine the structures of the school to see how these reflect the assumptions which underpin the culture, and who benefits and who loses in the operation of the school's major structures (curriculum, pastoral, organisational). From such an analysis it becomes possible to recognise the way the culture impacts on people and to identify the values that operate in practice. It is also possible to identify the ways in which the systems of a school benefit or discriminate against people in the school. It is possible to identify the groups who are well served and those with whom some form of reconciliation has to be effected. Based on such an analysis it becomes possible to exercise a "preferential option for the poor" and address issues of structural injustice. The analysis can also be used to set up an agenda for both long-term and short-term development of the school community. The M&J perspective therefore shares much in common with the "critical theory of education" (Kemmis et al. 1983, Grundy 1987, Lovat and Smith 1990). It provided a framework within which it was

9 This orientation was given to the M&J program through the influence of Fr Cyril Hally, Director of the PMI, and first secretary of the National Missionary Council (Therese Woolfe interviewed 10/8/'93).

possible to integrate the "ethic of critique", the "ethic of caring" and the "ethic of mission" discussed in Chapter IV.

The M&J perspective flows from a world-view which requires a close scrutiny of the ways in which organisational cultures operate so that injustices can be recognised, the victims of injustice identified, and changes made which bring the operation of the organisation into closer conformity with the values of the Gospel. This activity is seen as essentially missionary in its thrust, and its aim is to "evangelise the school bureaucracy" (Leavey 1984). It is also a perspective which stresses **interdependence.** While the primary target group for the M&J program was schools, the same form of analysis can be applied to most forms of community and organisational life. The aim of the M&J program was to create a "learning event" in which both input and process were brought together in an integrated experience which could be shared with others. The program fostered a spirituality which legitimated **"mission and change".**

THE "STORY" OF THE MISSION AND JUSTICE EDUCATION PROGRAMS 1979-92

The story of the Mission and Justice Education Programs has three chapters. The first began in 1979 in Sydney as an Archdiocesan initiative. In the second and most widely known chapter a national program, based in Sydney, was developed and implemented. In 1990 the national project was brought to an end and the M&J program was again taken up as an Archdiocesan initiative. The Sydney CEO played a major role in the evolution all three programs.

The Sydney Mission and Justice Education Program 1979-81

The Sydney Mission and Justice Program, the precursor to the national program, developed in the period 1979-81. The program was a joint initiative of the Catholic

Missions Office[10], Australian Catholic Relief and the CEO Sydney. In 1979 Ms Therese Woolfe was appointed co-ordinator of the program which had the "modest" aim of raising the consciousness of Catholic teachers, and other adult Catholic groups, about the new theology of mission that had emerged in the post-Vatican II period and its links to justice and development.

The initial target groups of the Sydney program were the CEO Sydney, the staffs of Catholic schools, and the Catholic Teachers' College where the Principal, Br Ambrose Payne FSC, was influential in having the new perspectives on mission and justice incorporated into some of the undergraduate courses. Ms Woolfe, whose background had been in Catholic schools and as a tutor in political science at Melbourne University, co-lectured in these courses. In this early consciousness-raising work she had considerable support from both the staff of the Sydney Missions Office (PMAS Sydney), the Catholic Commission for Justice and Peace, and the staff of the Pacific Mission Institute, and some mission workers just returned from postings overseas who had a "feel" for the new approach[11].

Perhaps the most significant outcome of the Sydney project was the methodology it used. The Sydney co-ordinator set this out in a paper entitled *Mission and Justice - Some Perspectives for Education.* The methodology had four steps:

1. Analysis of a situation
2. Sharing the aspirations of those who want to build a more human world (none more than the poor) i.e. some kind of involvement, fieldwork or "exposure".
3. Listening to the Word of God
4. Conversion to action (NMC Report, Woolfe 1979:18)

This methodology is embodied in the Mission Statement of the Project at this time which reads:

> Mission and Justice Education is about our response to the Word of God and the world through an on-going process of reflection on the Word and analysis of the world which leads to action which calls for personal change and structural change (NMC Promotion Material 1982).

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10 The "Missions Office" is the name popularly given to the Sydney office of the Pontifical Mission Aid Societies.

11 Ms Woolfe interviewed 10/8/'93.

This process outlined above was elaborated on and built into the materials of the national program. It became the core process in seminars on mission and justice.

Two factors led to the development of a program for Sydney Catholic schools. The first and most obvious was that school leaders and teachers had had little exposure to the new theology of mission. The schools provided an important context for applying the new understanding and coming to grips with its implications. A second reason for the program, according to Fr Brian Cosgrove[12], Director of the PMAS Sydney, was a concern among the bishops that Catholic schools were generous but not sufficiently critical in their support of aid agencies, particularly World Vision, which was pursuing development policies which in terms of the Church's approach to development were inappropriate[13]. Catholic agencies do not encourage child sponsorship, i.e. the "fostering" of individuals from a community which leaves the sponsored person (and often his or her family as well) dependent on the aid agency. Catholic agencies tend to focus on community projects as the basis for development programs. The aim is to make communities ultimately self-sufficient. The support in the schools for World Vision was seen as both a problem and an opportunity which demanded an educational response.

The National Mission and Justice Program

The Development Phase of the Program 1980-81

The progress of the Sydney program enabled church leaders to think in terms of a national program. However, neither the PMAS Sydney nor the CEO Sydney had the mandate to sponsor a national program, so a request was made from the Episcopal Commission for Missions[14] to the National Missionary Council (NMC) to **develop** the

12 Fr Cosgrove interviewed 8/8/'93.

13 The Minutes of the NMC Meeting (6/11/'80) record that Catholic Schools had, by the end of 1979 contributed $9,000,000 to World Vision. This was a serious concern for the Bishops and other Catholic agencies and was instrumental in gaining their support for the M&J National program.

14 At this time what is now known as the Commission for Missions was known as the Committee for Missions.

national program. This body agreed to proceed with the national project in August 1979. The minutes of the meeting record that its motivation was twofold:

> concern over the activities of World Vision and the Bishops' desire to have the teaching (about Mission Justice and Development) expressed in *Evangelii Nuntiandi* (Pope Paul VI 1975) applied. However it was also seen as a response to a felt need. The need for such a program, in fact, has been under discussion for several years by those already involved in this area.

NMC sponsorship of the national program meant that it had episcopal patronage. The funding of the development phase of the national project was negotiated between the National Office of the Pontifical Mission Aid Societies and Australian Catholic Relief. The directors of both these organisations were ex-officio members of the NMC. Mr Jim Cleary was then seconded from the Catholic Teachers' College, Sydney, receiving an episcopal appointment to be the National Director of the program. His appointment was for two years and the initial aim of the work was to develop an educational program to promote the new theological understandings about mission and justice .

The development of a national program proved to be a complex undertaking. The program broke new ground and so a structure and direction had to be developed. A sub-committee of the NMC was established to supervise the development of the program and to support the National Director. The minutes of the sub-committee meetings indicate that after some months spent identifying and assessing various options, the decision was taken to create a set of materials embodying a "curriculum" which could be used in schools. The materials were to be produced as a series of booklets. The key document was to spell out the essential "vision" underpinning Catholic teaching on mission and justice. A second was to look at the "realities" this vision sought to address. The third book was to suggest "responses" which people might choose in living responsibly as Christians in the face of these realities. The final book in the series was to set the new understandings of mission and justice in their historical context. In 1980 the purpose of the M&J program was to **construct an "education program" which could be used in the context of school based curriculum development**[15].

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15 NMC Report, Cleary 1981 : 4

From the outset the M&J program existed in an atmosphere of crisis. The funds available were never adequate for the task of developing a national program. Initially the director worked alone with the help of a small consultative committee. However, as the project became better defined, and the scope of the undertaking was realised, it was agreed to employ an assistant, Mr Eric Sidoti, first on a part-time and then on a full-time basis. In mid-year a secretary was also employed. Since the funding from ACR and PMAS barely covered these salaries, the additional support provided by religious congregations became critical to the survival of the program. This support was of two kinds, money and personnel. Br Justin O'Mara CFC and Sr Bernice Moore SGS worked on the program in a full-time capacity while Sr Ailsa McKinnon RSM and Fr Liam O'Keefe SSC worked part-time. At first all were volunteers supported by their congregations (ibid 3). In order to have the funds necessary to print the first run of the M&J materials in 1981 it was necessary to retrench all salaried personnel except the Director in mid-year.

As the development of the program proceeded it became clear that it was going to need much more than high quality materials to be effective. The program needed an implementation strategy as well. As Mr Cleary noted in his report on this period:

> It was seen that the task of bringing mission and justice to education would have been only partially fulfilled through the creation of kit materials. What was needed was "Process" through which the abundant material available could be viewed and analysed. Further, the Programme was seen not as a religious education program exclusively, but as an across-the-curriculum thrust which aims to link the Church and the World because "Mission and Justice education then becomes the responsibility of the whole community" (ibid: 4-5).

The National Director had the draft version of the materials to work with in the second half of 1981 and he, together with the two volunteer members of the team, began to disseminate these among schools, CEOs, and religious congregations. As they did this the team began to identify a "process" for mission and justice education. By the end of 1981 the characterisitics of an effective M&J education process were identified. It needed to be:

- andragogical (person/student centred) rather than pedagogical
- process-oriented rather than content-specific
- a call to conversion of mind and heart

- directed to meet specific needs and requests rather than a "package deal"
- open ended (ibid:8)

The report to the NMC covering the second half of 1981 indicates that the materials were trialled with various groups associated with the religious congregations whose members had been part of the development team. The support of the Mercy Sisters, the Good Samaritan Sisters, the Christian Brothers and the Marist Brothers was important in this phase of the program's development. Introductory seminars were held in CEOs of the dioceses of Lismore, Canberra, Brisbane, Rockhampton and Adelaide[16]. The M&J materials was also trialled in eleven schools run by the religious congregations mentioned above (ibid:10)[17]. Once the M&J materials became available they were also used by the co-ordinator of the Sydney M&J Program with groups in the Sydney CEO, at school staff meetings, inservice days and in fact "anywhere where it was possible to get to people who could get to other people"[18].

By late 1981 it was clear that the implementation process would require the on-going work of a national team if the M&J program was to achieve its goals. The two funding agencies agreed to support the program for another two years. In 1981 Ms Woolfe replaced Mr Cleary as the National Co-ordinator of the M&J team. The two volunteer members of the development team, Sr Bernice Moore and Br Justin O'Mara, remained as members of the M&J national team so that there was minimal disruption to the on-going implementation of the program.

The Sydney M&J Program had continued to operate while the national program was being developed in 1980-81 and the Sydney CEO continued to fund the co-ordinator as a part-time CEO adviser. In 1982 when Ms Woolfe won selection as the first co-ordinator of the national M&J program, the Sydney M&J Program was subsumed into it. The appointment was fortuitous, since from this time on until the end of the national

16 In all 800 people were involved in this phase of the trials (Report to NMC 1980-81:10).

17 The development team ran seminars in eleven schools in the second part of 1981. Nine of the schools were secondary and two primary. Two were in Qld., the rest were in NSW.

18 Ms Therese Woolfe interviewed 10/8/'93.

program in 1989, the Sydney CEO funded the position of National Co-ordinator as a full-time school adviser[19]. The decision also proved crucial because it meant that the project had the means to employ two of the religious who had worked as volunteers on the development team, to complete publication of the M&J material, and to fund the travel and other costs associated with promoting and launching the program nationally.

The years 1982-83 constituted the **pilot phase** of the program. Before considering this period however, it seems appropriate to look at the methodology used to develop the M&J materials and to survey the content of those materials which were the working tools of the M&J team.

The Development Process Used in the M&J Program

Mr Cleary's major task had been to establish an educational program. Since the theology on which the program was based was relatively recent, it was important that it be stated in explicit terms indicating its scriptural base and its base in papal teaching so as to indicate the authority behind it. In 1980 this was a difficult task for, as has been noted above, the understandings were still developing at even the highest levels of the Church. At the lower levels there was a good deal of confusion in which people who worked for "justice and development" could still find themselves perceived on occasion as communist sympathisers and viewed with suspicion[20]. The Mission and Justice support materials had to be carefully developed and gain official Church approval to defuse this type of criticism.

The M&J support materials were developed as the consequence of a consultative process. A National Steering Committee was set up early in 1980 comprised of persons with wide expertise in the fields of mission, justice, development and education. The

19 With the division of the dioceses in 1987 this responsibility was shared with the CEO Parramatta.

20 The M&J liaison person in the Wagga CEO, David Ardagh, felt it necessary to address this criticism specifically in a background paper on the M&J Program prepared for schools in the diocese (undated, circa 1984). NMC Archives.

committee worked through a series of specialised sub-committees dealing respectively with Mission, Justice and Development. The task of these sub-committees was to define the substantive content of the educational program. The full list of personnel involved in developing the M&J program is found in Appendix 9.1. Twenty-four people drawn from twelve different organisations, all of which had strong links to the fields of mission, justice and development, were responsible for the development of the program.

The Mission and Justice Materials

The Mission and Justice materials consisted of six books, providing some 440 pages of resources from which a selection could be made in setting up individual seminars. The materials fell into three sections. The key book was entitled *VISION: Framework Statement*. It set out the core "curriculum" of the program. Its essential content is summarised as follows:

> This document outlines the philosophy of the program. It is about mission, justice and development: our "mission" to the world and the integral role of "justice" as a constituent dimension in evangelisation (and) in Christian living...together we can build our vision for our world and work for the realisation of the kingdom in which justice and love is a way of life for all... (NMC 1985a: v)

The framework statement was accompanied by four booklets called "support statements". The support statements were titled: *The Mission Justice and Development Perspective, Educational Perspective, Orientations*, and *Responses*. Figure 9.1 provides an outline of the M&J support statements summarised from the M&J program's promotional materials (1986). The third section of the Mission and Justice materials was the *Resource Book* which provided a 130 page compendium of organisations, resource centres, special groups, theatre groups, and film distributors on a state-by-state basis. As well, it included a listing of topics which could be used in discussion of mission and justice issues and a series of questions relevant to each topic.

Mission and Justice Perspective

(This book) attempts to clarify for the reader the relationship of the Church's teaching and action in relationship to mission, justice and development. Its basis is scriptural and there is a heavy emphasis on official Church documentation. There are four sections:

- Mission and the Kingdom of God
- Mission and the Church
- Understanding Mission, Justice and Development
- Integration of Mission, Justice and Development.

Educational Perspective

The relationship between education, mission and development is explored in this document The topics include:

- Education as a Life Long Pursuit
- Myths that Shape out Lives
- Criteria for Evaluating the Authenticity of a Christian School
- Mission and Justice across the Curriculum
- Tools of Analysis and a Mission and Justice Education Process.

The Educational Perspective aims to assist the reader to look at the complex realities of today's world and respond with Christian hope and an informed conscience.

Orientations

This (booklet) is designed to help educators understand the Church's missionary thrust and its thrust in development and justice. It contains:

- An Historical Overview of Mission, Justice and Development
- A Summary of the Church's Teaching for each
- Some Dimensions of Mission, Justice and Development
- An Educational Focus for each.

Responses

This document attempts to open up wide possibilities for people so they will be aware of the great range of options within their situation. "Responses" presents the role of education as a means to help people discover what they can contribute to the world and how they can develop their creative capacities so that they can respond fully to their God in the midst of the world. It touches on:

- Sources of Christian responsibility
- Christian Responsibility in the New Society
- The Action - Reflection Process
- Spirituality for Responsible Living
- Ideas for Action.

Figure 9.1 Content of the Mission and Justice Support Booklets

The Pilot Phases of the Program 1982-83

The formal implementation of the national M&J program began in 1982 following trials of the materials in the second half of 1981. In the context of the national project the period was seen as the pilot phase, although as Ms Woolfe noted in her report:

> In a sense, given its nature as a **formation process** and the variety of needs which groups have, needs for which one cannot evolve a facile package, the Mission and Justice project will always be open-ended - in a sense always a pilot project. However, the work of the team in 1982- 83 was focussed on **piloting** in two specific respects.
>
> i. The piloting of the **materials** to ascertain their usefulness for the purpose of mission and justice education.
>
> ii. Experiential work with **methods** of involving people in the project - seminars, workshops, consultations, supplementary material etc. (NMC Report, Woolfe 1983:3 emphasis in original).

As 1982 progressed the team identified its primary target group as "key people in education, namely CEO personnel, school executives, religious education co-ordinators, studies co-ordinators" and other "experienced staff with the capacity to follow up" (ibid:5). It also developed a strategy for implementing the program in a diocese. There were three steps in this strategy:

1. A seminar for CEO personnel whom we saw as essential if our work was to multiply and affect schools in the longer term.
2. An introductory seminar for teachers who would be eligible if schools would send at least two, thus enabling these teachers to generate interest and follow-up at the school level.
3. A facilitators' workshop open to anyone who had been to an introductory seminar.
4. School-based workshops on Mission and Justice (ibid:7 emphasis in original)

The major priorities of the team in 1982-3 lay in the first three steps of the strategy. The team ran introductory workshops for teachers in Sydney in terms I and II, introductory seminars for school leaders in terms I, II, and III and facilitators' workshops in terms II and III.

The hope of the team was that the final stage of its strategy would be taken up by the school personnel in conjunction with the school's regional consultant, with the M&J team providing support. To make this possible the team developed a number of workshops which could be run as a series of four staff meetings. After some further trialling the workshops program was expanded to include the units set out in Table 9.4.

Unit 1:	Mission (in school, parish etc.)
Unit 2:	Justice (in school, parish etc.)
Unit 3:	Development (in school, parish etc.)
Unit 4:	Mission, Justice and Development Across the Curriculum
Unit 5:	Mission and Justice in School Policy and Practice
Unit 6:	Spirituality for Mission, Justice and Development
Unit 7:	A Staff Retreat Day on Mission and Justice

Table 9.4 The School-based Program for the M&J Program 1983
(NMC Report ,Woolfe 1984:10)

The plan to work with school consultants met with only partial success, however, as not all the consultants had either the confidence or the willingness to become involved in the program (ibid). The team also endeavoured to network people involved in the program so that there could be an exchange of ideas. The vehicle for this was the

program's newsletter *New Shoots* which was produced for the first time in 1984 and appeared six times each year until 1989.

There was a buoyancy in the program at this time which is evident in *New Shoots* and in the program's reports to the NMC. The small team who worked on the project were very effective as the record of achievement set out in Tables 9.1 and 9.2 illustrates. The only cause of tension was an evaluation of the program carried out by the CEO late in 1983. Because the M&J program was established as the result of inter-agency collaboration, a major difficulty faced by the National Co-ordinator was the constant monitoring of the program and the need to supply reports to the NMC which then forwarded them on to both ACR and PMAS and the Episcopal Committee. In addition to requiring reports each term and an annual report, at the end of the pilot period in 1983 the NMC also requested that the program be evaluated. The evaluation was problematic and details of it are set out in Appendix 9.2. However it did lead to two valuable outcomes. The first was a closer liaison between the M&J team and the CEO Regional Offices. The data presented in Figure 9.1 indicates the range of activities the team undertook with the regional offices following 1983. The second outcome was agreement from the NMC to increase the team membership by one.

Consolidation of the Mission and Justice Program 1984-87

Maintaining the Focus

One of the major difficulties faced by the small M&J team in implementing a national program was that of maintaining "focus". Both national co-ordinators of the program were aware of this difficulty and set clear annual goals within an overall strategy. They saw that the function of the team was to "sow the seed" and that it would be the task of others to "nurture growth" and "take in the harvest". Ms Woolfe reflects this understanding of the team's task in concluding the 1984 Report:

> The project continues to break new ground. It is easy to become caught up in the challenge of each encounter and to fail to differentiate between work that is good in itself and that which takes the process forward in a self-sustaining way (NMC Report Woolfe 1984:9).

Both she and her successor, Sr Margaret Hinchey RSM, were keen to share responsibility for M&J education with others. The national program's overall strategy called for the establishment of liaison persons in the CEO of each diocese who, with the support of the M&J team, could sustain the program once it had been initiated[21]. The optimistic assumption was made that people who were both "capable and credible" could be found and that they would be willing to take up the challenge of promoting the M&J perspective. A Mission and Justice Group was set up in the Southern region in 1984 and was seen as an exemplar in the process of "handing over the project" to others. In the period 1984-7 the team worked closely with the regional consultants to involve them in the program. Sr Helen Kerins RSM, who joined the program in 1986, became a liaison person between the M&J team, the regional offices, and the schools .

While the team was called on to work with adult groups, and did considerable work with religious congregations particularly in their renewal programs, it saw its basework in schools and school systems, educating school leaders and school teachers. Table 9.1 illustrates that the CEO Sydney was the heartland of its operation.

Program Development 1984-87

If the M&J team was to be effective then it had to be able to equip liaison personnel, and school personnel with adequate resources so that they could plan and run workshops in their diocese or schools. The M&J materials by themselves did not meet the needs of these facilitators. In 1984 work was begun on two projects to address these needs. The first was the production of a "how to" booklet which was to be both a guide to the M&J materials and a guide to designing and running M&J workshops. The *How To Guide*, developed by Sr Bernice Moore in 1985, grew out of the M&J team's experience working with schools groups and school leaders. For this reason the *How To Guide* is used as the basis for mapping the M&J program in a later section. The second project was to update and revise the M&J materials so that they reflected both recent developments in Catholic social teaching and insights gained in the pilot phase,

21 In 1984 the program had liaison persons in seven dioceses, in 1985 the number was 23. By 1986 it was recognized that finding "capable and credible" personnel was a major problem.

and were more "user friendly" for workshop leaders[22]. The revision was competed in 1984 but it was not until well into 1985 that the new edition of the materials was published.

In 1984 the team travelled to Hobart to initiate the M&J program there for school leaders. The format used in Hobart was to present a week's program for representative groups from the Tasmanian schools in conjunction with the local co-ordinator, Sr Liz Compton RSM. The program proved so successful that it became the preferred delivery mode of the team. The "intensive week" model, as it was subsequently called, was offered in Sydney through the rest of the consolidation period.

The Management Structure of the Program

In 1984 the National Committee for the M&J program was established to take over management of the program from the NMC sub-committee that had supervised the development and pilot phase of the program. Mrs Vicki Tanzer, Director of the Southern Region, was appointed as National Chairperson, a position she held till the demise of the program in 1989. With the division of the Archdiocese in 1986 a Sydney Mission and Justice Committee was established, first as a reference group, and then as a formal committee to support the M&J program. In 1986 members of the Sydney Committee negotiated with the Directors of Schools, and with the schools themselves so that the "intensive week" program could be run again as a joint undertaking across diocesan boundaries - an infrequent event at the time. They also negotiated the continuation of funding for the program by the Sydney CEOs. By the end of 1987 the program had both a national structure and a local structure, both based in Sydney[23].

22 The development process involved both consultation with the mission and justice agencies, and surveying those who had used the materials in schools.

23 Report NMC, Hinchey 1986:3.

The Demise of the National Program 1988-89

The national program, sponsored through the Episcopal Commission for Missions, had as its potential target audience all educational bodies, all adult learning groups, and all parish groups associated with the Catholic Church across Australia. The program was promoted by a small team (never more than four) which would have required many years to reach its potential audience. The funding bodies were faced with the possibility of supporting the program indefinitely. They each faced the dilemma that if one withdrew from the program it would no longer be financially viable. In 1987 no one wanted to be the group held responsible for its demise. The agencies signalled their longer term intentions at the 1987 meeting of the NMC when they indicated that they would not fund the project indefinitely. They did agree, however, to continue funding until 1989. While the CEO Sydney reduced its level of financial support for the program, this was made up for by the CEO Parramatta whose Director, Ms Ann Clark, agreed to provide $20,000 per year towards the program for the next three years.

In 1987 the Episcopal Conference was restructured. The National Missionary Council was abolished together with the controversial Catholic Commission for Justice and Peace. One of the reasons given at the time for the abolition of the latter was that justice issues should be dealt with closer to the people at the local level. With the demise of the NMC, the M&J program lost its official sponsor within the Church. From this time onwards the program was politically vulnerable. At any time it could have been terminated on the same grounds as those used to abolish the CCJP. Its two agency sponsors became more grudging in their financial support, with the National Co-ordinator having to make repeated requests to receive promised funding[24]. Thus, while the team maintained a hectic schedule in 1988 and 1989, as indicated by Tables 9.1 and 9.2, they did so against a background of great uncertainty. Its situation was far from enviable.

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24 Sr Margaret Hinchey interviewed 27/8/'93.

Events moved to a *denouement* late in 1988 when the National Director of the PMAS, Fr Grove Johnson, indicated that his organisation was withdrawing its financial support from the program at the end of 1989. The National Co-ordinator sought alternative funding but, when her efforts were unavailing, the chairman of the Commission for Missions had no option but to announce that the national program would be wound up.

The Sydney Archdiocesan Mission and Justice Program 1990-92

In May 1989, with the demise of the national M&J program almost certain, moves were initiated by Vicki Tanzer, chairperson of the National Committee, for the CEO Sydney to fund the salary of a M&J education officer in conjunction with the PMAS (Sydney) and ACR, thus re-creating the structure which had existed in Sydney prior to the national program. This suggestion was taken up by the CEO and Mrs Patricia Hindmarsh was subsequently appointed M&J education co-ordinator, a position based in the PMAS Office in Sydney. From this period onwards the M&J management committee, created to supervise the Sydney program, moved quickly to establish a new direction for M&J education.

At its July meeting the committee decided to concentrate its energies on a pilot project *Mission and Justice in the Curriculum* (The Curriculum Project). The project involved a small number of studies co-ordinators who had some introduction to the Mission and Justice program in exploring ways in which the values of Catholic social teaching could be "infused" into the traditional school curriculum. This theme had been tentatively explored in the M&J booklet *Educational Perspectives* as early as 1981. In September 1990 the first of two two-day workshops for studies co-ordinators, drawn from thirteen different curriculum areas and representing ten schools was held. The project was followed up at the school level by both the M&J education co-ordinator and by the professional development officers from the CEO. It was further followed up at an evaluation day held later in the year at which the studies co-ordinators reflected

together on their experiences of trying to implement the plans they had drawn up at the workshop.

The year 1991 marked the centenary of the publication of *Rerum Novarum* considered to mark the beginning of modern Catholic social teaching, and so the celebration of an important milestone for those promoting M&J education. To mark this centenary the CEO Sydney initiated a major curriculum conference entitled *Teachers Transforming the Curriculum* as a follow-up to the Curriculum Project. The keynote address at the conference was given by the newly appointed Director of Curriculum and Religious Education, Dr Therese D'Orsa, who spoke on *The Social Teachings of the Church and their Relevance to Teaching and Learning*. One of the guest speakers at the conference was Dr Toh Swee Hin who led a number of workshops on values education and processes which could be used in integrating values across the curriculum. He was assisted by two educators from the Philippines who specialised in values integration[25].

Following the Curriculum Conference a delegation from Sydney[26] visited the Philippines to see the work being done on values integration in De La Salle College, Manila, and Notre Dame University, Cotabato. The visit resulted in a new initiative, *The Sense of the Sacred,* which is an ambitious project examining how a specific set of values, seen as fundamental in the Catholic heritage, can be integrated into each "key learning area" (KLA) making up the secondary curriculum. The pilot project in 1992 addressed the Science KLA. In 1993 the target area has been the KLA Human Society and Its Environment. Another KLA will be addressed each year now until the project is completed. The value set of *Sense of the Sacred* shown in Figure 9.2 is more comprehensive than that associated with the Mission and Justice programs. However the *Sense of the Sacred* remains a curriculum project at this stage and is very much narrower in scope than the M&J program. The fully developed value set is presented in Appendix 9.5.

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25 Dr Virginia Floresca Cawagas and Ms Marlina Fagela

26 The delegation was made up of M&J co-ordinator, Mrs Hindmarsh, the Head of Curriculum CEO Sydney, Mrs Denise Phillips, and the researcher.

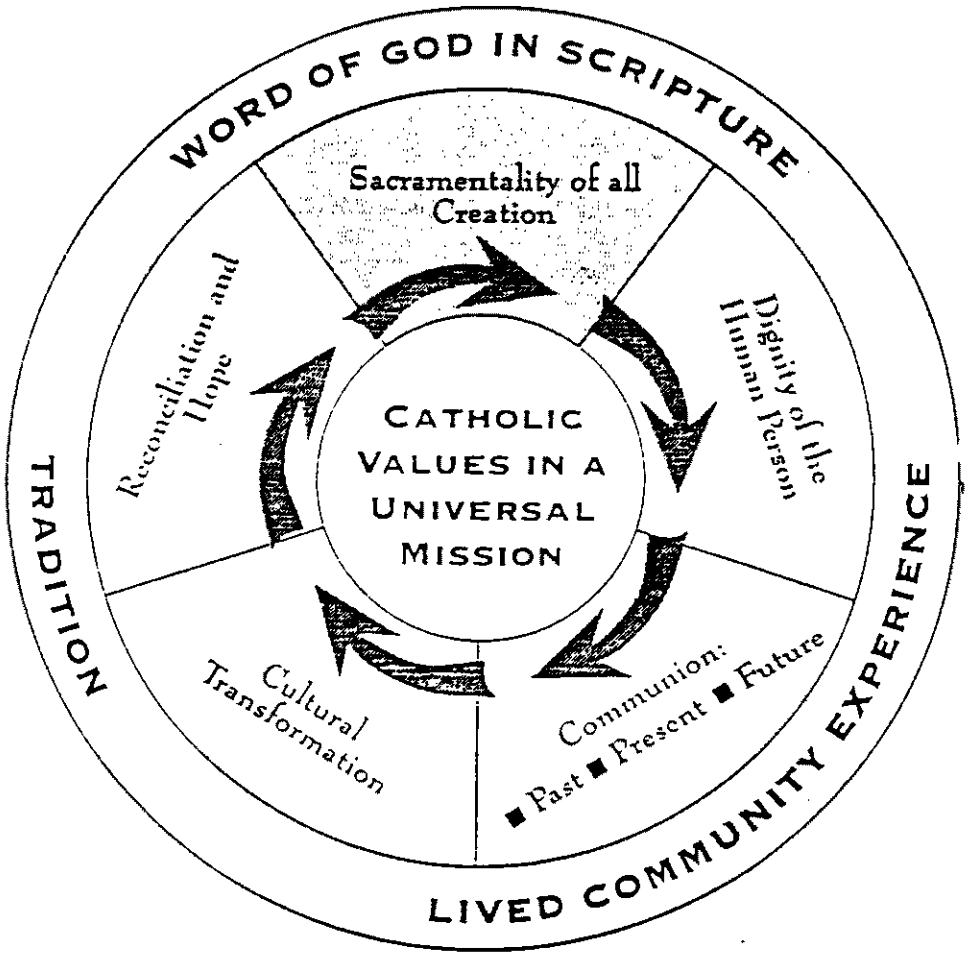

Figure 9.2 **The Values Set in *Sense of the Sacred* (CEO 1992:1.4)**

From *Mission and Justice* to *Evangelising Cultures 1992*

In 1992 the long-standing Director of the PMAS Sydney, Fr Brian Cosgrove, was replaced and with his departure PMAS support for the M&J program ceased. Both ACR and the Sydney CEO have continued to provide financial support for the Sydney M&J program in its new format. As well, it has a third sponsor in the Paulians, a Catholic lay group, whose activities include a significant engagement in supporting cross-cultural missionary activity.

The Sydney M&J Program was renamed the *Evangelising Cultures* in 1992. The program's management committee has remained unchanged. The focus of the new program is **curriculum leadership in a Catholic school** rather than on the formation of

leaders or the development of a spirituality for leadership. By adopting this emphasis the policy leaders[27] of the CEO are endeavouring to reformulate the meaning of instructional leadership in the secondary schools. This would not have been possible if the "mission and justice perspective" had not become an identifiable element in the way leadership is construed within the system, a legacy of the persevering efforts of the M&J team and the ongoing support to the program offered by the successive Directors of Schools.

The story of the M&J program indicates that it helped promote a spirituality among a number of school and system leaders which has been influential in shaping system policy. The program also provided a vehicle which enabled Catholic social teaching to be brought closer to the mainstream of Catholic education and hence to the way Catholics engage the mission of the Church.

CONFIGURATION OF THE MISSION AND JUSTICE PROGRAMS

The relationships between policy and program leaders in the Mission and Justice Programs are more difficult to delineate than in the other initiatives considered thus far. The M&J programs operated under a different type of configuration. In the COP, Regional and DOD programs, policy and program leaders belonged to the same organisation with policy leaders generally the more senior officers. In some cases policy leaders chose to be the program leaders as well. In the M&J programs policy leaders belonged to different organisations and program leaders, while accountable to them, had much greater responsibility and freedom of action than was the case in the other initiatives where there was frequent, if not almost daily, contact between the two groups.

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27 The program's management team in 1992 comprised three directors of the CEO, the M&J co-ordinator, the professional development officer from the CEO, a representative from ACR and the Paulians and the two veterans of M&J education, Frs Brian Cosgrove and Cyril Hally.

In the **first Sydney M&J program** the policy leaders acted in quite an informal way with Fr Cyril Hally of the Pacific Mission Institute and Fr Brian Cosgrove of the PMAS Sydney forming an advisory/support group for the program co-ordinator. Br Simmons was always available and supportive and Mr Crimmins also acted as an adviser to the program co-ordinator on occasions. However, the development and implementation of the program was at Ms Woolfe's initiative. These were pioneering days where the feasibility of M&J education was being tested and formality was at a minimum.

The NMC was responsible for the **national program** and operated under a mandate from the Episcopal Commission for Missions. The NMC had to interpret this mandate and supervise those appointed by the bishops to carry it out. The NMC was ill-equipped for the task, lacking any educational expertise, and delegated its supervisory role to a sub-committee. The development of the program and the identification of the primary target groups were the responsibility of the National Director. In addition to developing the M&J materials, the Director also undertook their initial dissemination.

The NMC initially viewed its mandate as the **development and dissemination** of a program. The principal funding agencies, PMAS and ACR, often worked in this way with the educational materials they produced. It was realised in 1981 that the dissemination of materials would not be sufficient in this case. M&J education required a **process** that could be used in conjunction with the materials to introduce people to the M&J perspective. So in 1982 the national M&J team was established to implement the program.

The initial challenge facing the team was whether M&J education **could** be done effectively. They began by tapping into the "renewal" movement at work in religious congregations, and as the "story" above indicates, their early successes were there. The principal target group, however, was lay people, particularly lay leaders in the Catholic schools. The planning assumption was that if the program had an impact on the school's leaders, then it would also influence the next two or three generations of young

Catholics. To implement the program the team made contact with the CEOs and operated within whatever opportunities and with whatever assistance the latter were willing to provide. While the team had high quality resources, they found that they had to be extremely flexible in program development to cater for the often less-than-ideal circumstances under which they had to work. As a consequence, in a short time they had defined the essence of the program and, as Sr Margaret Hinchey observed, "after a while we could start from almost any issue and move back to the basics of mission and then onto issues of justice and development"[28].

The NMC did not distinguish clearly between what **could** be done and what **should** be done in interpreting its mandate. The development of a program was possible. Its implementation by a team of three to four people Australia-wide was logistically impossible - a task that could never be completed. The NMC's hope was that dioceses would take up the program at the local level, but in the 80s few dioceses had people who had either the understanding or the confidence to do so. Ultimately, the lack of any "sunset clause" in the mandate was problematic for the funding agencies, including the CEO, for as the program "aged" it came into competition for limited resources with other emerging priorities. This led to the unfortunate situation in which one of the agencies seems to have engineered a confrontation in order to justify the withdrawal of funding. The national M&J program ended in acrimony, a consequence of limitations in the structure under which the project was established.

The NMC was able to exercise authority over the program because of its episcopal mandate. The NMC also served a useful function in ensuring that funding would be ongoing and buffering the program from Church micro-politics, which at times proved necessary. With its demise the national M&J Team was left isolated and without formal ecclesiastical standing. The fact that it survived for two years in this mode is a

28 Sr Margaret Hinchey interviewed 27/8/'93.

measure of the respect that had developed among the agencies for its work and more especially for the high regard in which team members were held.

In the third (and current) M&J program – ***Evangelising Cultures*** – the majority of the policy group are senior CEO personnel. The program has as its central focus the *Sense of the Sacred* project. The principal program leader is the M&J education officer who works in collaboration with CEO education officers and a reference group of teachers. These groups work **interdependently** in the development of the project. The *Sense of the Sacred*, which is still in the development stage, has its own inherent closure date - once the final key learning area is completed.

The M&J program is instructive in exploring the costs and benefits of working with an external agency. A particular characteristic and strength of the three M&J programs has been that they were always allowed to be **independent of the CEO in the sense that it they were based elsewhere. However the CEO remained their chief sponsor and collaborator**. This characteristic has meant that the critique of life in Catholic organisations which the M&J programs promoted was difficult to domesticate. From this situation of relative independence the national M&J program was able to address controversial issues associated with the promotion of justice and mission (and evangelisation in general) without necessarily representing the views of the CEO or committing it to particular positions. As a consequence a dialogue about key issues in justice and mission could be taken forward. Sr Margaret Hinchey, National Co-ordinator 1985-89, notes in her final report:

> It would seem that there are few forums in the Australian Church where ordinary people can sit down together in a non-threatening environment and talk freely about their lives, experiences, doubts and difficulties with faith and Church and be challenged by the Gospel and social teaching of the Church in the area of Mission and Justice[29].

The major contribution of the national program to the development of leadership in the CEO Sydney was that it provided such a forum.

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29 NMC Report, Hinchey 1989:1.

MAPPING THE MISSION AND JUSTICE PROGRAMS

Basis of the Map

The content of the M&J program is defined by the M&J materials which were developed in 1980-81 and which served as the basis for the pilot phase of the program in 1982-83. The materials were subsequently redeveloped following feedback from users, from the sponsoring agencies and from other Catholic agencies with expertise in Mission and Justice work. The revision took note of developments in Catholic social teaching and evangelisation occurring in the period 1981-85.

In the initial implementation of the M&J program the team found that to reach its target audience the content of the M&J program had to be offered in a number of formats. Finding a preferred format was a matter of trial and error. In Sydney the preferred format was a two-day introductory seminar for school leaders with follow-up sessions in schools organised on a regional basis. There were three types of follow-up:

- The national team worked with school personnel to plan and deliver a program tailored to the needs of the school
- The national team worked with facilitator groups based in the regions to plan programs which the facilitators presented
- Members of the national team planned with the school consultant and school leaders who presented the programs

The national team viewed itself as an initiating team operating in the hope that the organisations with which it worked would eventually take over responsibility for education in mission and justice because of the latter's importance in effective Catholic school leadership.

In 1984 the team recognised that there was a need for a facilitator's guide to be added to the M&J materials so that they could plan and run seminars in a way that was sensitive to the situation of participants. While some initial work was done on this project the revision of the M&J materials prevented further work until after the second edition was published. The *How To Guide* was subsequently published in 1986. The guide reflects the wisdom accumulated across the previous first five years in implementing the program. It offered local facilitators assistance in designing and delivering workshops

using a **selection** of the M&J materials. The first section of the *How To Guide* sets out the basic principles of adult learning which should inform any program. The second section deals with the major themes of the M&J program each addressed in several sessions. Table 9.5 provides a breakdown of the structure of this section. Local facilitators were advised to determine the depth to which any theme was to be pursued in terms of the needs of the school and the time available for the workshops. Table 9.5 indicates that a local M&J program could vary from as few as five to as many as twenty sessions.

Theme	Number of Sessions
Mission	3
Justice	3
Justice in the School	3
Justice in the Parish (for teacher/parent groups in primary schools)	3
Development	4
Spirituality for Responsible Living	4

Table 9.5 Contents of the How To Guide (NMC 1986)

The Introduction to the *How To Guide* stresses that a M&J program is "an adult formation process, not a content package", that "it is important to ensure that the content of mission and justice education emerges from the situation of the learners", and that "the group (is led) to discuss, analyse reflect and plan together throughout the seminar in a climate of trust, informality and mutuality" (NMC 1986:1). The *How To Guide also recognised that M&J education "is a growth-centred activity rather than the* accumulation of information " and warned participants to "beware of the temptation to get through the material and perhaps miss the learnings" (ibid:4). Within these limitations the guide was offered as "**a compass enabling you to find your way around your own territory** rather than as a map which tells you exactly where to go" (ibid). Appendix 9.4 sets out sections of the *Guide* so that the its style can be appreciated.

The *How To Guide* provides the best basis for mapping the national M&J program. Devised in 1985 the guide was used until the demise of the program in 1989. The major development since that time has been the *Sense of the Sacred* project. The map set out

in Table 9.6 includes material from both these sources. Together they cover the **substantial content** of the Mission and Justice Programs in the period 1979-92.

Applying the Mapping Grid to the M&J Programs

The map in Table 9.6 indicates that the M&J program operated in the domains of "excellence" (Sergiovanni 1987) - the educational and the cultural - and also provides the most exhaustive treatment of religious domain found in any of the leadership development initiatives. Because various aspects of these domains were integrated into a single perspective there is overlap between domains and this had to be taken into account in mapping the M&J program. Where topics were designed to present information about the cultural heritage of Catholicism, such as ideas about particular theologies, they are mapped into the cultural domain. Where the intention was to invite persons or groups to explore the boundaries and content of their personal or collective world view, or to have them reflect on the meaning of their actions in the light of this world view, such topics were mapped into the religious domain. Within the M&J program there was a procedural tendency to present theological ideas and then ask people to reflect on their personal significance. In this way the program raised cultural awareness as a means to promoting greater religious awareness.

There was also a significant overlap between the cultural domain (heritage, vision and purpose) and the educational domain. Both the M&J program and *Evangelising Cultures* invited sustained reflection, analysis and corporate action based on an educational vision for the school responsive to its Catholic heritage. Such processes for staff development, and parent development were mapped into the educational domain. Table 9.6 also makes it clear that the M&J program was innovatory, with most elements serving either the establishment or the enhancement function[30]. The map indicates that this was particularly so in the religious domain which has been the least developed of

30 The mapping was provided by Dr Therese D'Orsa (nee Woolfe) and Sr Margaret Hinchey who were the two national co-ordinators of the M&J program. Dr D'Orsa, as Director of Curriculum and Religious Education, is also responsible for the development of *Sense of the Sacred*.

Technical	Human	Educational	Cultural	Religious
		Establishment Function		
		Mission in Education O Mission and Justice in the School V The Mission and Justice Education Model V Mission and Justice across the Curriculum V The Mission and Justice Education Process EP Responses in Education (Applying M&J principles in a critique of school structures) EP	Theologies of Mission • New Creation M&JP • Theology of the Kingdom M&JP • Mission in the World M&JP Towards an Understanding of Justice M&JP Justice in the Bible M&JP Orientations to Justice O Focus on Justice V Theology of Development • Salvation M&JP • Development of People V Orientations to Development O Sources of Christian Responsibility R	Dimensions of Mission O Spirituality for Mission, Justice and Development R A Spirituality of Justice R Mission Demands that Justice be Done V Spirituality of Development R Spirituality for Responsible Living R,HTG
		Teaching Values in Secondary School SOS Values Integration Science 7-12 SOS • Introductory Workshops • Curriculum Overview • Teaching Approaches • Resources • Reflection Material	Catholic Identity and Catholic Values SOS • Sacramentality of All Creation • Dignity of the Human Person • Communion - Past, Present and Future • Cultural Transformation • Reconciliation and Hope	
		Enhancement Function		
		Principles of Adult Learning HTG Processes in Adult Learning HTG Agents of Education (Home/School Relationships) EP	Developing a Statement of Mission for a School HTG • Agenda • Strategies for Action Justice in Education (Features of an Authentic Catholic School) EP Towards an Understanding of Justice M&JP	Understanding Mission V Focus on Mission V Dream a Dream of the Church M&JP Dream a Dream of Australian Society O Fear and Change R

Key to Abbreviations:

HTG	*How To Guide*
V	*Vision: Framework Statement*
R	*Responses*
O	*Orientations*
EP	*Educational Perspectives*
M&JP	*Mission, Justice and Development Perspective*
SOS	*Sense of the Sacred*

Table 9.6 The Mapping Grid Applied to the Mission and Justice Education Programs (1986, 1992)

the domains in previous programs. The national M&J program, in particular, helped clarify what was seen as important in the educational, cultural and religious domains of Catholic School leadership in much the same way as the DOD programs helped clarify what was important in technical, human and educational domains. The fact that both these initiatives occurred at the same time may explain the robustness of leadership found within the system. While never planned, the complementarity of the two initiatives may have been well appreciated by the Director of Schools, Br Simmons, who was long-standing in his support for both programs.

THE UNDERLYING THEORIES

The underlying theories of the Mission and Justice Programs are embodied in the Mission and Justice perspective which has been dealt with previously and so they are not treated in detail in this section. The M&J perspective provided the overarching theory of "what should change" and the broad principles of "how to effect change". The theory of "what should change" was spelt out in great detail in the M&J materials. However once the development team began to disseminate these materials they were confronted with the reality that people found them hard to absorb. It was necessary to develop a process which helped people see the relevance of what the materials contained. As a result the emphasis of the program had to be recast so that its thrust was "formational rather than an informational". This meant translating the principles of change into a process that could enable the "formation" of lay people to take place since the participant's understanding of "what should change" depended on the level to which they could engage in the process. The M&J program developed a process of "transformational learning" which enabled people to see the familiar in a new light and so begin to explore the many structures that shape relationships and vice-versa. This introduced them to a new ethical awareness. In this sense the theory of "how to effect change" became the condition for knowing "what should change".

The Theory of "How to Effect Change"

The Product/Process Emphasis

The M&J program had the most comprehensively developed set of program materials of any initiative - the outcome of two years' development work. However in the implementation of the program these materials served mainly as optional resources. The M&J team's policy was not to release them to groups unless representatives had attended a facilitator's workshop, lest people think that Mission and Justice education was a matter on **content** and not of **process**. The content was important, but only if people could see that M&J education involved much more than knowing. The programs was process-oriented even though the materials were packaged. As with the DOD initiative, the small national team was faced with a huge task and had to limit its work. In the case of the M&J program there was a tendency to use the one basic process over and over again leaving the impression that "Mission and Justice" was a package. It was one of the things that a school "did". To the extent that this happened the process became a product. As in the DOD programs **one** way had a tendency to become **the** way. The team was aware of this limitation but found it hard to overcome because time was for them at a premium. The 'intensive week" program illustrates their preparedness to change. However, even having one way to effectively introduce people to the spirituality implicit in the Mission and Justice perspective and have them wrestle with the challenges it provided for school leadership was a considerable achievement. The M&J team did more than this. The data in Table 9.5 illustrates that they could develop programs in a number of ways with the depth of treatment at the discretion of the local group. They could do this because of the quality and substance of the M&J materials.

The Approach to Change: The Level of Personal Meaning

One of the major problems encountered by the M&J team in introducing school leaders to the M&J perspective was that, while they readily shared in the vision of the M&J program, they often lacked the confidence and/or the "know how" to work with staff groups in this area. Many of the school leaders found they needed time to absorb the

new understandings and incorporate them into their own religious world view before endeavouring to share their understandings with staff. The reason for this is not hard to find. The M&J perspective challenged many of the assumptions of the Stage 3 faith of "cultural Catholics" discussed in Chapter V. The process of M&J seminars did not leave the pursuit of mission and justice as something that remained "out there", to be applied to others. Rather it demanded that it be applied to the immediate personal context and the personal understandings which people have of these contexts. It challenged people to act. Individuals were invited to take greater responsibility for the manner in which they lived out the values of the Gospel in the everyday life of the school. Simply following significant others in a non-judgemental way - a characteristic of Stage Three faith development - remained no longer a viable personal response. The M&J seminars challenged people to move to a higher level of ethical and faith stance, seeing the world from a different point of view, one predicated on the meaning systems and cognitive skills associated with Stage Four or Stage Five level of faith development. In so doing it presented the challeges of transforming leadership. To some this was threatening.

Walsh (1984:47) in discussing the apathy of many Christians to justice and mission issues has noted:

> As long as we remain in Stage Three, we are limited to the faith/life values of the immediate group into which by historical accident we are born. The result is that we are addicted to the kind of innate tribalism that fosters a maximum interest in our immediate group as well as minimal interest in the problems of persons outside our group. The authenticating and personalising of our values that takes place in the transition to Stage Four will broaden our concern beyond its previous narrow limits.
>
> People in Stage Four begin to think in terms of systemic change. As a result they begin to consider dealing with the sources of economic, political, social and religious abuses of human rights.

He goes on to ask why it is that Stage Three people who feel oppressed by their circumstances will deal with symptoms of their problems without ever identifying or dealing with the causes and so fail to challenge the systems in which they live. His answer is that lack of effective action occurs because:

> The identity of people in Stage Three is so tied up with the status quo that it would be a form of psychic suicide for them to attack the establishment in which their existence in

> grounded. Only for people in Stage Four does the possibility of changing the system become a viable solution (ibid:48).

In this context the M&J team's strategy of passing the program over to local facilitators was problematic on two grounds. In the first place the program challenged people at the level of faith and so could surface differences and heighten tensions. Secondly, the program also invited a critique of the prevailing school culture by questioning whose interests the school's basic systems really serve. Such a critique is challenging even threatening, for leaders whose basis for any critique of school life is either their own vision or some officially legitimated vision.

The promotion of the M&J perspective was timely. The program was implemented as the change in Catholic education from Phase II to Phase III was gathering momentum. School leaders, who had been educated themselves in Phase II, were moving into leadership positions in Phase III. There was, therefore, some readiness to look at the systems of the school and at the schools as a system and reflect on the way they were developing. The M&J program provided a strong religious legitimay for doing so.

The major limitations of the programs have been the inability of the promoters to follow-up work done at seminars. This limitation has affected all three M&J programs. While they had been able to introduce leaders to a new perspective and encourage them to follow through its implications for school, they were not able to walk with them in the process of change. The liaison with the regions and regional consultants was important in nurturing the seed sown by the M&J team. The level of system follow-up in Sydney was greater than in any other diocese. While this moderated the problem it did not solve it.

Approach to Change: The Political Level

All M&J Programs, including *Evangelising Cultures*, have had a naive approach to the socio-politics of change. There have been severe limitations in the organisational structure of all three programs which have run largely on the goodwill of all concerned. For

most of their existence they have been **venture projects**, pushing out the boundaries of people's thinking on what was possible. The programs were adopted without much thought given to either their implementation or institutionalisation. In terms of Pasquier's (1975) theory quoted earlier, they have been long on "prophecy" but short on "organisation".

Approach to Change: The Cultural Level

The process of reflection embodied in the M&J programs invited serious reflection on the culture of the school - particularly the structural elements in the culture. The program suggested alternative norms in critiquing the operation of this culture. However, the inability of the program to maintain links with schools raises questions about its general capacity to bring about cultural change. Where this happened it would have done so through the agency of the local leader and not the team. The program only provided the catalyst. The impact seems to have been greater at the system level where the Mission and Justice program has obviously been influential. The *Sense of the Sacred* project in the current M&J program, *Evangelising Cultures*, takes a much more analytical look at one key structure in the secondary school, the curriculum. The program certainly has the **potential** to bring about significant change in the way instructional leadership in Catholic secondary schools is construed and pursued.

The Theory of "What Should Change"

The Leadership/ Management Emphasis

The M&J program had virtually no interest in management. Its focus was leadership and the more complex elements in leadership. Its interest in management was to the extent that management structures impact on people, the power relations that operate, and whether these were appropriate. The perspective was one of ethical critique.

Theories of Leadership

Although not explicit in the program, the M&J initiative espoused the theory of transforming leadership. This is most evident in the ethical stances promoted in the programs. The M&J perspective proposed an ethic of critique based on a vision of social justice and an ethic of mission based on a shared spirituality. In doing this the program presented Catholic social teaching as a response to people's most deeply felt values and aspirations. The approach was never didactic but aimed at conscientisation. The locus of reflection was mission and justice in the local situation. There was therefore a high level of congruence between the M&J program and the emphasis in the regional programs of the Inner West. The aim was to build a consensus around a vision that could transform. The program emphasised the interdependence of people in the process of change. This is stressed in the *How To Guide* (See Appendix 9.5). The programs challenged leaders to rethink some of the fundamentals of their leadership. They also presented challenges at the system level - in the way system policies operate and how the CEO exercises an effective "option for the poor". The M&J program provided a prophetic voice and stirred the consciences of both system and school leaders in the 80s. To the extent that people took up the challenge, the M&J Programs introduced a moral perspective which enabled some leaders to adopt a transforming role.

Approach to the Literature

The M&J program created a new literature providing a unique synthesis of Catholic social teaching, the theology of mission and the application of these to education. The synthesis was developed by a team of people with expertise in these three fields. Developed in 1981, the materials were revised in 1985 to incorporate further developments in Catholic teaching. The quality of the original work was such that even today few comparable materials have been produced.

The literature base of the *Sense of the Sacred* project, another frontier project, is equally strong. The teacher's Kit for the *Science KLA* (CEO Sydney 1992) runs to some 170

pages and is divided into eight sections: educational perspectives, overview of topics, samples of teaching units, resources, reflections, in-service, and parent information,. Each of the sections has its own annotated bibliography. The "resources" unit contains not only a select bibliography but also lists teaching materials and audiovisual resources as well. The kit for the *Human Society in its Environment KLA* (CEO 1993) is more expansive - something of a *tour de force* in providing teachers with up-to-date assistance in the task of bringing to bear the value set of the program in school curriculum planning.

The Theory of Leadership Development

The national M&J program endeavoured to come to terms with the limitations in the incremental theory of leadership development. The team was forced to accept a developmental perspective as a consequence of their experience in working with leaders. Fowler's theories of faith development provided a framework within which their experience could be interpreted. The elaborations of Fowler's theory by Walsh made sense of an otherwise confusing experience. This theme is further developed in Chapter XI in discussing the development of religious leadership.

The Normative Theory of the Catholic School

Since the normative theory of the Catholic school is based on the principles of Catholic social teachings and predicated on the Church's understanding of evangelisation, the national M&J program dealt with the theory to greater depth than any other initiative. By dealing with the fundamentals of the theory this program enabled people to critique the theory itself in terms of its fundamentals. In this way the program was able to help people own the theory in a way that other programs could not. The Mission and Justice perspective provided leaders with a powerful filter through which to see and interpret the confusion as well as the greatness in Catholic life in the 80s.

SUMMARY STATEMENT

There is a clear contrast between the goals of the M&J programs and those of the other initiatives covered in this study. They were based in a wider vision shaped by the question: "what developments are happening in the Catholic Church as it encounters the modern world?" They concentrated on raising awareness about the substance of Catholic social teaching in a new age of mission and as such were concerned with **cultural transformation,** attempting to assist Catholic school leaders to view their work from the "high ground", thus infusing it with new meaning. The programs were not concerned with survival skills for school leaders.

The programs endeavoured to challenge leaders to incorporate the new meanings into their spirituality so that new religious responses could become possible. The aim was to help leaders to examine and reflect on the "systems" they supervised, to look carefully at whose interests they served, and to change them where circumstances demanded change. The processes used in the programs were, by design, formational.

The Mission and Justice Programs also represent a different model of program development from that of the other three programs. The national program called on the expertise and support of outside agencies and gave its program leaders a measure of independence not found in the other programs. The program had the on-going support of CEO system leaders despite the fact that it was not a system program because the leaders shared the ideals of the program. The program was squarely aimed at the higher dimensions of leadership and was offered on a voluntary basis. While the team worked with school staffs, their aim was always to influence the leaders for they saw that it was through the leaders that change could either be initiated or frustrated. In working with leaders the program challenged them with a new vision of the Church and its mission, one symbolised in the word "evangelisation". Mission, justice and develop-ment were seen within this vision.

The M&J program in particular aimed at the "formation" of school personnel, particularly the leaders. It challenged them to move beyond the comfortable confines of "cultural Catholicism". It challenged them at the level of meaning to move beyond the meaning-making systems of Stage Three faith to the less comfortable realms of Stages Four and Five. For some it gave a language to a process of development that had already occurred. Reaction to the program seemed to depend on the readiness of persons to face the challenges that it presented.

For many school leaders the M&J program was an invitation into what was described in Chapter V as transitional leadership in which the leader begins to give expression to his or her own vision and to live out its consequences. The program's emphasis on the need for leaders to have "a spirituality for responsible living" addresses a key feature of transitional leadership - personal ownership of a specific stance to the world and to the school which provides a personally appropriated basis for critiquing action. The program presented the challenge of religious leadership more completely than any of the other initiatives.

As the CEO Sydney continues its search for a "new approach" to leadership development, the M&J program represents its most significant attempt to understand what are the constituent elements of religious and cultural leadership in a Catholic school. The "new approach" will need to build on this understanding.

The previous four chapters have examined the major leadership initiatives which have been sponsored by the CEO Sydney. In Chapter X the aim is to compare and contrast the initiatives to surface the insight they embody about how leaders in a Catholic system have construed and pursued the task of leadership development.

Section III

Learning From the Experience

Mission and Change: Valuing the Past

Mission and Change: Planning the Future

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Appendices

Bibliography

CHAPTER X

MISSION AND CHANGE: VALUING THE PAST

INTRODUCTION

This study set out to explore how system leaders in the CEO Sydney have construed and pursued the task of school leadership development in the period 1975-92. The focus has been on those questions which characterise exploratory research: What? How? and Why? These questions were expanded in Chapter V in terms of the "story" of a leadership initiative, its configuration, the underlying theories of "what should change" and "how to effect change", and a map of the program's content into the domains of leadership. The study also sought to explore "events in context". The four leadership initiatives were mounted against a background of cultural transformation and organisational change. Promoting leadership development in such circumstances would have been difficult enough, but the task was rendered more difficult by two additional factors. Firstly, in the period 1975-92 the literature reflects a shift that has been occurring in the way the exercise of leadership is understood. Secondly, and perhaps consequently, there has been no widely acknowledged theory of **how leadership development actually occurs** to help implement the changes demanded by the new theories of leadership emerging in both the secular and religious literature of the day.

As has been noted previously, within Catholic education circles the CEO Sydney was perceived as an innovator in the field of leadership development from the mid-70s till the late 80s. Its experience of interpreting the times and developing leaders is therefore instructive. In the late 80s the emphasis on leadership development waned markedly to be replaced in the early 90s by a thrust to develop "system processes"[1]. At the time of

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[1] The "system process" agenda was initiated by Dr Ross Keane in 1989. It received impetus when the decision was taken by the Archbishop that the systemic schools in the Archdiocese would form a "system" for the purpose of registration and accreditation under terms of the *Education Reform Act* (1989). In implementing this decision an attempt is being made to link the processes of Appraisal,

writing it remains an open question whether and to what extent the new emphasis on "system processes" will strengthen school leadership.

Given the complexity of the situation faced by both system leaders and program developers in the period 1975-92 it is understandable that leaders construed and pursued leadership development in a number of different ways. The purpose of this chapter is to **compare and contrast** these approaches so that which is of enduring value can be discerned.

Since all the initiatives occurred within the one organisation it would be reasonable to assume a degree of continuity among the various programs. As the four "stories" indicate, however, the leadership development initiatives were developed and implemented by different teams. Furthermore, the level of communication between teams was not always high. The reasons for this were historical in some cases, while in others they were either organisational or political in nature. The nett result was that it became possible for programs espousing quite disparate leadership ideologies to be offered at the same time. This situation produced something of a crisis among program and system leaders in the period 1986-87 when schools had access to regional programs, DOD programs and the M&J program simultaneously.

FIRST AND SECOND GENERATION PROGRAMS

In interpreting the way leadership development has been construed and pursued by personnel in the CEO Sydney it is helpful to distinguish between first and second generation programs. A **first generation program** deals with primary needs of school leaders and is usually one of the first development opportunities which such leaders take

advantage of when they assume a leadership role[2]. The focus of a first generation program is on the **necessary competencies** of leaders. "Necessary competencies" are those needed for day-to-day survival as a leader functioning in a given organisation. Such competencies often fall into Sergiovanni's "domains of competence" - technical, human and educational. The agenda of the "system" has a secondary place in a first generation program. Such programs exist to support the participant's survival in the leadership role and only secondarily for the benefit of the "system". An effective first generation program will often legitimate the need for a second generation program.

A second generation program builds on **the set of common understandings** established in the first generation program(s) which proceeds it. Such programs make it possible to take development into new areas or to adopt alternative approaches to those used in first generation programs. Once the "primary needs" have been addressed it becomes possible to explore other agenda which is important in leadership but which is not seen initially as helping with situations which are "life threatening" and therefore not necessarily appreciated by tyro school leaders. In Catholic school leadership the competencies of leadership associated with the cultural and religious domains are often appropriately handled in second generation programs. Both "system" and "Church" agenda can be handled in such programs. Second generation programs can raise the consciousness of program leaders to the need for new systems of meaning. The M&J programs have consistently functioned in this way.

As the consciousness raising process referred to above occurs, program leaders often see the need to expand the agenda of first generation programs. While this can be a benefit in identifying and responding to emergent needs, it can also be problematic. The danger is that the content of the first generation programs can be shaped more by "prescribed

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School Review and Development, and Educational Audit within an overall Management by Objectives philosophy.

2 First generation programs are distinguished from orientation or induction programs. The latter often concentrate on the "informational concerns" and "personal concerns" (Hall 1979) of people new to a role.

needs" set by system or program leaders rather than by the "felt" or "expressed" needs of participants (Egan 1985:79). This danger is most apparent when **the development team does not have strong grassroots contacts with people in schools.** Program leaders have to resist the temptation to provide people with "what will be good for them" in the absence of any expressed need. Program leaders who take this easy option are refusing to face their own leadership challenge - to raise the consciousness of school leaders to the point where the "prescribed needs" are recognised as important. The regional programs which dealt with spirituality provide a model of effective action here. The consciousness-raising process among school leaders was well conducted as can be seen by the attendance at these programs, even though the programs themselves may not have lived up to expectations.

Figure 10.1 illustrates the relationships between first and second generation programs schematically. The lines indicate the relative importance of different elements in shaping respective programs. A second generation program could give rise to a third generation program. However, the evidence of this study does not appear to indicate that the CEO has sponsored such a program. This matter is taken up again in the next chapter.

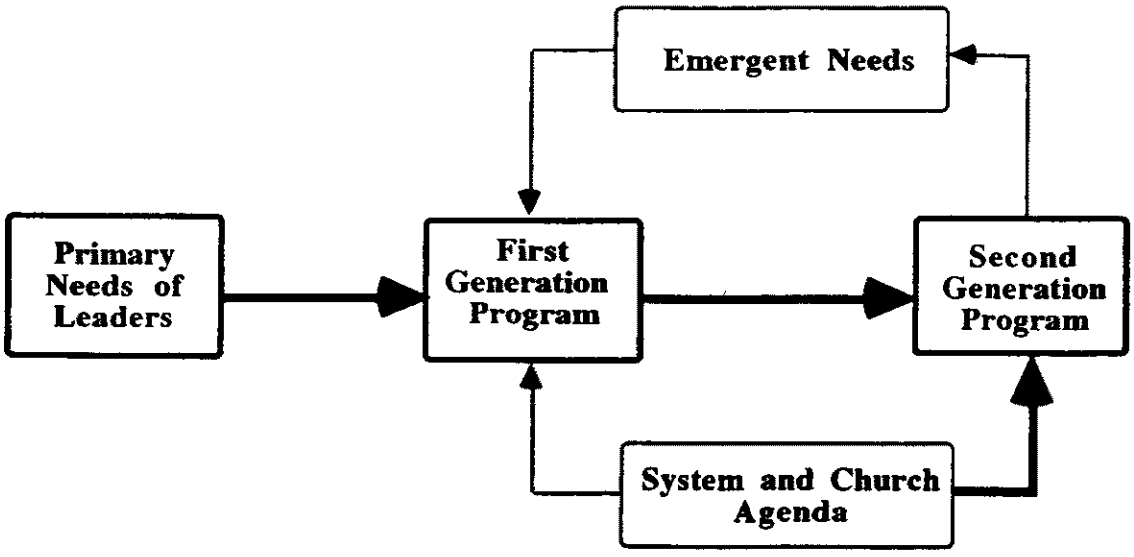

Figure 10.1 The Relationship Between First and Second Generation Programs in Leadership Development

First and Second Generation Programs of the CEO Sydney

In reviewing the major programs which were sponsored by the CEO in the period 1975-92 first generation programs and second generation programs can readily be identified. The LDP provides an exemplar of a first generation program. This was **the first program of its type to be offered to primary school principals**. For other primary leaders the CDP and MDP programs also fall into this category[3]. The *EDP Secondary* in the Outer West and the various DOD programs are further examples of first generation programs for secondary leaders[4].

The regional programs, on the other hand, **were second generation programs for most primary leaders**. The majority of school leaders and almost all of the regional program leaders involved in these courses had been either participants or program leaders in the Central Office Programs (COP). A certain level of common understanding therefore existed among them which was a resource in developing the regional programs. The regional model involved follow-up and support for school-based initiatives which grew out of the programs. Regional leadership initiatives therefore had strong grassroots links with schools through the work of the school consultants. Through these links it was possible to identify **emergent needs** to strengthen first generation programs and to improve the quality of second generation programs.

The DOD programs could easily have been construed as a second generation program for primary leaders. The programs could have built on the work of the LDP team and the regional consultants. Politically this would have been a wise course of action. However members of the Executive and Staff Development Unit (ESD) chose a different path.

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3 The LDP was a program for primary principals most of whom were members of religious congregations. The position of Assistant Principal did not exist at the time the LDP was offered. The MDP was offered mainly to lay people. The CDP was for both principals (mostly religious) and lay people.

4 The majority of people attending these courses were lay people - co-ordinators and assistant principals in Catholic schools. The PAP programs were offered to principals and assistant principals in both primary and secondary schools. The majority of secondary principals at the time were members of religious congregations.

Coming from a secondary background and aware of the limited opportunities open to secondary personnel, they designed and developed the DOD programs as **a first generation program for secondary leaders.** These programs were thrown open to primary leaders as a consequence of the fact that the regional programs were established as second generation programs and there was then no first generation for primary leaders after 1983. DOD programs were therefore seen as valuable by primary school leaders in filling the gap left by the demise of the COP.

Since the content and process of the DOD programs was dictated by the principles of process consultancy rather than the principles espoused by the LDP team, two sets of "common understandings" developed among primary leaders. This situation was unacceptable to regional program leaders who became highly critical of the DOD programs. While regional program leaders appear to have interpreted the tensions of 1986-87 as the "secondary" taking over the "primary" agenda, members of the ESD Unit were at a loss to understand or explain the hostile and antagonistic reaction of some regional leaders to their work. A total communication breakdown occurred and conflict ensued. While this outcome is often construed within the organisation in terms of the personalities involved, and this cannot be discounted, the problem also had a **structural** dimension which deserves consideration.

The above analysis suggests that after 1983 regional leaders no longer offered what the DOD programs did - a first generation program. The DOD programs were not offering what the regional leaders did - a second generation program. Thus despite the considerable energy devoted to leadership development, secondary leaders had little exposure to either "system" or "Church" agenda through the DOD programs and the ESD Unit was denied access to the feedback which could have improved the design of the DOD programs for primary leaders. There was thus a great waste of energy and duplication of effort which, pursued over three of four years, was to dissipate the great

enthusiasm and goodwill which characterised the work on leadership development in the period 1975 -85.

The system leadership at the time (mostly drawn from secondary backgrounds) had great difficulty in conceptualising the differences that existed between the two groups in a way that could re-open communication and resolve the tensions that emerged. What might have been construed as a problem arising from the differing purposes of first and second generation programs offered to primary and secondary school groups came instead to be conceptualised as a regional office/central office struggle for power - thus raising the stakes considerably and making the resolution of the tensions even more difficult.

The M&J program avoided the type of conflict that existed between the promoters of the DOD programs and the regional programs. In the primary sector there had been strong links between the Sydney M&J Program (1979-81) and the LDP team. Subsequently, this relationship was strengthened when the leader of the Sydney M&J Program (Ms Therese Woolfe) became the first Co-ordinator of the National Program, and later Regional Director of the Inner West. The good relationship was further strengthened when a former member of the LDP team (Sr Margaret Hinchey) replaced Ms Woolfe as National Co-ordinator of the M&J Program. These links helped ensure that the M&J Program functioned as a second generation program for primary leaders. Incorporation of the M&J perspective into regional programs assisted in developing and expanding the rather narrow ideology of the LDP team which construed leadership mainly in management terms.

There was limited but significant linkage between the M&J Program and the DOD programs. The strongest point of contact was indirect, being the influence of the "M&J perspective" on the document *The Purposes and Outcomes of Catholic Schooling* (CEO 1983) which was used extensively in the CDC program to help schools develop *Aims and Goals Statements* which were used as a basis for curriculum development.

The thrust of the DOD programs was in the technical, human and educational domains. Their treatment of the cultural and religious domains was quite limited. On the other hand the thrust of the M&J Program was in the cultural and religious domains. It did not deal directly with the technical or human domains. The M&J Program's concern in the educational domain was **the integration of values and practice**. By accident rather than by design, therefore, these two programs complemented each other, with the M&J Program being able to function as a second generation program to the DOD programs for both primary and secondary leaders. The ideologies underlying both programs had a degree of commonality emphasising the need for a quality work environment (albeit differently understood) and the need for a school staff to develop the capacity to reflect together, plan together and solve problems collaboratively.

The *Religious Leadership Program* discussed briefly in Chapter VII is an example of a second generation program for secondary leaders that built on the work of the DOD programs. As well, the religious education consultants have continued to use elements of the DOD programs in their induction programs for religious education co-ordinators.

The concept of first generation and second generation programs is useful. In first generation programs planners have to consider the needs of a particular group of leaders in some detail. This involves a form of analysis that has at least two levels. At one level the analysis provides a **map of the culture** which the program aims to influence. At another level the analysis of successive first generation programs suggests the **enduring needs of leaders** in taking possession of their leadership in a given organisation. Comparing successive first generation programs gives some insight into those elements that are important to the initial development of leaders undertaken by means of programs planned by system leaders for the purpose. Second generation programs provide system leaders with the scope to transform school and system cultures by being able to invoke the "common understandings" and calling upon the competencies developed in first generation programs in implementing planned change.

COMBATING "THE TYRANNY OF PROGRAMS"

The concept of first and second generation programs also throws light on some of the challenges inherent in **pursuing** leadership development via the medium of programs. The major difficulty faced by program leaders is **sustaining the program**. This need may exist either because of the value program system leaders place on a particular program or because program leaders' employment depends on offering programs. The **tyranny of programs** is the tendency of programs to become obsolete in a relatively short time. The irony is that **the more popular the program the more quickly it can become obsolete** when the target group is confined to personnel in a particular organisation such as the Catholic school system in the Archdiocese of Sydney. Program leaders in all four initiatives were forced to address the challenge of sustainable program development. They did so in a variety of ways.

Sustainable Program Development

The Approach of the LDP Team

The LDP Team responded to the tyranny of programs by developing programs as **a series of units** and then changing the units in successive programs. In the period 1975 to 1980 the team developed 24 units. The unit structure enabled the team to adopt **a core and options format** for the leadership programs for school principals. The core of the LDP discussed previously in Chapter VI provided the basis for a first generation program. The LDP team adapted the material covered in the units both to develop programs for other target groups and to meet new challenges. The MDP and the CDP were developed to induct SPTs and to improve the quality of the primary curriculum respectively. The EDP was initially construed by the LDP team as a program to implement the role of the Primary Assistant to the Principal. By changing the point of focus in its work the LDP team was able to maintain an array of programs in the period 1975-82. By 1982 the pool of potential participants had been fished out and without a radical change of direction their effectiveness would most likely have decreased. The

CDP illustrates most effectively the maxim "the more effective the program the more quickly it becomes obsolete". The support for this program in 1981-82 was so strong that the pond of potential participants had been "fished out" in two years.

School regionalisation forced members of the LDP team into a new mode, one in which they were able to use the skills, knowledge, confidence and goodwill built up in the COP programs in the development of regional programs. The LDP team was not a specialist program team. Program development was only part (approximately 20%) of their work. Their employment was not dependent on the development of a range of programs. The development of programs was guided by their assessment of the needs of an emerging system. The team had the discretion to respond to these needs as they identified them. They also had the grassroots contacts with schools which helped ensure that programs addressed priority needs. In the total experience of leadership development the LDP team was perhaps the least constrained by organisational factors in pursuing leadership development.

The team developed first generation programs, both the LDP and the MDP being first generation programs. The CDP came closest to being a second generation program for school principals. It was, however, the first program **of its kind** for most of them since the educational domain did not figure very prominently in the LDP. The team's strategy of matching the development programs to system priorities was pioneered to excellent effect in both the MDP and the CDP. However, the CDP addressed a limitation in the LDP. It did not build on it. The MDP was also a first generation program which introduced the core of the LDP to a new constituency - senior primary teachers and religious education co-ordinators.

The Approach in Regional Programs

Regional program leaders developed second generation programs. They continued the policy of matching leadership development to the implementation of new executive roles in schools. The early regional programs helped implement the role of the PAP in the

context of **executive school leadership.** The target group for regional programs was the school executive. This presented program developers with a new problem - while most of the people in the 1983-84 program had been participants in COP programs, in subsequent programs there was an increasing number of people who had no experience of a first generation program. Some regional programs took on a hybrid quality dealing with second generation agenda but providing some first generation content. This is most evident in the 1986-87 program.

As a second generation program successive EDPs in the Inner West expanded on the theme of executive school leadership. The 1983-84 course sought to implement executive leadership, the 1986-87 program to develop and implement a school vision, the 1990-91 program to shape this vision in a way congruent with priorities of the SACS Board. By 1992 the theme of executive school leadership had been explored to the point where the logical extension of the work that had been done was to delegate responsibility for the induction of new members to the local executive. There was need to adopt a **new rubric** to guide development of regional leadership programs, that is, there was need for a different type of program.

Regional program leaders endeavoured to overcome the "tyranny of programs" by three strategies. The first was to develop a theme - executive school leadership - in a series of steps. The second was the decision not to offer programs on an annual basis. Thus programs were offered in the Inner West in 1983-84, 1986-87, and 1990-91. The third strategy was to devote a substantial amount of the program to meet priority needs identified by primary consultants and principals. The theme of executive school leadership provided a degree of cohesion to successive programs that ensured strong support. It is doubtful that such support would have been forthcoming if the focus of the programs had been exclusively on a needs-based agenda, since such agenda could be dealt with in a variety of other forums open to primary leaders. Regional programs

appear to have transformed the culture of primary schools to the point where executive school leadership is now part of "the way things are done" in the primary schools.

The DOD Approach

The 'tyranny of programs' was particularly significant in the DOD programs. This was the only initiative in which program development was entrusted to an "expert" development group whose employment depended on program development. This team developed an extensive range of strategies to overcome the 'tyranny of programs'.

The prime strategy was to secure the adoption by the CEO of a strategic plan under which school leaders at different levels (principals and first assistants, co-ordinators, RECs and SPTs) would all be offered a three-stage development program. The full implementation of this plan would have taken from 1984 until 1990. The second strategy was to expand the target group. This was done in two ways. The PAP and CDC programs, initially designed for secondary schools, were opened to primary schools and subsequently most DOD programs were opened to school personnel from other NSW dioceses.

These three strategies ensured that the DOD programs would remain viable across time. The team developed an additional strategy by devising the school improvement series of programs, which were school based, to complement its leadership series which were system based. The Department of School Development had an array of programs which could be offered to the Sydney CEO, to country dioceses or to individual schools.

The DOD programs were first generation programs for the various target groups whose needs they sought to address. Their appeal was as first generation programs. They held this appeal for both secondary leaders in NSW systemic Catholic schools (principals, assistant principals and co-ordinators) and for primary leaders in country dioceses. The demand for the programs convinced program leaders that their program development strategy was correct.

Rather than develop a second generation program, the ESD Unit focused its energy on expanding the content of the first generation PAP program and then adapting it to suit the needs of different groups of school leaders. The school improvement series provided the DOD program developers with potential to develop a second generation program. However, rather than take up system and Church agenda, these programs provided a further elaboration of the process consultancy approach to development and, while adopted by some schools, they did not win wide acceptance. They remained a DOD program pursuing DOD agenda.

The DOD leadership series of programs was extensively taken up at the primary level because no sustained or systematic first generation program operated at this level once school regionalisation was implemented. The DOD program leaders faced the delicate task of meeting the needs of both primary and secondary leaders coming from school cultures which were quite disparate. The task was delicate because the culture of the primary sector which was open to the "system perspective" had evolved well beyond that of the secondary sector. Norms seen as appropriate in the primary sector were quite different from those which could be applied in the secondary sector. The DOD program leaders seem to have been unaware of the cultural mismatch between the primary and secondary sectors and as a consequence drew down on themselves the wrath of the guardians of the primary culture (the regional consultants and some regional directors). The team does not appear to have analysed the situation in terms of organisational culture.

The inability of the members of the ESD unit to pursue leadership development through the development of a second generation program was to prove fatal. It was simply not viable to continue to offer first generation programs, all developed according to the same model, indefinitely. Across the 80s team members became isolated from other developments occurring in the CEO Sydney and this reduced the relevance of their work.

It can be argued that the DOD developers **needed to operate outside the Sydney Archdiocese** in order for their work to be sustainable - regardless of the issue of the

the value and assistance they provided to country dioceses. The restructure of the Catholic Church in Sydney in 1987 left the school system in the Archdiocese below the critical size needed to justify a specialist leadership development team such as the ESD Unit. To remain financially viable the Unit would have required the financial support of other NSW dioceses. This support was not forthcoming.

The strategies the DOD developers used to overcome the 'tyranny of programs' may have been effective had they not had to cope with the impact of a major organisational change, although even this is doubtful. The group's development strategy seems flawed in its exclusive reliance on first generation programs and its lack of a system perspective in these programs. Across the 80s the DOD programs appear to have become more and more isolated from other developments occurring in the system. The team operated from its own perspective.

The Approach Used in the Mission and Justice Programs

The Mission and Justice Programs employed a different approach again in combating the 'tyranny of programs'. The National Program team developed a set of "state of the art" resources which could be used in a variety of program formats. Unlike the other three initiatives **the content** of the Mission and Justice Programs **was always negotiable.** The final content of programs - drawn from the Mission and Justice materials - was decided with reference to the needs and level of understanding of a particular group.

Successive Mission and Justice Programs have shown a flexibility in approach which has contributed to the longevity of the program. The evolution in the program from the initial Sydney *Mission and Justice Program* to the current *Evangelising Culture Program* is impressive. Successive Mission and Justice teams have adopted a similar strategy to that of the LDP team in changing the focus of the program as a means of extending its utility.

The Mission and Justice Program has resisted the tyranny of programs more successfully than the other initiatives partly through its flexibility in approach, and also because it did

not have to contend with the problems which organisational change has had for the other programs. The LDP team's work was brought to a conclusion by school regionalisation. The division of the Archdiocese also resulted in the demise of the Department of School Development. More recently the introduction of 'system processes' has expanded the role of regional consultants to the point where they are not longer in a position to promote regional leadership programs. The Mission and Justice program has been able to ride out these changes as well as changes which led to the collapse of the National Program. The reason for this seems to lie in the fact that the program developers have always had **a strong sense of mission** and have been able to develop successive programs to actualise this sense of mission as circumstances have changed. In this respect the program differed from the other initiatives which were developed in response to system and school needs. Mission seems to be an important ingredient in second generation programs and the secret of their success.

Strategies to Counter 'The Tyranny of Programs'

Table 10.1 summarises the ways in which the different leadership initiatives have endeavoured to overcome the 'tyranny of programs'. The table outlines the range of strategies open to future planners in confronting this inherent limitation in planning and implementing leadership development programs. The current size of the Catholic school system in the Archdiocese of Sydney suggests that almost any program the CEO offers will almost certainly be confronted by the "tyranny of programs" and some strategy will have to be developed to offset this factor if the program is to be sustainable. The identification of the strategies that have been used so far expands the range of choices that could be made to deal with the problem. It does not preclude the development of new strategies.

Program	Generation	Survival Strategies	Years
COP	First	Introduced through a pilot program Unambiguous mission Variety of programs Multiple target groups Program developed in units Core and options format Team leaders able to change the focus of the program	1975-82
DOD	First	Cohesive development philosophy Multiple target groups Program developed in stages Long-term strategic plan Two series of programs Program offered to many dioceses Quality resources to support program	1983-90
Regional	Second	Single target group Clear mission Offered biennially	1983-91
M&J	Second	Unambiguous mission Introduced through a pilot program Quality resources to support program Flexibility in progam design Team leaders able to change the focus of the program Program offered to many dioceses More than one type of program	1979-93

Table 10.1 Strategies Used to Counter the Tyranny of Programs

TREATMENT OF THE DOMAINS OF LEADERSHIP

The leadership initiatives can be compared and contrasted by considering the variety of ways in which they treated the individual domains of leadership. Such analysis also provides some insight into the nature of the first and second generation programs. The analysis is based on the maps of the various initiatives used in Chapters VI to IX. The maps are based on the core programs offered to principals or to principals and other school leaders.

The Technical Domain

Both the Central Office and the DOD programs devoted considerable attention to the development of **competence in the technical domain**. This domain did not feature

in the M&J Programs as can be seen most clearly from Table 10.3 on the next page which draws on the data set out in the content maps found in the previous four chapters. The regional programs were forced to deal with this domain in a limited way since they functioned as a means of socialising teachers newly appointed to the school executive into their leadership roles. In this respect they served a function otherwise fulfilled by first generation programs.

Analysis of Table 10.3 indicates that eight broad topics cover the knowledge and competencies of the technical domain. These are set out in Table 10.2 below which also shows the high degree of agreement among the programs in treating this domain.

Topic	Units in which Topic was Treated
Leadership Style	LDP 3; PAP 1,3; EDP 2
Role Clarification	LDP 3,13,15,16,19; PAP 1; EDP 3
Goal Setting/Time Management	LDP 11,13; PAP 1
Planning and Leading Meetings	LDP 5, PAP 1,3
Managing Change	LDP 4,5,13 CDP 4; PAP 3; EDP 4
Participative Management	LDP 5; PAP 3
Problem Solving	PAP 3; EDP 4
Policy Development	CDP 2; PAP 3

Table 10.2 Coverage of the Technical Domain

The data above illustrates that in both the LDP and the DOD programs considerable attention was paid to the issues of **role clarification** and **management of change.** The attention paid to these topics reflects the nature of developments occurring in the Catholic school culture at the time as the system was forced to professionalise its approach to human resource management and as schools endeavoured to cope with the range of demands for change flowing from the evolving Church agenda, the cultural transition as Catholic schools moved from Phase II to Phase III, and initiatives to improve the effectiveness of Catholic schools.

The noteworthy feature of Table 10.3 is the degree of agreement about the knowledge and competencies needed in the technical domain. There are some significant differences to be noted as well. The table shows that the LDP covered much the same territory as the

Technical Domain COP (1980 Program)		Technical Domain EDP (1986-87 Program)		Technical DOD (1988 -89 Program)		Technical M&J (1986-87, 1992 Programs)
Management		Leadership Styles	EDP 2	Role Exploration and Priority Setting	PAP 1	
		• Theory X, Theory Y		Role Negotiation	PAP 1	
Leadership Style		• Hersey Blanchard		Time Diary Analysis	PAP 1	
• Managerial Grid	LDP 3	• Situational Leadership		Time Management	PAP 1	
• Managerial effectiveness	LDP 5	Role Clarification	EDP 3	Effective Delegation	PAP 1	
Participative Management	LDP 5	• Core Mission		Leadership Style	PAP 1	
Front Office Management	LDP 7	• Role Conflict		Applying in SituationalAnalysis	PAP 1	
Filing Systems in schools	LDP 7	• Job Analysis		Analysing Personal Approaches		
Management by Objectives	LDP 13	Leader as Change Agent	EDP 4	to Leadership Situations	PAP 3	
• Supervision by Objectives	LDP 13	• Change Style		Basic Skills in Leading Meetings		
• Action Planning	LDP 18	• Change Agent Skills		• Agenda Setting		
Time Management	LDP 11	• Coping with Resistance		• Procedural Skills		
• Goal Setting	LDP 11	• Force-field Analysis		• Procedural Policy	PAP 3	
• Stress Management	LDP 11	Problem Solving Skills	EDP 4	Barriers to Change in schools	PAP 3	
Conducting staff meetings	LDP 5			Strategies for Change		
				• Training		
Personnel Management				• Facilitative Modelling	PAP 3	
				Structuring a school's Change Management		
Role Clarification	LDP 3			Policy	PAP 3	
• The School Secretary	LDP 7			Consensus Building Processes		
• The Senior Primary Teacher	LDP 15			• Nominal Group		
Job Analysis	LDP 16			• Brainstorming		
Developing a Job Description	LDP 15			• Wallpapering		
Maintaining Personnel Records	LDP 9			• 2.4.8.Consensus	PAP 3	
				Problem Solving Strategies	PAP 3	
System Processes and Procedures				Applying Problem SolvingStrategies	PAP 3	
				Structures and Processes for Effective		
Industrial Awards	LDP 9			Group Leadership	PAP 3	
Industrial Dispute Procedures	LDP 9					
Grievance Procedures	LDP 9					
Financial Procedures	LDP 1,14,16					
System Administration	LDP 1,16					
Legal Responsibilities	LDP 17					
Support Services to Schools	LDP 1					
Managing Change						
Change Agent Skills	LDP 4					
Research Findings on Change	LDP 4					
Techniques of Change						
• Force Field Analysis	LDP 5					
• CBAM Model	LDP4,13					
Policy Development	CDP 2					
Planning for Change	CDP 4					

Table 10.3 Comparing Treatments of the Technical Domain

DOD programs, but in addition drew leaders' attention to **industrial relations** issues and posed questions about the **legal liability** of educators. The DOD programs did not cover these topics in any depth. The LDP program also dealt with topics related to "system processes and procedures" not covered by the other initiatives. The reason for this may have been that these processes were being implemented for the first time. In later years this particular agenda was covered in induction and orientation programs for principals. A final characteristic of the LDP program which was not taken up in other programs was the attention it gave to "front-office management". Its omission from the DOD program probably reflects the fact that by 1984 this area of relative neglect had been addressed. The treatment of the technical domain in regional programs reflects the emphasis found in the two first generation programs.

The treatment of the technical domain, by the standards of current literature set out in Chapter III, is comprehensive. The most noticeable limitation is the reliance in all programs on the management theories of leadership common in the 60s and 70s. Such theories provide useful strategies in management but the treatment of leadership would need to be more expansive as the distinction between management and leadership is now more clearly drawn[5] .The data presented in Table 10.3 represents the accumulated wisdom of the CEO in promoting technical competencies over the past fifteen years. The areas of knowledge and the technical competencies set out in Table 10.4 draw on this data and constitute core technical content for a first generation program for school leaders.

- Knowing a range of Approaches to Leadership
- Setting Goals - Personal and Corporate
- Managing Time Effectively
- Clarifying Roles and Developing Job Descriptions
- Knowing the Legal and Industrial Parameters of School Leadership
- Leading Effective Meetings
- Managing Change
- Running the Front Office
- Solving Problems
- Developing School Policy
- Developing the Skills to Facilitate Collaborative Decision-making

Table 10.4 Basic Competencies in the Technical Domain

5 The distinction adopted in this study is set out in Table 3.1

The Human Domain

The human domain was treated extensively in the LDP, the regional programs and the DOD programs. The M&J programs acknowledged the importance of competence in this domain but did not treat it directly. The regional programs used the material developed by the LDP team and expanded on it to explore the human skills required in executive school leadership. The EDP '87 units on *Communication Skills* were offered to members of the school executives as an extension course conducted by one of the principals. The DOD treatment of this domain depended heavily on the human relations approach developed in the popular John Cleese training films of this period. The DOD Director, Mr Jim Hawes, developed a series of high quality support materials which complemented the films and translated the principles they espoused to suit the context of Catholic schooling. Table 10.5 indicates that the DOD program placed considerable emphasis on "response skills" of leaders - that is, on the appropriate choice of verbal responses in a variety of predictable interpersonal situations that arise in schools.

Two basic approaches have been developed in fostering competencies in the human domain. The first as evidenced in the LDP and regional programs was pragmatic. The content of these programs was dictated by the needs of participants and the demands of the rapidly developing primary system, particularly in the areas of human resource management[6] and supervision. The second approach developed in the DOD programs aimed to improve the quality of working relationships in a school as a step towards school renewal.

A clear consensus can be detected in Table 10.6 content which shows that six broad topics cover the bulk of the material usually included in addressing the human domain.

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6 In Catholic systemic schools responsibility for appointment of teaching staff in Phase III has been the responsibility of the principal. In making an appointment the executive staff are often involved. The principal is involved in the selection process for assistant principals but the appointment is made at the system level. The religious education co-ordinator is appointed by the principal after a selection process which involves consultation with the regional religious education consultant. These appointment and selection processes make specific demands of the human competencies of school leaders.

Human Domain COP (1980 Program)		Human Domain EDP (1986-87 Program)		Human DOD (1988-89 Programs)		Human M&J (1986-87, 1992 Programs)
Motivation Theory	LDP 3,13	Conflict Resolution	EDP 6	Motivating Staff and Students	PAP 1	
Leading Discussions	LDP 5	• Conflict Styles		Exploring One's Interpersonal Style in the		
Conflict Resolution	LDP 6	• Models in Conflict Resolution		Work Setting	PAP 2	
• Understanding Conflict	LDP 6	• Handling Value Clashes		Interpersonal Response Options		
• Sources of School Conflict	LDP 6	Approaches to Supervision	EDP 7	• Active Listening		
• Techniques in Resolving		Supervising Groups	EDP 7	• Admitting Asserting		
Conflict	LDP 6	Developing a Plan for		• Non Judgemental Confrontation		
The Art of Questioning	LDP 8	Staff Supervision	EDP 7	• Specific Affirmation	PAP 2	
Selection Interviews	LDP 8	Communication Styles	EDP 8	Using Response Skills in Leadership		
Discipline Interviews	LDP 9	Communication Effectivensss	EDP 8	Situations	PAP 2	
Induction of New Teachers	LDP 9	The Process of Staff Selection		Interview Skills		
Supervision	LDP 13	- Role Playing	EDP 9	• Prospective Employee		
Role Negotiation	LDP 15	Questioning Skills	EDP 9	• Helping Clarifying		
Basic Communication Skills	LDP 15	Interviewing Techniques	EDP 9	• Substandard Performance		
Pastor/Principal Relations	CDP 2	Communication Skills	EDP'87	• Third Party Conflict	PAP 2	
		• Awareness		Group Leader Response Options		
		• Blocks to Commmunication		• Active Listening		
		• Listening		• Admitting/Asserting		
		• Confrontation		• Engaging/Synthesising		
		• Problem Ownership		• Non-judgmental Confrontation	PAP 3	
		• Conflict Resolution		Responding to Difficult Group Situations		
		• Resolving Values Collisions			PAP 3	
		• Planning for Personal Effectiveness		Trust Building in Interpersonal Relations		
					PAP 3	

Table 10.5 Comparing Treatments of the Human Domain

Topic	Units in which Topic was Treated
• Motivation	LDP 3,13; PAP 1
• People Skills	LDP 8,15,CDP 2; PAP 2; EDP 8, EDP87
• Conflict Resolution	LDP 6; PAP 2; EDP 6
• Skills in Interviewing People	LDP 8,9,15; PAP 2; EDP 9
• Human Skills in Supervision	LDP 13; EDP 7
• Working with Groups	LDP5; PAP 3; EDP 6
• Relating to the School's Publics	CDP 2; PAP 3; EDP 6

Table 10.6 Coverage of the Human Domain

The DOD program provided the most comprehensive treatment of the human domain. The approach had a strong values base best articulated in the unit *Trust Building in Interpersonal Relations.* Although not specified in theological terms, it considers the ethical limits which apply in promoting "people skills". In dealing with the human domain there is clear recognition that the attitudes and values people bring to the exercise of interpersonal skills are as significant as the skills themselves.

From the data presented above it is again possible to infer the content which might be considered in the design of a first generation program. This is set out in Table 10.7.

- Knowing about human motivation
- People Skills
  - Being able to listen
  - Being assertive
  - Being able to challenge others
  - Being empathetic
  - Affirming others
- Maintaining productive working relationships with the schools publics
  - parents
  - pastors
  - local community
  - regional office and central office personnel
- Leading groups effectively
- Being aware of one's communication style
- Conducting interviews productively
  - employment interviews
  - performance interviews
  - counselling interviews
  - conflict interviews
- Resolving conflicts
  - Understanding the sources of conflict
  - Anticipating problems
  - Knowing some strategies that help
- Working with Groups
- Knowing how to supervise others effectively

Table 10.7 Basic Competencies in the Human Domain

The development of competencies in this domain needs to be based on a framework of values and attitudes which are mission-based and ethically sound. Participants may need some help to explore their own motivations in seeking to develop skills in this domain. Such exploration may assist program leaders to highlight the need for school leaders to

pursue their own development further into areas such as the cultural and religious domains of leadership, greater awareness of one's own spirituality, and reflection on how the latter shapes one's characteristic ways of communicating and relating with others. Such reflection could create awareness of the need for second and even third generation development programs.

The Educational Domain

Table 10.8 sets out the various topics considered important in treating the educational domain. In the lifetime of the four initiatives the nature of educational leadership has changed with schools more consciously taking on a welfare mantle in addition to their traditional academic role. They are now required to provide a wider range of educational and organisational responses to the needs of students than has previously been the case.

There was a tendency in first generation programs sponsored by the CEO - the COP and the DOD programs - to treat educational leadership separately from the other domains. The separation of educational leadership from other forms of leadership in the Central Office Programs was dictated by the prevailing primary Catholic school culture of the 70s which viewed curriculum as "what people taught in schools" and regarded it as a "no go" area for school consultants. This attitude changed when curriculum was made the issue of the 80s by the primary consultants. All four leadership initiatives were initiated in the early 80s, and although they evolved in succeeding years, their treatment of educational leadership was strongly influenced by the concerns of this era.

The treatment of the educational domain in the early 80s was also influenced by organisational changes occurring in the CEO which aimed to raise the profile of educational leadership. In the primary sector the emphasis was on the implementation of new syllabi in mathematics, social studies and language. The educational changes that were introduced involved not only change in content but **change in the way**

Educational Domain COP (1980 Program)		Educational Domain EDP (1986-87 Program)		Educational DOD (1988-89 Program)		Educational M&J (1986-87, 1992 Programs)	
Supervision of the Curriculum	LDP 13	Curriculum Planning	EDP 5	An Approach to Systematic Curriculum Development	CDC 1	**The M&J Program 1987**	
Social Justice in thePrimary School	LDP 4	• Needs Analysis		Developing a School Aims Statement	CDC 1	Principles of Adult Learning	HTG
Justice Education in the Curriculum	LDP 26	• Macro and Micro planning		Using the Aims Statement to Identify Cuirriculum Issues	CDC 1	Processes in Adult Learning	HTG
Parental Involvement	LDP 16, CDP 2	• Developing a Macro Plan		Desired Elements in School Policy and Program Documents	CDC 2	Mission in Education	O
The Curriculum in the Catholic School	LDP 1	• Issues in Implementing the Macro Curriculum Plan		A Process to Guide the Development of School Policies	CDC 2	Mission and Justice in the School	V
How Children Learn	CDP 1	Total School Development Planning	EDP 5	Reviewing Theories of Teaching and Learning	CDC 2	The Mission and Justice Education Model	V
Learning Skills in the Primary School	CDP 1	Planning for Curriculum/Staff Development	EDP '87	School Based Curriculum Policy	CDC 2	Mission and Justice across the Curriculum	V
The Hidden Curriculum of Schools	CDP 1	• Situation Analysis		Integrating the Curriculum		The Mission and Justice Education Process	HP
Teaching Social Studies	CDP 3	• Data Gathering		• Identifying Themes		Agents of Education (School-Home Relationships)	HP
The Writing Process	CDP 4	Developing a Strategic Plan for Curriculum Improvement	EDP '87	• Selecting Themes	CDC 2	Responses in Education	HP
The Reading Program	CDP 4			Developing Objectives for a Theme or Topic	CDC 2	(Applying M&J principles in a critique of school structures)	
Whole School Language Policy	CDP 4			Sequencing Teaching Strategies and Learning Activities for a Theme	CDC 2	**The Sense of the Sacred 1992**	
School-Based Curriculum Development	CDP 5			The Purpose of Assessment	CDC 3	Teaching Values in Secondary School	SOS '92
The Process of Curriculum Development	CDP 5			Strategies for Assessing Pupil Achievement	CDC 3	Values Integration Science 7-12	SOS '92
Curriculum Evaluation	CDP 6			Planning Assessment Procedures	CDC 3	• Introductory Workshops	
Evaluating Curriculum Materials	CDP 6			Developing a Pupil Profile	CDC 3	• Curriculum Overview	
				Exploring Issues in Recording and Reporting	CDC 3	• Teaching Approaches	
						• Resources	
						• Reflection Material	

Table 10.8 Comparing Treatments of the Educational Domain

teachers approached teaching and learning. In the secondary sector there was very little system level infrastructure to address educational leadership issues. This situation changed dramatically once Mr Peter Crimmins became Director of Secondary Schools with the rapid expansion of the number of secondary curriculum advisers and the implementation of the CDC program. Further impetus for change in this sector was given by the advent of Commonwealth funding for a variety of special purpose programs. These changes all occurring at the same time rendered the secondary situation somewhat chaotic, a problem amplified by the implementation of school regionalisation in 1983.

In the period up until 1989 the M&J program's approach was one of critique drawing attention to the disadvantage faced by certain groups of teachers, parents and students within current practice and endeavouring to help schools address the areas of relative neglect which were surfaced. By doing this the programs drew attention to the appropriateness of the ways in which staff planned for and pursued their own development. The M&J program was the only program to promote adult learning principles explicitly. Since 1989 the program focussed on the ways in which the school curriculum integrates the values of Catholic culture with secular learning. The most recent program *Evangelising Cultures* is a lighthouse project in this regard.

The treatment of the educational domain was dictated by agendas arising from prescribed needs identified by various program leaders and by responses to the expressed and felt needs of school leaders. It is possible to identify some of these agendas -

- to make curriculum a major emphasis in the 80s
- to support school-based curriculum development
- to promote specific models of curriculum development
- to introduce specific approaches to teaching and learning
- to develop a range of educational policies
- to critique educationally the practices used by schools in terms of criteria provided by the mission and justice perspective.
- to involve parents appropriately in the educational process

These agendas which were promoted by a range of sponsors co-existed for a good part of the 80s. In the period up until 1987 at least the CEO had not developed any broad consensus about system goals which could give direction to educational leadership[7]. Rather, kingdoms or sub-cultures developed within the organisation each pursuing its own educational agenda.

The 90s has seen new challenges emerge for educational leadership in Catholic schools. While a good deal can be learned from the experiences of past intiatives they provide limited insight into meeting these challenges. There appears to be a pressing need to examine the current situation faced by school leaders in some depth, to reassess the primary needs in educational leadership, to develop some consensus about these needs and plan an appropriate response. While *The Curriculum in the Catholic Schools* (CEO 1991) sets out the challenges, further work is required. The data in Table 10.8 provides an insufficent basis to draw on in attempting to establish the basic competencies of educational leadership.

Murphy (1990) suggests that in the 90s the essential generic **educational competencies** for school leaders are:

- developing an educational mission and goals for the school
- developing a supportive work environment
- managing the school's educational processes
- establishing an academic learning environment.

To these might be added the need to critique the school's educational practices in terms of its mission and its espoused values. Murphy's framework for educational leadership, discussed in Chapter IV, may prove more helpful in responding to the challenges set out in *The Curriculum in the Catholic School.*

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7 In 1988 the SACS Board released its policy statement addressing this deficiency - *Curriculum in Catholic Systemic School.* This was followed up in 1991 with the position paper *The Curriculum in the Catholic School* (CEO 1991), which sets out a broad framework for the development of curriculum, viewed as an important expression of the culture of the school to be seen within the schools mission and values. The paper argues that the curriculum in the Catholic school should be Catholic, developmental, experiential, balanced and open-ended.

In assessing priority needs in the educational domain attention needs to be paid to the differing cultures of the primary and secondary sectors. Many of the misunderstandings which have arisen in leadership development in the CEO can be traced to inappropriate attempts by system leaders from one sector to impose educational values on the other sector without acknowledging their differing cultures. It may well be that the needs of secondary school leaders in dealing with the challenges presented in the educational domain diverge from those of primary leaders and that such divergence needs to be taken into account. A K-12 perspective, when not subject to careful critique, may confuse K-12 as a curriculum doctrine with K-12 as an organisational doctrine which, on the evidence of this study, is clearly problematic. In linking the educational domain to the cultural domain *The Curriculum in the Catholic School* provides an important reminder to school leaders that teaching and learning are values-driven activities which must be linked to the purpose and mission of the school. The *Evangelising Cultures* program explores how this can actually be done in the curriculum of the secondary school.

The Cultural Domain

The concept of culture has been a relatively recent addition to the lexicon of leadership studies. The topic was not treated directly in the COP, DOD or regional programs. The materials supporting the M&J program were re-developed in 1984-85 to expand the M&J perspective to specifically include culture and inculturation as key terms. While the initial interest here was the "culture of peoples", it soon expanded to include organisational cultures . The realisation that it was appropriate to consider the application of the Gospel message to organisational cultures was an early development of this pioneering work. Carmel Leavey's research into Catholic schools (1984) questioned the adequacy of this application. The more recent *Evangelising Cultures* program has subsequently attempted to enhance inculturation of the secondary school curriculum.

When program leaders in the COP were interviewed they readily explained the significance of their work in the late 70s and early 80s as "shaping the culture of Catholic

primary education". However it is doubtful they would have used such language at the time since culture was then only an emergent theme. Sergiovanni's delineation of cultural/symbolic leadership in 1984 was both timely and helpful.

While the COP, LDP and early regional programs did not consider culture as such, they were concerned with issues associated with cultural leadership. In its final program (the CDP) the LDP team addressed the issues of "purposing" and "mission". The team's strong espousal of *The Catholic School* (1977) locked it initially into the ideal-type view of the Catholic school found in the document. Their subsequent involvement in establishing regional offices and developing a vision for the regional office, distinct from that of the central office, may have helped them place more value on the unique mission and vision of the local school which was fostered in regional programs. The focus is evidenced in Tables 10.8 and 10.9.

The DOD programs explored culture from a different perspective being concerned, as Table 10.9 shows, with the **norms** applicable to various leadership roles. The DOD program leaders pursued culture at the behavioural level by determining what various school leaders needed to do and what attitudes and qualities they needed to bring to their work. The assumption seems to have been that if these correlates of performance could be identified then they could be fostered through appropriate leadership development programs.

The DOD approach can be analysed in terms of the model of cultural dynamics set out in Figure 3.5 (p 124). In this perspective norms are constructed on the basis of beliefs flowing from the underlying mythology of a group. This mythology is central to finding an answer to the question "Who are we?" in a way that enables people to make sense of how they feel about being in the group. The DOD programs devoted considerable attention, as Tables 10.8 and 10.9 show, to goal-setting and norm development but their approach, while both rational and pragmatic, did not attempt to tap the

Cultural Domain COP (1980 Program)		Cultural Domain EDP (1986-87 Program)		Cultural DOD (1988-89 Programs)		Cultural M&J (196-87, 1992 Programs)	
The Goals of the Catholic School	LDP 3	Pastoral Care	EDP87	*The Outcomes and Purposes of Catholic Schooling*	PAP 1	**M&J Program 1987**	
Catholic Teaching on Mission in the Post Vatican II era	LDP 4	• What is Pastoral Care?		Characteristics of the Catholic School and the ministry of the Senior Executive in a Catholic School:		Theologies of Mission	
Mission and Justice	LDP 26	• Pastoral Care Networks		• Principal		• New Creation	M&JP
The National Mission and Justice Program	LDP 26	• Developing an Action Plan		• Assistant Principal Studies Co-ordinator		• Theology of the Kingdom	M&JP
The Curriculum in the Catholic School	LDP 1, CDP 2	Vision Statements	EDP 1	• Year Co-ordinator		• Mission in the World	M&JP
The Nature of the Catholic School	LDP 1, CDP 2	Critical Reflection on Beliefs and Practices	EDP 1	• Senior Primary Teacher	PAP 1	Towards and Understanding of Justice	M&JP
Management by Objectives	LDP 13	Action Planning to Address Ethos Issues	EDP 1	Qualities and Abilities of an Effective:		Justice in the Bible	M&JP
		Issues in Catholic Schools (Columban Mission Research Report)	EDP 4	• Principal		Orientations to Justice	O
				• Assistant Principal		Focus on Justice	V
				• Studies Co-ordinator		Developing a Statement of Mission for a School	HTG
				• Year Co-ordinator		• Agenda	
				• Senior Primary Teacher		• Strategies in Action	
				• Teacher in a Catholic School	PAP 1	Justice in Education	O
				Values and Behaviours Characterising Christian Leadership	PAP 3	Education in Schools (Features of an Authentic Catholic School)	EP
				Special Characteristics of the Catholic School	CDC 1	Theology of Development	
						• Salvation	M&JP
						• Development of People	V
						Orientations to Development	O
						Towards an Understanding of Justice	M&JP
						Sources of Christian Responsibility	R
						The Sense of the Sacred 1992	
						Catholic Identity and Catholic Values	SOS '92
						• Sacramentality of All Creation	
						• Dignity of the Human Person	
						• Communion - Past and Present	
						• Cultural Transformation	
						• Reconciliation and Hope	

Table 10.9 Comparing Treatments of the Cultural Domain

underlying mythology (lore) of Catholic schooling. This may have been because DOD leaders did not construe the task in cultural terms or it may have been the consequence of senior personnel in the department never having taught in a Catholic school and so being unaware and perhaps even out of tune with this mythology.

The other intiaitives did treat the mythology of Catholic schooling. The COP did not deal with the mythology of Catholic education in a formal way. Rather it was handled informally in social gatherings which became integral to the various residential programs. In the EDP of 1983-84 the mythology was treated using materials developed in *Project Catholic School* (CEO Brisbane 1978). It was not covered in later regional programs. This may have been because the mythology was changing. In the period covered by this study the dominant mythology which had emerged in Phase II of Catholic education was under challenge as increasing numbers of lay people were appointed to leadership positions and as the myth of origin discussed in Chapter II was re-established.

The M&J program was the only program to treat myth in any detail. It did this in its *Orientations* materials. The program introduced participants to the various ways in which Catholics had approached such issues as mission, justice and development. The approach also involved collaboration with people who were actively engaged in these fields and who were able to convey something of what it felt like to experience mission-orientation in working with others, or in working for justice or in being involved in development projects.

The provolution model suggests that uncertainty at the level of myth brings with it uncertainty at the levels that build on myth, so attention to myth is crucial in devising a leadership program. Where the leaders have a feel for the mythology of a group then it becomes possible to co-operate with others by sharing values that are felt rather than by responding to the demands of logic. Logic can serve to legitimate feelings that are already there. Much of cultural leadership involves engaging people in activities which ensure

that the logic and mythology of the group work together to influence what people actually do. Vision, which taps the imaginal resources of the group, and mission which challenges the group to action are important resources in this task. The leader also has the task of ensuring that the logic of the organisation, which provides the essential infrastructure for action, is both viable and coherent. The leader must also be able at times to evoke the emotional resources of the group's lore, because the logic of the organisation is insufficient to sustain commitment. The power of symbolic action often lies in its ability to integrate logic and lore.

The capacity to develop the "logic of the organisation" (Egan 1985), ensuring that there is coherence between the needs of clients, mission, goals, programs, resources, and people who do the work, is an essential competence of effective leaders. Willingness to explore and understand the lore of an organisation is also critical. To grasp the mythology leaders need to engage in grassroots encounters with people at all levels of the organisation so that they have the "feel" of the group and a sense of the direction of adaptation in the group's informal culture. Sensing changes in this culture may be the reason for the apparent effectiveness of "visible management" or "management by wandering around" (Peters 1987:423) in service organisations.

It is highly unlikely that tyro leaders will be aware of the need for or demands of cultural leadership while their concerns are with the transactions of leading and personal survival. While it is easy to prescribe these topics for study in a first generation program, people without a reasonable amount of experience do not see their relevance. However, once leaders find that managing the arational is an important aspect of leadership, then they are more ready to give attention to the issues of culture and symbolic leadership. A more appropriate strategy may be to expose them to **role models** in first generation programs who have high level skills in the cultural domain. Cultural leadership in Catholic schooling and the ways in which symbolic action works to sustain and develop

commitment among staff is the stuff of a second generation leadership program. The experience of the M&J programs lends weight to this view.

The Religious Domain

The CEO appears to have been extremely self-conscious in its treatment of the religious domain of leadership in its leadership programs. In the LDP, the majority of the principals were members of religious congregations and there may have been some reluctance on the part of program leaders to deal with this domain with a group of their religious peers. A residential unit dealing with spirituality was included in the program and responsibility for it was delegated to Br Kevin Treston FMS. In other units the major topics mapped into the religious domain were handled by members of the M&J team. While members of the LDP team appear to have been reluctant to deal with issues falling into the religious domain there was no lack of interest in the area. For instance when Sr Johanna Conway became Regional Director of the Inner West her immediate concern was to improve the quality of religious leadership. At the level of action, however, she too delegated the task to the staff of the Union Theological College. The religious domain was not an issue in the DOD programs which treated it only summarily. It was only in the M&J program that program leaders dealt directly with school leaders in addressing the challenges of this domain.

Three questions can be asked in relation to the treatment of this domain:

- Why has the CEO Sydney been so self-conscious in its approach to development in this domain?
- Why has it so readily delegated responsibility for development in this domain to others?
- Why does it continue to do so?

The contribution of the M&J program to leadership development in the Sydney Archdiocese can be best assessed by comparing its treatment of the religious domain with

that in the various other initiatives. If the influence of the M&J program were to be discounted in Table 10.10 (the starred items) the treatment of the religious domain would be clearly inadequate. The table indicates that, apart from the experience accumulated in the M&J program, the CEO has acquired very limited wisdom from its leadership development initiative in promoting spirituality among school leaders. The practice of delegating this area certainly needs to be challenged if spirituality lies at the heart of authentic Catholic school leadership.

The CEO system leaders may unreflectively have adopted the stance common in Phase II of Catholic education that spiritual development can occur only within a **withdrawal model** where trained experts (almost universally religious or priests) deal with the subject in settings such as retreat houses. This practice begs the question as to whether other models can be developed which respond to the needs of lay people whose normal state is one of immersion in the transactions of everyday life whether at home or at school. What seems needed is an **immersion model** which enables people to combine reflection-in-action and reflection-on-action. Such a model may provide the basis for a third generation program with the emphasis on the spirituality of leaders.

The recent research of Flynn (1993) suggests that system leaders in the CEO need to review the ways in which they seek to promote development in the religious domain. While on the one hand the research indicates the positive influence of the principals on the religious development of students, it also notes that in the Catholic secondary schools in the Archdiocese, the influence of teachers on students' religious development is lessening. It also points out that senior students consider that teachers are having a negative impact on their religious beliefs and on their moral and social justice values. Flynn concludes "the religious development of staff may well be one of the most urgent tasks facing administrators in Catholic schools" (ibid: 428). Religious development of staff can only occur if the administrators themselves have had such opportunities. However the record of the CEO in providing these opportunities within leadership programs has been very limited. The organisation's reliance on the withdrawal model

Religious Domain COP (1980 Program)		Religious Domain EDP (1986-87 Program)		Religious DOD (1988-89 Program)		Religious M&J (1986-87 Program)	
The Practice of Common Prayer‡		The Practice of Common Prayer		The Practice of Common Prayer		The Practice of Common Prayer	
The Mission of the Leader in a Catholic School	LDP 2	Leadership in a Christian Context	EDP 2	The Meaning of Christian Leadership	PAP 2	Understanding Mission	V••
Conversion and Change - Pursuing Social Justice in the Primary School	LDP 4	Change as a Process of Conversion and Social Transformation	EDP 4			Focus on Mission	V
The School as Christian Community	LDP 9	The Christian Responsibility to Initiate Change	EDP 4			Dimensions of Mission	O
The Nature of Religious Leadership	LDP 1	Conflict Consciousness and the Gospel	EDP 6			Dream a Dream of the Church	M&JP
Mission and Justice Education	LDP 26	Peace in the Perspective of the Gospel	EDP 6			Spirituality for Mission, Justice and Development	R
The Concept of Mission	CDP 2	A Gospel Basis for the Supervision of Others	EDP 7			A Spirituality of Justice	R
						Mission Demands that Justice be Done	V
						A Spirituality of Development	R
						Dream a Dream of Australian Society	O
						Fear and Change	R
						Spirituality for Responsible Living	R,IITG

‡ In residential courses participants prayed together each morning and celebrated the Eucharist together as part of the course. The themes of the prayer were drawn from the group's work. The aim of common prayer was to model the integration of faith and life that the LDP team promoted and which is the central theme in ***The Catholic School*** (1977). Prayer in common therefore fulfilled an important symbolic function in LDP residential units.

(•• references here are to the Mission and Justice materials, *Vision, Orientations, Mission and Justice Perspective, Responses* and the *How To Guide*.)

Figure 10.10 Comparing Treatments of the Religious Domain

and the willingness to delegate responsibility to others needs to be examined to see whether some other set of assumptions can be adopted which might be more productive in addressing the problem which Flynn highlights.

CONCLUDING STATEMENT

The comparative analysis of the four initiatives is helpful in valuing the achievements of the past. These are significant in two senses. In the first place, the future is best built on the achievements of the past, and in the second an organisation can, by identifying such achievements, determine whether it wishes to maintain the direction or change direction. In the CEO Sydney organisational changes occurring over the past decade have made it difficult to carry out any indepth reflection on either achievements or directions in leadership development.

This chapter has argued the need to distinguish between two different types of programs - first generation programs and second generation programs. The LDP/CDP served as first generation programs for primary leaders in 1975-81. The PAP programs served as first generation programs for secondary leaders in 1984-90. In the absence of any alternative first generation program it also served this purpose for primary leaders in the same period. Since 1990 the CEO has not provided a first generation program for its school leaders. The value of a first generation program is that it helps people relatively new to leadership roles, or those inexperienced in particular roles, make sense of what they are doing and to gain essential competencies needed to perform well within a given organisational culture. First generation programs introduce leaders to the resources of the technical culture of an organisation, its basic beliefs and its underlying mythology. They provide system and program leaders a forum or opportunity to sustain and shape the culture of an organisation and establish a positive relationship with significant service leaders. They also provide a foundation of common understandings needed to develop

the level of consensus to sustain innovation at the school or system level. Where organisations do not offer first generation programs people new to leadership are forced to look to other providers for support in meeting their survival needs. When this happens not only is an important opportunity to socialise people into a culture lost, but the risk of values diffusion exists which may work against the development of the "common set of understandings" needed to promote development at both the school and system levels.

First generation programs tend to concentrate on the knowledge and competence needed for survival and as such focus primarily on the technical, human and educational domains. Treatment of the other domains tends to be overshadowed by the demand for the program to meet survival needs.

In exploring the CEO experience of promoting knowledge and competencies in the technical and human domains in the period 1975-92, the degree of agreement on content among the various programs is striking. So much so that it is possible to identify the core content of a first generation program covering both these domains.

The situation is more complex in dealing with the educational domain. Here two factors are significant. In the first place the sustained efforts of both the LDP team, the DOD team, and regional personnel have changed the face of educational leadership. It can be asserted that more development has occurred in this domain than in any other with significant changes occurring in the culture. Secondly, curriculum reform and the restructuring of education at the state level in NSW have thrown up a new set of challenges in educational leadership.

There is need to re-map this aspect of the culture of both primary and secondary shcools to establish what are the basic competencies for survival as an educational leader and what are the competencies needed for excellence. The first analysis will yield data

helpful in the design of first generation programs. The second will be helpful in developing a second generation program.

The treatment of the cultural domain has tended to reflect developments in the literature associated with a growing understanding of the role culture plays in an organisation. Key competencies in this domain centre around the need for personal and corporate vision based on a sense of mission. In the context of the Catholic school, cultural leadership also involves coming to terms with the Catholic heritage, and developing a meaning system not distracted by the ambiguities of this heritage. This is an area for second generation programming.

With the exception of the Mission and Justice program, the treatment of the religious domain as defined in this study, has been limited. The CEO has developed limited experience in the area, being content to delegate work on this domain to others regarded as more expert or better placed to promote development. Given the importance of the domain to authentic Catholic school leadership, it is an open question whether the religious domain has become an area of relative neglect and whether the assumptions that justify current practice need challenging.

All four initiatives have been significant because they have provided assistance to successive generations of leaders. Sustainability seems to be a key factor in effective development through the delivery of programs. The most important factor in the longevity of the leadership programs was that all were the work of clearly identifiable teams who had ownership (sometimes excessive) of their programs and saw to their development and implementation. The teams were of different types. The teams developed a range of strategies which endeavoured to overcome what has been called the 'tyranny of programs'. In the end, however, all initiatives were overcome to greater or lesser extent by this factor. The problem was most pressing for the DOD team whose existence depended on the sustainability of their programs. Any future approach to

leadership development based on programs will have to adopt specific strategies to overcome this inherent limitation.

This chapter has helped identify some of the learnings that emerge from almost two decades of work in leadership development. As such it provides an important basis on which to plan the future. Planning the future is the theme of Chapter X1.

CHAPTER XI

MISSION AND CHANGE : PLANNING THE FUTURE

INTRODUCTION

Leadership and leadership development are central values for an organisation which is committed to achieving its mission. Mission-oriented organisations have the capacity to be both **proactive and reactive** in dealing with the demand for change - proactive in being able to promote forms of innovation consistent with the system's mission, and reactive in knowing what not to change and in knowing which pressures for change to resist. As the four "stories" explored in Section II of this thesis indicate, maintaining the balance between the demands of mission and the demands for innovation at the system level is far from simple. System leaders need to be clear about their theories of "what should change" and "how to pursue change" and provide a consistent direction in development. While such consistency is important to all aspects of system leadership, it is particularly necessary in leadership development which can only be effectively achieved in the long term. Any lack of clarity or any inconsistency in policy at the system level leads to uncertainly and waste of effort at lower levels.

In the period 1975 to 1992 the CEO has **relied on programs** offered over periods ranging from seven to ten years as the principal vehicle for leadership development. In the majority of cases the programs did not have the benefit of either clear system goals or an appropriate system policy. In the period 1975-87 the CEO was maturing as an organisation and lacked the capacity to formulate and hold long-term strategic goals and policies in place. As the system formed and its culture took shape in this period the challenge was as much to establish **what could be done** as it was to implement **what should be done**. It is a matter of history that in this period achievements in promoting a system-based culture were somewhat more substantial in the primary sector than they

were in the secondary sector and, at least partly as a consequence of this, the system did not develop a cohesive culture. Rather it became bi-cultural.

From 1987 until 1992 comparatively little attention was devoted to systematic leadership development. The organisation seems to have been so traumatised by the divisions created by the DOD programs that an effort was made to find a new, less divisive approach, while at the same time not abandoning the high quality learning materials developed by the DOD team. However this endeavour has not lived up to the high hopes of its proponents and has resulted only in a number of aborted or short-lived projects. At the same time there has been a concerted effort to develop and adopt a set of **system processes** linking leader appraisal, school renewal and school supervision. This development has the potential to act as a powerful force enhancing the existing leadership of schools. Clearly the implementation of these system processes will be a major challenge of the 90s. The experience of **developing leadership through processes** will add to the existing experience of **developing leadership through programs**. In the period ahead leadership development initiatives and the policies which guide them will need to integrate these two approaches.

The experience recorded in Section II illustrates some of the strengths and pitfalls of pursuing leadership development **via the medium of programs**. The major programs were the work of teams each of which pursued an agenda across the best part of a decade. These programs dealt with the needs of leaders at all levels of school leadership. While the achievements of the initiatives are judged to have been significant in shaping the cultures of the system, there were also some aspects of the experience which were clearly negative, hindering rather than enhancing the development of these cultures.

In planning the future system leaders can use the experience of the past as a resource. The current chapter seeks to provide some basis for planning the future by drawing attention to planning parameters which emerge from this experience. These are set out in the form of a series of propositions for consideration rather than as recommendations for

action. The CEO Sydney is now a more mature organisation than was the case when most of the events explored in this study occurred, having by now resolved some of the problems which the study highlights.

The chapter is divided into four sections. The first looks at the macro parameters of leadership and leadership development - cultural transformation and organisational change - which provide the overarching framework for policy development. The second section compares and contrasts the theories of "what should change" and "how to effect change" which underpinned the four leadership initiatives in order to draw out the propositions referred to above. A theory of leadership development and a model for leadership development consistent with the planning propositions is developed in the third section. The final section explores the significance of the above findings within the broader context of leadership development theory and suggests areas for further study.

LEADERSHIP, CULTURAL TRANSFORMATION AND ORGANISATIONAL DEVELOPMENT

Leadership development in an educational organisation is both construed and pursued within an interacting set of parameters which operate at both the macro and micro levels. At the macro level leadership shapes and is shaped by the forces of cultural transformation and organisational change. These three parameters of organisational life exist in a symbiotic relationship with each other as indicated in Figure 11.1.

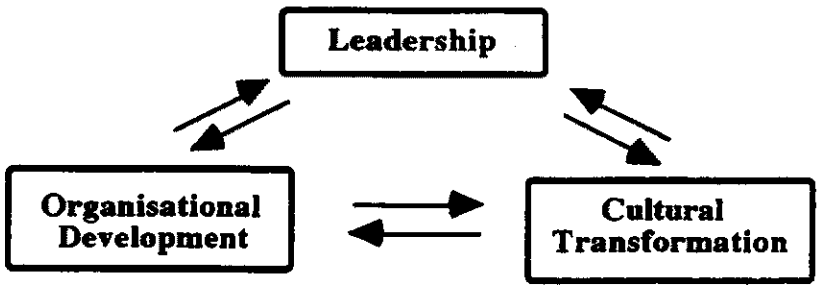

Figure 11.1 The Macro Variables in System Leadership

The system's leaders preside over changes in their organisation which may arise from internal or external pressures over which they often have, at best, partial control. In the case of the CEO Sydney for instance, the decision to adopt school regionalisation was taken outside the system, but its implementation has had profound effects on the organisation and its culture. Similarly the decisions of the Archbishop in 1986 to divide the Archdiocese, and more recently to form a "system" for the purposes of registration and accreditation, are further examples of policy decisions which were made outside the school system but which impact on both its internal organisation and culture. The decisions establish an agenda to which system leaders must clearly respond whether they agree with it or not.

Cultural transformation like organisational change can occur from within the organisation either as a matter of **planned intervention** or by **a process of evolution**. Since 1983 considerable attention has been devoted to establishing more functional organisational relationships among the directorates. This has been a matter of planned intervention which has operated at both the organisational and cultural levels. The LDP is another example of a planned intervention established as a change strategy to reshape the culture in order to bring about organisational change. On the other hand the sociological changes that have occurred in the composition of the school leaders across the last two decades, as lay persons have replaced the members of religious congregations, have resulted in a gradual evolution in the culture with new assumptions emerging to replace those of a previous era. Such evolution leads to organisational change. The sophisticated human resource management paradigms developed within the CEO are an example of cultural evolution leading to organisational change. The rise of multiculturalism in schools and the range of system responses to the needs created by this development is a further example of cultural evolution leading to organisational change.

Cultural transformation occurs as the consequence of both interventions and evolution, and almost invariably leads to organisational change. Leadership endeavours to moderate

and in some cases catalyse the interaction between cultural change and organisational development. It plays an important role in determining how long the lead and lag between these two types of change will be. The aim of leadership is to ensure that the interaction is synergistic and does not result in dissipation of effort and enthusiasm.

Leaders generally seem more familiar with interventions which change organisational structures than they are with those that transform cultures. Recent studies by Arbuckle (1991,1993) suggest that Church leaders have a limited appreciation of ways in which culture impacts on change. When school regionalisation was introduced its implementation was thought out in organisational terms. The cultural implications of the change appear not to have been realised at the time, with the result that the implementation process proved more difficult than anticipated and was more painful than it needed to be. Leaders have at best **partial control** over the forces of cultural transformation and organisational development and they have to use the leverage they have to effect.

The forces of cultural transformation can seriously inhibit interventions which seek to promote organisational development. These same forces when properly understood and harnessed can also enhance the power of interventions. The establishment of the LDP also illustrates this point. The LDP was established to bring about organisational change - the establishment of a primary system. The Director of Primary Schools used a strategy which depended on cultural transformation. The program provided a setting for other interventions such as the networking of principals, socialising them as a group, and establishing a viable support structure viz. the Primary Principals' Association. These outcomes were by-products of a program which ostensibly set out to enhance the technical culture of the group by improving their management skills. The primary school consultants played a pivotal role in the culture that developed - one they were able to consolidate in the regional programs. The LDP illustrates how organisational development can facilitate cultural transformation.

There appear to have been relatively few interventions aimed at either cultural change or organisational development in the secondary sector comparable to what has been accomplished in the primary sector. The DOD programs had the potential to have the same impact at the secondary level as the Central Office Programs (COP) had at the primary level, but sacrificed these cultural goals by endeavouring to meet the needs of both primary and secondary leaders. As a consequence the DOD programs operated in a cultural no-man's-land and lacked impact in transforming the secondary culture. Secondary schools began the 80s with a culture that was **school-based**. The DOD program reinforced rather than challenged this culture, and therefore served to reinforce the cultural status quo.

Secondary consultants, who had no specific role in the DOD programs, were unable to use them in the strategic way their primary colleagues had used the LDP to establish a secure place in the culture. As a consequence their relationship with the secondary schools is quite different from that of their primary colleagues. Chapter VI illustrates how the COP programs were able to promote a culture in the primary schools which is **system-based** in the sense that primary leaders are supportive of the system and tend to look to it for assistance when this is required.

The "technical culture" (cf. Hall 1975) of secondary school leaders has for the most part been developed within the schools and has focused inwards. It is **school-based** rather than system-based with principals often preferring to take a more independent stance, inclined to view the system as a necessary evil rather than as a source of support. Since cultures develop from technical to informal to formal, it can be concluded that the formal culture of the secondary schools is also school-based. The successes of the CEO in building a system-based outward-looking culture at the primary level should not mask its deficiencies in failing to develop the culture at the secondary level. While it may be tempting to system leaders to see the primary culture as the "norm" and to see the secondary culture as problematic, this is a simplistic view. An alternative perspective suggests that the system **does not have a cohesive culture. It is made up of**

two sub-cultures which share many common features. For the foreseeable future the risk is that, in the absence of intervention, "cultural drift" will occur in which the primary culture will become aligned with the prevailing secondary culture in a process of "cultural entropy". The regional programs have played an important role over the past decade in negating such drift. With their demise other strategies will need to be developed. If the secondary culture is to become more system-oriented and outward looking then the CEO will have to develop specific strategies which can bring about the desired cultural transformation in this sector. This assumes that system leaders are able to define and win acceptance of appropriate goals for change. The model developed by Schlecty and Whitford (1983) may be helpful here. It suggests that system leaders be clear about what must be **maintained**, what must be **enhanced**, and what new things must be **established** in developing the culture. The maps provided in Chapters VI through to IX reflect the appreciation which different leaders have had of the culture in which they were working. Significantly, few leaders saw programs as a means to **maintain** key aspects of the culture. System processes may well make an important contribution here in the future. On the other hand, programs in the CEO Sydney have provided a means of **enhancing** aspects of the existing culture and of developing the culture through **establishing** new elements in it. The lack of consensus about cultural goals and an inability to analyse the situation in cultural terms have reduced the possible impact of programs over the past decade.

To set appropriate cultural goals it is necessary to **map the present secondary culture accurately** so that interventions can be planned. The case argued above suggests the first proposition.

Proposition 1

In planning the future the system leaders need to set specific goals for development of the system culture so that appropriate strategies can be developed to achieve them. These goals need to have the force of system policy.

The proposition suggests that a development policy is needed which reflects an assessment of what needs to be **maintained** in the culture, what needs to be developed or **enhanced**, and what new elements needs to be **established**. Implicit in such a policy is acknowledgment of what needs to be **challenged**, perhaps **grieved over**, and then **let go**.

Leadership development initiatives, like system processes, can be seen as an end in themselves or they can function as a means to cultural transformation and/or organisational development. The "stories" of the four initiatives bear this out. The COP and regional programs played a major role both in transforming the primary culture and in developing the primary system. The M&J programs have played an important prophetic role in the development of both the primary and secondary cultures. They have been able to do this because, being based outside the system, their impact was not destroyed by organisational changes occurring within the system. On the other hand, an important opportunity was lost in the DOD programs because of the failure to analyse their purpose in cultural terms. These programs focused on **organisational development** in both primary and secondary sectors (process consultancy being an OD strategy) rather than on **cultural transformation**. While they made an important contribution in developing the technical skills of leaders, their cultural impact appears to have been very limited. In the end the program with its underlying philosophy was rejected on cultural grounds rather than on technical merit. The espoused aim of the DOD programs was 'school renewal'. In the early 80s this did not did have the status of a system priority[1]. A decade later the DOD agenda is very much the system agenda and there is an irony in the fact that the system processes of the 90s reflect key elements in the DOD vision of the 80s, particularly as this vision was expressed in the school improvement series of programs.

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1 In the early 80s the organisation had not developed to the point where it set system priorities. Priorities appear to have been set within the divisions rather than at the system level.

The leadership initiatives, despite the problems that arose, played an important role in the development of the organisation because they were so professionally developed, they were systematic and they were sustained. It is a matter of conjecture what might have happened had the whole endeavour been co-ordinated within clear goals.

Proposition 2

Leadership development initiatives which are systematic and sustained provide system leaders with an important tool in harnessing the forces of cultural transformation to achieve important system goals.

The macro variables discussed above suggest that leadership development needs to be viewed within the bigger picture lest the limited resources in personnel and energy which an organisation can devote to it be needlessly wasted. **System leaders need to be clear about their long-term objectives in shaping the culture and developing their organisation and the principal strategies they have in making effective interventions.** These objectives need to have the force of policy as they have important ramifications for the theories of "what should change" and "how to effect change" which underpin their work. While system leaders seem much more comfortable in dealing with organisational change than they are in facing the complexities of cultural change, this situation is changing. It remains the case that relatively few leaders have skills in mapping a culture or in setting the goals for its transformation.

COMPARING AND CONTRASTING THEORIES OF "WHAT SHOULD CHANGE"

When program leaders endeavour to develop leadership in an organisation they, like the system leaders, must contend with a series of interacting variables which shape the specific theories of "what should change" and "how to effect change" which underpin their work. The theories themselves can be analysed in terms of these variables. The Leadership Design Grids A and B were developed for this purpose and are now used to

compare and contrast the theories-in-use which have characterised the leadership development initiatives sponsored by the CEO Sydney.

Each of the leadership development initiatives had its own underlying theory of "what should change", reflecting the worldview of its leaders and their assessment of the needs which had to be met. Table 11.1 summarises the data presented in previous chapters using Design Grid A as an organising framework. The propositions set out below flow from consideration of the data in the table.

The Management/Leadership Emphasis

The leadership/management emphasis of the programs studied varied according to their function as first or second generation programs, with attention given to the technical, human and educational domains in the former, and more emphasis to the cultural and religious domains in the latter. The characteristics of first and second generation programs were discussed in the previous chapter. While the prime function of a first generation program is to meet the needs of school leaders, they become an important means of **maintaining** many key aspects of the culture of the system by socialising leaders into the culture. The role modelling done in the programs can be crucial in this regard and ought be considered carefully as a design variable in first generation programs. Second generation programs seem better suited to serve the **enhancement** or **establishment** functions by, respectively, building on the existing culture or introducing new elements into the existing culture .

Proposition 3

In a systematic approach to leadership development there is need for a first generation program which addresses the more immediate leadership needs of participants. The effectiveness of such a program will be greater if it is supported by complementary second generation program(s) and/or by appropriate system processes.

Program	Leadership/Management Emphasis	Theories of Leadership	Approach to the Literature	Understanding of Leadership Development	Normative Theory of the Catholic School
Central Office Programs	Strong management emphasis - stressing good practice in both administration and people management. Management by Objectives emphasised.	The program covered the situational and contingency theories, but drew its major theory from the work of Pasquier (1975). Development of the primary system was seen in terms analogous to development occurring in the "renewal movement" then taking place in religious life. Pasquier provided a systems theory in which the "system", ie the Primary Directorate, provided a new vision for the primary schools.	A strong linkage to a variety of tertiary programs ensured that the programs were abreast of the literature of the day. This orientation was enhanced through networking with the Department of Education. The courses also introduced participants to literature drawn from Catholic sources as evidenced in links with both *Project Catholic School* and the Sydney *Mission and Justice Program*.	Implicitly adopted the incremental theory and developed an ever increasing range of options for principals and then adapted the program for other groups. The limitations of the approach were recognised, but the sudden demise of the program and the development of the EDPs meant the problems were not addressed. The program linked development to the roles participants held in the school.	Anticipated developments in the normative theory which set the trajectory for development once *The Catholic School* appeared in 1977. Used the document to legitimise approaches already taken.
Regional Office Programs	Leadership emphasis with espousal of the need for a local school vision. Strong emphasis on the ethic of care and the development of team leadership within the school executive.	Transitional leadership emphasised with school leaders strongly encouraged to develop their own vision. The regional consultants provided a structure through which this vision was translated into action plans in selected areas of school life and implemented.	The literature did not figure prominently in Regional Programs which had the tendency to cover a limited range of topics related to the implementation of specific objectives in some depth. The emphasis was on team building and community building rather than on the acquisition of knowledge. The EDP of 90-91 was more oriented to the research literature than its predecessors.	Saw development in the context of team leadership. Within this framework pursued an incremental approach. However, the planning group had to build in a core and options program to deal with the range of experience people brought to the program. The incremental model failed to develop religious leadership leading to the adoption of several approaches in a pragmatic attempt to find an effective strategy.	Strong emphasis on the normative theory, particularly in the treatment of mission and justice themes. 1991-92 program took up the theory as developed by the SAC'S Board and looked at the implications of its implementation in primary schools.
DOD Programs	Management emphasis which sought to establish a quality of life within the workplace conducive to development. Strong emphasis on problem-solving skills. Lacked a clear ethical emphasis.	Transactional leadership based on process consultancy and adapting initiatives previously undertaken by the Department of Education provided a primary emphasis. Process consultancy provided a basis for collaboration among school leaders. An emphasis on developing skills as a means to improved leadership. Strong transitional leadership modelled in the project.	Used the literature in a "selective and eclectic manner" and is therefore difficult to trace the links. The programs designers eschewed "referent experts" as advocated in process consultancy and by default set themselves up as referent experts. The program had a closed ideological stance as a consequence.	Based on the incremental model with successive stages being added to programs to meet higher order needs. Leadership development construed as the acquisition of increased competency in promoting a healthy working environment and problem solving.	Cursory treatment of the theory as developer judged that other groups were covering this territory well. The program had its own view of the Catholic school one based in the Jesuit School Improvement Process which was congruent with the values of process consultancy.
M&J Programs	Leadership emphasis which linked spirituality with performance as a leader. Strong emphasis on the ethic of mission, seen in the context of evangelisation, and the ethic of critique based in Catholic Social Teaching. The program did not address management issues. Its concern was to influence the culture of the schools.	Emphasis, sometimes misplaced, on transforming leadership built around the need for cultural transformation according to the critique provided by the values of justice, mission and care. Strong transitional leadership modelled by the Project team. The team did not maintain a relationship with groups consistent with the type of leadership it sought to exercise.	Created a new literature in the field with its innovatory approach. Used the talents of both academics and people with wide ranging practical experience in the field to develop the materials on which programs were based. Was one of the first programs to extensively use Catholic Social Teaching in a school-based development program.	Viewed leadership development in terms of faith and faith development. A strong developmental emphasis in which spirituality, personal and corporate, was seen as a the condition for deeper engagement in the program. Strong advocacy of adult learning principles as a way to promote personal development.	Program provided a basis for understanding and critiquing the normative theory which was not a part of the above programs. The M&J programs provided a radical interpretation of the theory emphasising the need for solidarity with the most needy in the school community.

Table 11.1 Comparing and Contrasting Theories of "What Should Change"

The combination of first and second generation programs provides a framework in which all domains of leadership can be treated in a flexible way. If the programs support and are supported by appropriately designed system processes, then the effectiveness of both programs and processes can be increased. A worst case scenario is for people developing processes and programs to pursue largely independent agendas such as happened in the leadership initiatives studied here.

Proposition 4

In planning the future there is need for an overarching policy framework within which both programs and processes can be developed to complement each other in achieving the CEO's major organisational and cultural goals.

Theories of Leadership

Theories of leadership appear to have been incidental to the design of the programs and have to be inferred from their content. The initiatives had their own tacit theories of what constituted effective leadership. Table 11.1 indicates that while each program treated "leadership theory", a noticeable discrepancy existed between the espoused theories (generally situation or contingent theories) and the theories-in-use in the programs. The "story" of the individual initiatives indicates the theories-in-use developed from the vision of the principal program leaders. The Central Office Programs (COP) envisioned a **primary school system** where previously none had existed. The vision underpinning the regional programs was for school leadership to be the work of an **executive team** committed to a shared mission and to supporting each other. The hope of the DOD team was to promote **self-renewing schools**, while the M&J team focussed on disseminating the **M&J perspective** through the entire organisation. While each initiative made a unique contribution to the development of the organisation by pursuing (and in some case substantially attaining) these goals, they appear to have been pursued in the absence of an explicit institutional mission. Rather, individual leaders invested great energy pursuing what they thought was for the benefit of the organisation. As the

organisation developed this *modus operandi* became more and more counter-productive - dissipating one of the most valuable resources of the organisation - namely, the energy and enthusiasm of its system leaders. The goals were also pursued by teams who through choice or force of circumstances worked in isolation from each other.

As leadership theory has advanced in the past decade a more adequate conceptual framework now exists within which to articulate the mission of the CEO as a system and its goals of leadership development.

Proposition 5

In planning for the future there is need for system leaders and program leaders to develop and work from an explicit understanding of leadership and an explicit conception of the system's mission in sponsoring leadership development either through programs or processes.

Programs and system processes designed to enhance leadership need to draw on a shared "mindscape" about leadership which is based in the Gospel, takes account of gender differences and stages of development, and is attuned to the culture of the primary and secondary sectors of the organisation. Such a "mindscape" needs to reflect the long-term goals which the organisation has for its own cultural transformation. The past experience of the CEO suggests that building a consensus about such a mindscape will take time and patience.

Approaches to the Literature

Program leaders face three major areas of professional accountability in the design and on-going development of a leadership initiative. These are: to meet the needs of the target group in a substantive way; to address the agenda of the system sponsoring the program; and to ensure that the program remains open to developments in the field[2]. If due

2 "Developments in the field" refers to the research literature, developments in school practice and developments in the theory.

attention is not paid to each of these factors the resultant program will become problematic. In a Catholic system "remaining open to developments in the field" involves being aware of what is happening in both the **public discourse** about leadership development and scanning what is happening in **other Church agencies** as well. While access to the predominantly secular literature of public discourse is readily available, finding out what is happening in Church agencies is surprisingly difficult because of the lack of networking and the provincialism of the agencies themselves.

All four initiatives in this study were developed by relatively stable teams of experienced people who showed a high degree of responsibility for the on-going development and implementation of their team's programs. Each team developed a **strong ownership** of its programs. The column in Table 11.1 headed "Approach to the Literature" summarises how the teams endeavoured to keep their initiatives "open to the field".

The LDP team established close links with the State Education Department. The team also drew heavily on its members' experience of Catholic schools and the knowledge and expertise they had acquired in recently completed tertiary studies[3]. In the regional programs the major focus was on the needs of participants and on the regional (system) agenda. Program design depended on the knowledge and expertise of the regional primary consultants and the regional director. They were also shaped by the **professional reference groups** to which these leaders had access.

The DOD programs were initiated at a time when the central office agenda in leadership and school development was quite fluid. Patterns of operating developed in this period later made it difficult for the team to respond to system agenda since the programs were being offered state-wide. The development team does not appear to have made use of any professional reference group outside the State Department, nor did it develop a mechanism for scanning what was happening in Catholic education outside NSW. After

3 The CEO also provided sponsorship for one team member, Sr. Monna Cowburn, to assess developments in the field in England and North America.

1984 the ever-increasing scale of its operation reduced the team's capacity to engage in such activities. As a consequence over time the stance of the group became closed.

The M&J program established an **expert reference group** calling on the expertise of a variety of persons both within and outside Church agencies to help define the content of the program. After the initial development phase a number of this group provided further support to the M&J team in re-developing the program and updating its resource materials. Since the M&J program had no comparable program in the English-speaking world its situation has been and remains unique.

The experiences of the four programs collectively suggest the following propositions.

Proposition 6

A professional reference group needs to be established to keep system leaders and program leaders advised of developments occurring in the public discourse and in other Catholic agencies which impinge on program development.

The establishment of a **professional reference group** or "think tank" is a strategy to overcome the isolation which often becomes the lot of even experienced program teams. The group would provide an important advisory role. Resources also need to be allocated to implement a strategy enabling program leaders to have direct access to lighthouse projects and other exemplar initiatives in leadership development mounted within other Catholic agencies.

Proposition 7

The development and implementation of future leadership programs should be entrusted to a team which will have stable leadership, be contracted to work within a five year timeframe, and which functions within clear policy and resource parameters.

A critical factor in the development of all programs to date has been the ownership and commitment of a team to the program's development and implementation. Since recent practice indicates that system leaders in the CEO do not see a specialist team as either necessary or viable, the team will be made up of people drawn from both within and outside the system who are committed to the mission of the CEO in developing its leaders. The effectiveness of such a team needs to be measured in terms of its ability to meet the major accountabilities set out above. If such teams are not successful, an alternative strategy might be to create a new position in each regional office - assistant (development) to the regional director - with responsibility to work with consultants and central office staff in the co-ordination of personnel and school development across both primary and secondary sectors. These "cultural development" staff could provide co-ordination of development initiatives flowing from both programs and processes within a region, and also act collectively as a team. This group could replicate in many aspects the cultural development role played by the former LDP team. Program development might ultimately become a significant part of their role.

The story of the leadership development in the CEO also indicates the problems that can arise when, in the absence of a clear articulation of institutional mission, system leaders act as both the policy and program leaders in an initiative. Hence there is need for clear resource and policy parameters to be set by system leaders within which programs leaders and the program team can function and be accountable.

Understanding of Leadership Development

The data summarised in Table 11.1 indicates that none of the initiatives was based on any explicit theory of how leadership development occurs. It seems fair to say that COP, DOD and regional programs were based implicitly on the incremental model discussed in Chapter IV. The subject matter treated in the M&J program made program leaders sensitive to the limits of the incremental model and they adopted a hybrid incremental/developmental model. The nature of the program did not make for lasting

relationships with clients so any tendency to see "more" as "better" was inhibited. The incremental model is based on the assumption that if the knowledge, competencies and attitudes of effective leaders can be specified then these can be treated in programs. The assumption is that leadership can be **taught.** Keane (CEO Report 1991a,b) in his "alternative approach" based on "transformative learning" assumed that it can be **learned** through the appropriate adult learning strategies and human development techniques. His methodology is perceived by its adherents as providing a new orthodoxy in leadership development. However, Keane never intended this, recognising as he did that leadership development is more elusive and complex the capacity of any **one** approach to encompass the challenges it offers[4].

The controversy surrounding the DOD programs, and the uncertainty surrounding the "new approach" suggest the desirability of program leaders being explicit about the assumptions they are using to promote leadership development.

Proposition 8

In structuring future programs leaders need to be explicit about the assumptions they make regarding how leadership development occurs so that these assumptions are open to testing.

This theme is further developed in the next section where an alternative to the incremental and transformative learning models is discussed.

The Normative Theory of the Catholic School

Since 1977 when *The Catholic School* document was first published the normative theory has been elaborated in a series of Roman documents. The theory has been further developed for the Sydney Archdiocese since 1987 in a number of SACS Board policy

4 This is the view of Seamus O'Grady, Keane's senior professional development officer at the time. Personal communication 5/2/'94.

documents and CEO position papers. A danger in the proliferation of documentation is that the theory itself can be made to appear fragmented, diffuse and ideological.

The leadership initiatives have been implemented at different stages in this process of elaboration and as a consequence the theory has been used in varied ways. In the LDP *The Catholic School* legitimised the aims of a program which had by then been in operation for two years. The normative theory and its various elaborations was a feature of regional programs, but it was treated only summarily in the DOD programs. The M&J program provided a much needed basis for critiquing the theory as set out in *The Catholic School* and highlighted its lack of social analysis and sociological naivete - weaknesses addressed in later Roman documents on education.

A difficulty in CEO system policy statements is the naive assumption that the Roman documents can be used as "books of suitable quotes" to legitimate positions without considering the extent to which people in schools know, understand or have appropriated the theory itself. The treatment of the theory is hampered by the general inaccessibility of the language in which it is expressed. Selective quoting does not improve this problem of accessibility. It merely contributes to the confusion.

Proposition 9

In the development of second generation programs these is a place for a program dealing with the ***heritage and culture of the Catholic School****, which provides a critical introduction to the historical and theological context of the normative theory.*

For such a program to be effective work and resources will have to be devoted to producing a document which synthesises the normative theory and its various elaborations in CEO policy and position statements, in accessible language suited to the background and understanding which target audiences would bring to the program.

COMPARING AND CONTRASTING THEORIES OF "HOW TO EFFECT CHANGE"

Table 11.2 uses Design Grid B as a framework within which to summarise data comparing and contrasting the theories of "how to effect change" which operated in the four initiatives.

Product/Process Emphasis in an Initiative

The formats of the leadership initiatives depended on the resources made available by the system (or in exceptional cases by the schools) and on the strategy the development team used to update the programs. In the COP, DOD and regional programs the system, assisted in some cases by government funding, provided sufficient time for the programs to develop a set format. The programs were designed and resources developed to match the formats. The development strategy in the COP was initially driven by the needs of the participants. When, in the absence of a system agenda, these needs had largely been met, the program began to duplicate units which had formed part of the team leaders' tertiary studies in educational administration and took on a quasi-tertiary orientation. This resulted in the development of 24 units in the LDP. The early experience of the LDP team prompted its members to adopt a **core and options** format in their later programs. The LDP programs were never totally packaged nor were they ever totally process-oriented.

Regional programs on the other hand were for the most part developed as products. This orientation was forced on the designers as a consequence of dealing with a small clientele, limiting the number of times a program could be offered (at most twice). The programs tended to be one-off and in the case of the Inner West program explored a limited theme - executive school development. The M&J program on the other hand was process-oriented, although the framework or boundary for all programs was determined by the M&J materials. Within this framework the team negotiated the specifics of a particular local program taking into account the needs and context of clients. From 1986 onwards there was little development in the M&J materials themselves and individual

Program	Product/Process Emphasis	Change and Personal Meaning	Change at the Political Level	Change at the Cultural Level
Central Office Programs	Process emphasised. The program was never seen as fully developed. The developers changed target groups in pursuit of a vision of building a system of primary schools based on the values inherent in the "renewal movement" occurring in the Church at the time.	Was sensitive to the need of persons for space in dealing with change. Provided a supportive environment through the socialising and networking of the principals and the support offered by area consultants to the schools. The developers recognised that some long serving principals could not change and did not force the issue, patiently respecting their position.	Developers saw the initiative in system terms and as part of a long-term strategy to change the culture of Catholic primary education in Sydney. The program had a coherent rationale, the patronage of the Director, and a strong sense of purpose which was shared within the team and by school leaders. As the career structure for teachers evolved the changes were invoked to support the development of the system. Confrontation was avoided	Understood change in implicitly cultural terms, developed new technical skills in the culture as well as inculcated new norms in school leadership. Recognised that a new mythology - one suited to the new era of Catholic education - would take time to evolve so patience was exercised in achieving goals. The primary system was established without alienating constituents. The approach contrasted with the implementation of school region-alisation
Regional Office Programs	Product emphasis. The development teams developed units within an overall strategy to change the culture of the schools through the implementation of team leadership. The Regional Director endeavoured to build up the religious leadership in the schools through a series of initiatives which were provided by the Catholic Theological Union. Only in the Scripture programs was there a process emphasis.	Strong emphasis on the executive operating as a team and the need for mutual support within the team as well as regional support for the team. The strategy of having the team attend sessions to plan together with the assistance of the regional consultant ensured that issues could be worked through. The presence of other executive teams working through the same issues was an additional support. The regional consultants provided both the challenge to change and support in change	Maximum responsibility placed at the school level once the general parameters of the new system were in place. Strong reflective practice emphasis so that new goals were set within a praxis model akin to that of Duignan and MacPherson discussed in Chapter III. Programs became a means to ensure that the agenda of the Regional Director System was addressed at the local school level. The strong emphasis on the needs of clients served a political as well as a practical purpose - gave programs credibility.	The programs following on from the COP took a similar approach to change at the cultural level. The Regional Director was very conscious of the need to model the team approach that the programs advocated. The target of building school leadership through the work of executive teams was skilfully orchestrated across the 80s so that by 1992 the only task remaining is to pass over the induction of team members to the local executive team. The innovation seems self-sustaining.
DOD Programs	Product emphasis. This was the most extensively packaged program to be developed by the CEO. All aspects of programs were documented. There was no negotiation of curriculum and deviation from the program as written was discouraged. Such severe limitations enabled a team of three to serve the target groups - leaders in Catholic schools throughout NSW.	Almost a blind faith in the ability of a well developed process, supported by quality resources to bring about change. Strong emphasis on peer support and the sharing of wisdom within the groups as a means to achieve change. Limited opportunities to follow-up programs meant that there was little on-going support for change beyond the program.	Relied on patronage and power to keep program on track. Most evident in events of 1986. The approach did not fit the norms of the culture and was resented so that regional central tensions flared which led to criticisms of the programs which were often unfair and difficult to justify. There were few compromises made between the protagonists.	Strong desire to establish the self-renewing school as a norm in the schools. The team lacked the ability to convince others of the need for this approach so used programs to attempt covertly what it could not achieve overtly. Efforts frustrated by the choice to work in both primary and secondary sectors concurrently when the cultures were mis-matched in terms of their development.
M&J Programs	Initial process orientation matching the M&J materials which were packaged to the situation and needs of client groups. Across time the process became institutionalised and became a product. Schools "did Mission and Justice". This change worked against the underlying aims of the program which were to **initiate** a process of critical reflection in a school.	Personal change and conversion understood as taking place in the context of a faith community in which individuals and groups are supported. Strong emphasis on the need to see reality in a new framework in which a person's religious world view included the impact of social structures on people's lives. The team saw itself as a "ginger group" and relied on others to provide the support and follow-up.	Program carried episcopal sanction and required inter-agency co-operation which became more and more problematic with time. Accountability was used as a political weapon consuming time - the most limited resource of a small national team. The supervising body contributed to the demise of the program through its naive understanding of how change occurs in large organisations. Goals in implementing the program were never precisely set as this was a venture project.	Understood change in structural terms and so keenly aware of the impact of culture both as a constraint and as a resource to evangelise school cultures. This is evident in the *Evangelising Cultures* program. The *National M&J Program* stressed an ethic of critique which challenged existing school norms and the mythology which legitimised these norms. The *Sense of the Sacred Project* challenges current norms in curriculum development.

Table 11.2 Comparing and Contrasting Theories of "How to Effect Change"

programs became routinised with little difference occurring from group to group. The **process** gradually became a **product**.

In the DOD approach programs were packaged as a matter of course. The team offered client groups a number of products which were self-contained. Once the format was decided and the content of program units established, resources were developed in kit form to support the program. The difficulty with this approach is that the development process is so labour intensive that there is a reluctance to **revise** programs. The logistics of kit production and distribution becomes a factor inhibiting on-going program development. The M&J program faced the same problem in its use of the M&J materials. The other problem with the approach is that, if the format has to change because of a downturn in time available, the entire program is placed in jeopardy. The DOD programs faced this problem after 1988.

The experiences recounted above suggest the need for teams to have some certainty (and security) with respect to resources - time, personnel and finance. The resource issue seems a major factor determining what Peters and Waterman (1982:318) refer to as the "simultaneous tight-loose properties" of a program. Where resource constraints are tight, the content of programs becomes less and less negotiable for participants. In the DOD programs time was "tight" so programs were packaged making the content and process non-negotiable. As the M&J program proceeded finance became a significant problem and the program moved from being highly negotiable to becoming stereotyped. In the regional programs both time and money were tight, a challenge overcome by narrowing the scope of the programs. Only in the Central Office Programs were time, personnel and finance relatively loose, permitting the development of a core and options approach which offered choice to participants.

While few program teams will ever admit having enough resources, the impact of resource constraints is generally to reduce the prospect of participants being able to

negotiate with programs leaders about either content or process. On the other hand, a program team needs a certain **core time** to run any program effectively. In providing resources for a program this core provision will have to be exceeded if a balance is to be achieved which respects the goals of participants as well as those of the program team. This is an important consideration in the development of second generation programs which are once removed from the immediate needs of participants.

The discussion above suggests the following two propositions.

Proposition 10

In planning for the future the time allocation for leadership development needs to be assured. The time can be considered as falling into two parts - non-negotiable core time and a negotiable allocation supplementing the core time allowance.

The core time provides the program team with a stable environment within which it can plan and develop resources to support a core program. The negotiable allocation provides some flexibility to repeat modules where the demand warrants it, to pilot new modules without throwing the core program into chaos, and to develop specific purpose programs to meet short term needs. The impetus for such development will often come from the participants themselves. This leads to Proposition 11.

Proposition 11

In the development of programs some aspects of all programs should be negotiable with the target group.

This proposition suggests that it is undesirable for programs to be packaged to the point where they become "people proof". The M&J strategy of developing quality support resources which establish a broad framework providing limits within which content can be negotiated provides a useful model in maintaining a balance between the process and product aspects of program design.

Change and Personal Meaning

All four initiatives adopted a specific stance to the personal demands of change. The LDP team recognised that some people needed support in change and that for others change was not possible. Rather it was important to help such people grieve for that which was passing in order to assuage their anger at being confronted in the latter part of their careers with a world they could never enter. Team members were empathetic, an approach most likely deriving from their experience of the renewal movement occurring in religious life at the time. They seemed to be aware that renewal demands **respect for the person who can and the person who cannot change**. The team worked vigorously to ensure the programs were structured, both formally and informally, so that participants felt they were part of a supportive group.

The regional office programs were specifically designed to ensure the executive team could function as a support group for each others. The management of change was treated extensively within the programs and the primary consultants played an important role in supporting the school executive in change projects. The DOD programs institutionalised the notion of **peer support** in their program design. The programs placed great emphasis on peer interaction as a catalyst in promoting both change and development. However, in promoting peer interaction, the programs were so tightly structured that what the team planned as focused interaction was sometimes experienced by participants as "controlled" interaction. They steered a fine line between success and failure in adopting this approach to process.

The M&J team approached change from a religious perspective in which client groups were seen as part of a "community of faith" with a pre-existing capacity for personal support. The program aimed to enhance the strength of the community by promoting reflection of the issues of mission and justice and so challenging the way the community supported its members in accomplishing its mission.

Proposition 12

In planning the future strategies should be developed which specifically aim to support participants in their work within the program and in related work at the school level.

The strategies will depend on the nature of specific programs. The experience of leadership development to date indicates that residential courses, networking of participants, collegial work groups, project teams, and opportunities within programs for participants to socialise, have proved effective as support strategies within programs. The main support outside programs has been provided by school consultants but the resources do not exist to maintain this form of support. New strategies will have to be developed. If leadership development is to be effective then program performance has to be linked to school performance through an appropriate support structure.

Approach to Change at the Political Level

Leadership development can be a highly political activity in an organisation because of the potential stakes involved. School leaders form a constituency for system leaders and expect that their needs in leadership will be addressed. System-based programs provide a vehicle for both the system leaders and influential persons within the CEO to pursue agendas. They also consume significant resources. These factors often combine to politicise leadership development initiatives. Program leaders have to deal with this reality which becomes more pressing as an organisation becomes more complex.

The COP operated at a time when the CEO was itself developing. Under the patronage of the Director of Primary Schools, with a clear mission, financial support, and a strong team, the initiative was in a strong position to command resources. Its position was enhanced by the positive reaction of the principals to the programs. The DOD and regional programs operated after school regionalisation. Neither the DOD Director nor the Regional Directors could adopt the model employed by the Director of Primary Schools in promoting their programs - in the post-regionalisation period they operated in

a more complex organisational setting where there was not one centre of power, but several. It was some time before the CEO could address the new political realities which school regionalisation introduced.

Future planning for leadership development will take place in a political environment very different from the one in which past initiatives have been developed and it would be presumptive to suggest how decisions should be made in the current context. At the political level the past is redolent with suggestions of what not to repeat.

Change at the Cultural Level

With the exception of the M&J program none of the programs dealt directly with the issue of school culture or change at the cultural level. Each initiative, however, did seek to shape the culture of the primary or secondary leadership within the system and did have an effect. The LDP had a significant impact on the primary culture in the 70s and helped bring about significant organisational change because the change was legitimated by developments in the culture. The DOD program created its own subculture which was antithetical to the mainstream primary culture. This should not mask its contribution to the development of the secondary culture. Apart from the DOD programs the system has been able to exert little influence on this culture. Regional programs had a clear cultural goal which they pursued across the 80s and which seems to have been accomplished. The regional programs of the Inner West suggest the value of having clear cultural goals. In an era of change the categories of culture take on a greater significance than in times of relative stability. While change is inevitable, the direction of change is not. Much of the work done by successive development teams can be explained in terms of culture and culture-building.

In 1994 the CEO Sydney will set the parameters for a major review of the organisation as a whole. An important question in the review should be - **"What type of culture do we wish to promote within the system?"** This assumes the system is able to **map**

the current culture and establish the current position particularly with regard to the norms that apply to leadership roles and the mythology which now underpins these norms. Since the LDP was implemented in 1975, almost two entire generations of lay leaders have been appointed in Catholic schools - quite enough to create a mythology of lay leadership in the system. At the same time the role played by members of religious orders has changed so that the old mythology which they symbolise is under challenge. The present therefore seems an opportune moment to map the culture and then to determine: What should we maintain? What do we need to enhance? What do we need to establish? What features of the culture do we grieve over as they pass into history? These questions suggest proposition 13.

Proposition 13

In planning the future there is need to map the culture of both the primary and secondary sectors to assess the mythology, beliefs and norms which currently apply to the various roles in leadership.

There have been few serious attempts to map the culture of either the primary or secondary sectors. The most sustained attempt was carried out within the DOD programs and the results were used in the PAP 1 program. The scope of this investigation can be assessed from Table 10.9.

It may well be that such an exercise might reveal that these cultures are not as disparate as has been assumed in this study. Such a study could provide an important service in establishing sets of criteria applicable to various leadership roles in both primary and secondary schools. It could provide an important database in setting the system's goals in cultural transformation for the post-review period. These in turn would shape the system agenda in leadership development. The investigation would also provide an important basis for linking leadership development programs with school and system level goal-setting and performance appraisal processes.

This section has explored components in the theories of "what should change" and "how to effect change" which have shaped the programs of the past in order to establish a basis for planning the future. The exploration has taken into account the fact that, while the organisational and political context of the system has changed, the cultural context does not appear to have changed to the same extent. In the course of the exploration, a minimum set of propositions has been outlined which flow from analysis of the experience. In the next section two models are developed which build on these propositions.

MODELS FOR THE FUTURE

A Theory of Leadership Development

Chapter IV explored the development approach to leadership development. That approach, based on the work of a variety of theorists, suggested that people's differing capacities for meaning-making and valuing provide the basis for a typology of leadership. In the typology of leadership used there are three types of leaders - transactional, transitional and transformational. The typology provides a useful tool in exploring the experience of leadership development in the CEO Sydney. The data in Table 11.1 presented under the heading "Theories of Leadership" summarises the type of leadership exercised within program teams.

Among the LDP team members the predominant type of leader appears to have been transitional. Team members had their own vision of what they wished to achieve. There was a clear consensus among them and the programs centred on the transmission of this vision to others. Their later interactions with the DOD team, their unwillingness to compromise, and their reactions when sent to the new regional offices at the time of school regionalisation, all suggest persons capable of **independent** action who could function well in **a team of like-minded people**, but who found it difficult to work independently with people holding views different from their own. While as individuals

many of the LDP leaders appear to fall into the **transitional** category, collectively they were certainly able to exert a **transformative** effect in the development of primary school system. This phenomenon, tentatively called here the "the Fowler effect", illustrates an important dynamic in the process of organisational change.

Fowler[5] suggests an explanation for this phenomenon. When people are engaged in the transition from Stage 4 (transitional leadership) to Stage 5 (transforming leadership) **they often think in Stage 5 but value and feel, in Fowler's words "live", in Stage 4**. There is a temporary lack of personal integration which must eventually be resolved either by moving to Stage 5 or reverting to Stage 4. In this situation of personal challenge they will **think** as transforming leaders and can **act** as transforming leaders, but they **react** to situations from a transitional position. When a critical mass of such leaders come together in a team they can collectively sustain a form of leadership which they could not sustain as individuals. The presence of a transforming leader in the group appears to amplify what has been called "the Fowler effect". By the time the LDP team members, now the regional consultants, came to implement the regional programs many appear to have accepted the challenge to move to Stage 5. Their role in the regional programs was that of transforming leaders shaping a culture that fostered local vision and interdependent action through the agency of the school executive group.

The DOD team was also composed of transitional leaders who shared a common vision to which they were strongly committed. While the team operated in an independent manner, client groups were dependent on the team which set the terms for interaction. In doing this the team limited their effectiveness by not winning the commitment of others to achieving their major goals. The evidence suggests that in the DOD period, from 1982 to 1987, the CEO was composed of at least two groups of transitional leaders, the LDP team and the DOD team, each convinced of and committed to the value of their own

5 Personal communication at Colloquium on Faith Development, St John's College Sydney University, 17/1/'94.

vision. This was a recipe for conflict and an issue which system leadership had to address.

When a number of the individual system leaders fall into the transitional category there is little prospect of resolving such tensions since there is limited capacity to search for the "high ground" from which competing visions can be brought into focus. This requires transforming leadership, exercised either by the senior leader individually or through the collective leadership of the senior group. This form of leadership either was not exercised or was not able to be exercised in the later DOD period.

This instance highlights the fact that the transforming leader is not necessarily "better" than the transitional leader in all cases. Rather there is a range of issues that the latter can handle more effectively than his/her transitional colleagues. If these issues do not arise, then the limitations of transitional leadership do not become apparent. The same point can be made for transactional leaders. However, system leaders, program leaders and school leaders, if they are to meet the challenges of mission and change, do appear to require at least the **capacity** for transformative leadership.

The M&J team was also included transitional leaders who shared a common vision - the M&J perspective. Their vision carried considerable religious legitimation and so there was little pressure to expand it. This was problematic as the vision was selective, viewing the world from a single point of view - important though that point of view was. The inability of the group, through no fault of its own, to maintain substantive links with client groups made it difficult to establish relationships that moved beyond dependence. The form of relationship influenced the type of leadership the M&J team could exercise. The group was structured into a transitional situation which limited its capacity to act in a transformative way.

The experience of the programs suggests, from a theoretical perspective, that once a leader can think beyond his or her usual frame of reference and is in contact with a critical mass of people sharing a similar frame of reference, then the leadership capacity of the group can transcend the capacities of the individual. Furthermore the experience of collective leadership reinforces the transition in meaning-making that is already underway. The fact that the group is working to achieve significant goals amplifies the transforming effect as does the presence in the group of someone who not only thinks in the new frame of reference but also values and feels at home in this framework as a matter of course.

The case argued for the movement from transitional leadership to transforming leadership can also be applied to people moving from transactional leadership to transitional leadership. At the theoretical level it can be hypothesised that a group of transactional leaders whose meaning-system is under challenge can develop a shared vision to which they are committed and can work from even though each individually has limited capacity for independent action to actualise this vision. This transition provides an illustration of Pasquier's theory of leadership discussed in Chapter X. If the individuals in transition become separated from the group or are alienated from it for some reason they may well revert to reliance on the institutional vision which underpinned their initial position. Arbuckle (1993) in his most recent book argues that this dynamic underpins what he calls the "restorationist" movement in the Catholic Church at the present time. His thesis is that people, including significant leaders within the Church organisation, when faced with the ongoing chaos in Church life, have simply turned their backs on many of the developments of the post-Vatican II period and are opting for the restorationalist alternative.

The theory discussed above has considerable implications for the way in which an organisation sets about the development of its leaders. The critical factors in the process of leadership development seem to be: challenging individuals to think "beyond the

square" of their personal experience; linking them together in a supportive environment with others who are in a similar position; then allowing them to work on a project which represents a significant accomplishment. The project must be one that makes sense within the next stage of development, and one to which they can become collectively committed.

While leadership programs can promote cognitive disequilibrium within a supportive environment, it requires supporting projects and processes that are school-based to provide people with a context in which they have a sense of participating in action that is significant in terms of the transition they are making. From the developmental perspective planning for leadership development needs to integrate programs, processes and projects.

The CEO Sydney has achieved some success using the incremental model but its experience also has shown up the limitations of the model. The transformative learning model has also proved useful for some leaders, but is limited in being reliant on a single model of adult learning. The model provides one pathway in creating cognitive equilibrium within a supportive environment using personal reflection. The approach provides a more promising avenue than the incremental model. The developmental theory, on the other hand, draws on a number of theorists and is open to use in a number of ways, many of which have been developed in the setting of faith development[6]. The theory places considerable stress on **the context of leadership development,** not seeing leadership as something that can be taught or learned, but as a total way of relating to the social and working environment. The theory is itself in the process of development and, while promising much, needs to be tested. The developmental theory provides considerable insight in interpreting much of the experience recorded in this study. The Leadership Grid concept developed in Chapter IV provides no answers to the challenges of leadership development, but it is a framework within which these challenges can be considered in a new, and perhaps more helpful, light.

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6 See for instance Groome 1991, Walsh and DiGiacomo 1986, Walsh 1984, and Walsh 1990.

A Strategy for Leadership Development

The model set out in Figure 11.2 synthesises the propositions of the previous section with the theory set out above. The model is predicated on the assumption that policy leaders have set system goals for organisational development and for cultural transformation and that these goals flowing from the mission of the CEO have been incorporated into a development policy. Leadership development is one component in the policy. Secondly, it assumes a development team has been established with a mandate to implement the model. The team's mandate, approved by system leaders, sets out the time line for leadership development, the resource arrangement covering the team's work, the principal accountabilities of the group, the reporting procedures to be adopted, the forms of consultation to be carried out, and the relationships between the team and other units within the CEO who have a stake in the team's work.

The mandate of the team is to develop three series of initiatives corresponding to the three Phases in the model. The programs may be designed, supporting resources developed and small scale pilots programs trialled concurrently, but the overall plan would be implemented sequentially. In the development process the team will have access to a professional reference group, engage in a significant consultation with school principals and senior regional personnel and have some resources available to co-opt people for short periods to assist them where such assistance is needed.

The nature of the model can best be explained by tracing a typical path through it. The entry point is Phase I which consists of a first generation program which all aspiring leaders complete. The focus of the program is meeting the primary needs of leaders in a way which is congruent with the long term goals of cultural transformation. In Phase I the emphasis is on assisting teachers coming to leadership to develop the knowledge and skills required to meet the demands of their position. Phase I has limited objectives. The Phase I program consists of a number of units dealing with the "domains of competency" - the technical, human and educational. Units within the program would

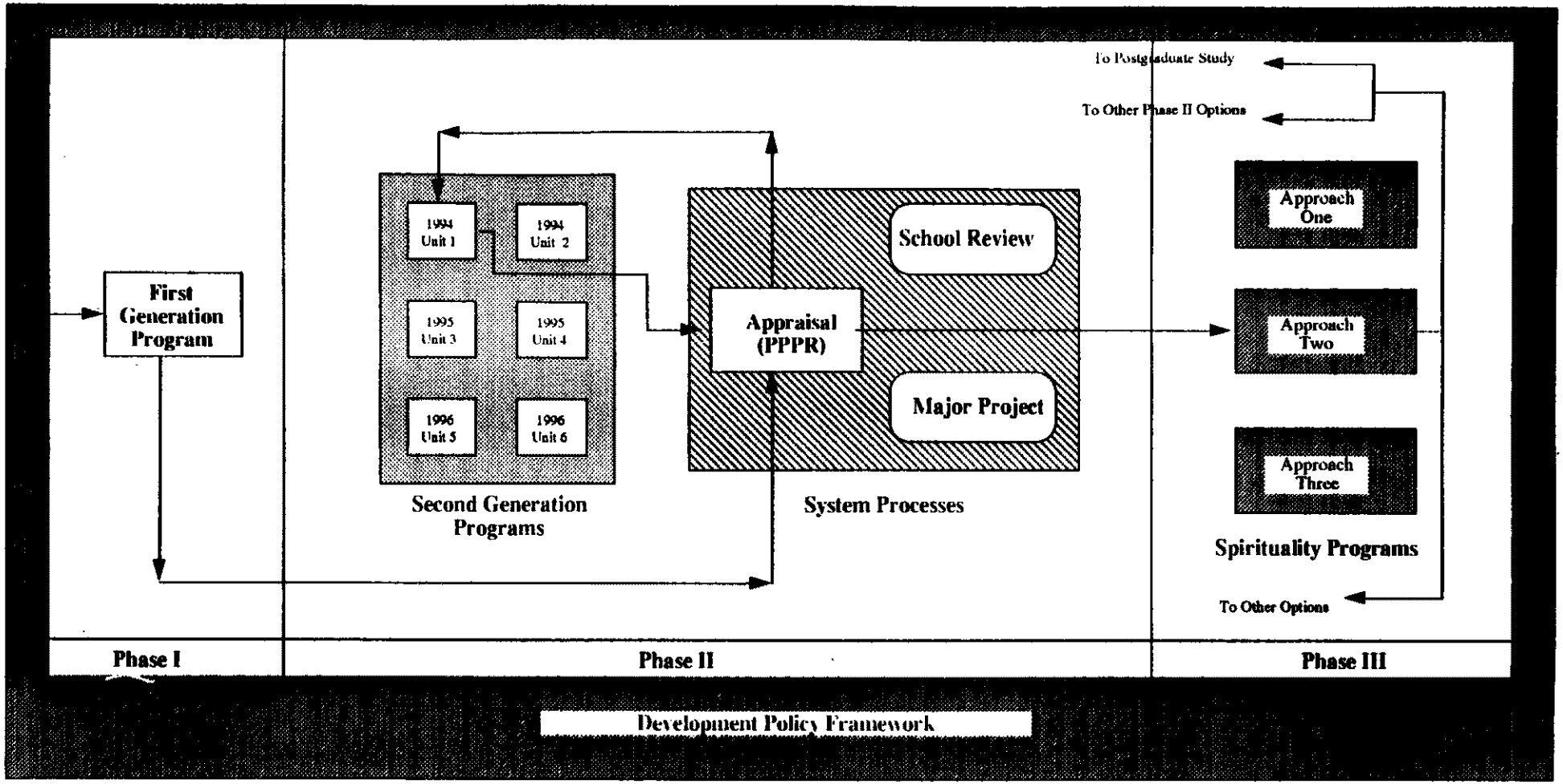

Figure 11.2 A Long-Term Strategy for Leadership Development in a Catholic School System

have a core and option format with limited scope provided to negotiate the optional units. All participants would do all units in the program which would be "hands on" and values-driven. While the aim is to meet primary needs, the overall Phase I program will also challenge people to see their work within the vision of the school and to explore **the foundations of their own vision** - particularly its value base.

Entry into Phase II would be negotiated within the context of leader appraisal[7]. Figure 11.2 illustrates a case where a decision had been taken to do only Unit 1 of the 1994 program. The model indicates that the overall Phase II program consists of six units two of which are offered in each year[8]. The whole program is repeated on a three year cycle. The option could exist to repeat units more than once in a given year if the level of demand and resources made this possible. This strategic choice is to circumvent "the tyranny of programs" discussed above. The six units in Phase II would be developed as in-depth studies supporting significant system agenda. They would be prepared as shelf courses with a core and option format where part of the core and the options are negotiable. The third element in a Phase II unit would be participation in a project where a group of participants addresses a specific challenge which is significant in terms of the core and their work in the schools.

The choice open to leaders completing Phase I would be determined by where the school stands in its development cycle with substantive participation in the school review or school audit process being regarded as the equivalent of a Phase II program. Substantive involvement in a major system project[9] could be similarly regarded. The development

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7 The leadership appraisal model used in the CEO Sydney is known as Personnel Planning Performance Review ("Triple PR"). Currently school consultants use the PPPR approach to appraise school principals. Principals, in turn, are being encouraged to use a similar process with other school leaders. Within the next three to five years PPPR will be a part of life for all school leaders. Hence its central place in the model set out in Figure 11.2.

8 The model proposed by Blum et al (1987), Appendix 3.1, provides a useful approach in implementing this strategy.

9 The level of active participation would need to be such that the demands are somewhere near equivalent to those of involvement in a Phase II unit.

policy could include an overall requirement that, within a contractual period, a school leader would have completed a certain number of Phase II units or their equivalent.

The experience of the four initiatives would indicate that the following areas might be considered in a provisional list of Phase II units : *The Heritage and Culture of the Catholic School, Building the Vision of the School, Promoting Quality in Teaching and Learning, Supervision for School Effectiveness*, and *School Mission and Student Welfare.*

The aim of programs in Phase II is to assist leaders depth and broaden the meaning they give to their work with the emphasis being on sharing their vision with others. The course aims to provide challenge within a supportive environment. The project component of Phase II is to offer participants direct experience of working **interdependently** with peers in addressing a significant challenge. The model places the principal at the centre of choices made about leadership development because of the pivotal role PPPR (appraisal) has in the decision-making process.

The developmental model suggests that Phase II assists leaders to integrate the way they feel and value around a new centre of meaning so that they can move from either transactional to transitional leadership or from transitional to transformative leadership. The units in Phase II explore the religious and cultural domains of leadership in some depth and aim to raise the awareness of leaders to the role which spirituality plays in Catholic school leadership.

Phase III of the model focuses on spirituality and issues of religious leadership in Catholic schooling. Here people explore the foundations of personal and corporate spirituality in regard to the role of the leader within the mission of the Church, as well as the ethics of leadership in a Catholic school. The aim of Phase III is to strengthen the

religious base from which school leaders individually and corporately operate. The program aims to promote the movement illustrated schematically in Figure 1.5 (page 32).

Outside of the M&J program the CEO has little direct experience to draw on in developing a Phase III approach. There is need to develop models to promote spirituality appropriate to the situation of lay people working in schools that do not rely exclusively on withdrawal[10]. Figure 11.2 suggests that, across a period of years, teachers have access to a number of spirituality programs. The emphasis in the programs may need to be different so that the choices respond to the situation of people in widely different stages of faith and levels of religious commitment. The development policy might include a goal that all school leaders participate in such a program within a certain time from their first appointment and that principals meet a somewhat more demanding requirement.

The development and implementation of Phase III is perhaps the most demanding aspect of the model. There is urgent need to devise what has been named previously as an immersion model for the spiritual development of lay people.

The introduction of the Phase III approach will be a cultural innovation of great significance which will succeed only through strong and persistent commitment from system leaders. Two possible models for a Phase III program which emerge from this study are the *Spirituality* and *Scripture* programs of the Inner West. The "new approaches" indicated in Table 11.2 will have to overcome the problems faced in these programs. There may be need to evaluate the strengths of other programs provided by groups external to the CEO Sydney in planning for "new approaches".

Phase III approaches to spirituality aim to consolidate the gains of Phase II challenging leaders to work with others in a way that builds commitment to the mission of the school and the mission of the Church and thus provides a definite direction to the process of change.

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10 Although withdrawal from school may well be a component in the approach.

The model set out above and illustrated in Figure 11.2 is highly flexible. People do Phase 1 and then may spend either a short time or an extended period in Phase II before moving on to Phase III. There is no entry requirement for Phase III. It may be the case that some leaders in consultation with their principals move from Phase I to Phase III. This does not vitiate the policy requirement indicated above. The overall model has its own integrity, and does not seek to be a substitute for programs provided by various universities. Rather, since the CEO is clear about its own goals, policies and programs, it becomes possible to work with bodies such as the Australian Catholic University to devise programs **which complement rather than compete with** the CEO's development strategy. Leaders may choose to opt out of the CEO's program into tertiary study, or just "take a break", and return at a later stage. However, the development policy does place challenges before those who aspire to become, or wish to continue as, leaders in schools and in the system. The model developed in Figure 11.2 suggests that the system leaders examine carefully **the role which policy can play** in helping people define needs which are **felt** but not clearly **expressed**[11].

CONCLUDING REMARKS

This study set out to explore how system and program leaders in the CEO Sydney have construed and pursued the task of leadership development in the period 1975-92, a time in which the culture of Catholic education was in the throes of a major change (cf. Chapter II). The resulting investigation has endeavoured to set this exploration against the background of change occurring in the Catholic Church, in Catholic education in Australia, and within the context of developments occurring in the CEO Sydney. The study has highlighted what was to be learned from each initiative in terms of policies, principles, and programs. It has also explored the often implicit theories of "what should change" and "how to effect change" which directed the efforts and shaped the

11 The level of participation in religious education courses since the CEO adopted a policy in 1992 that all RE teachers must be qualified or be in the process of becoming qualified in the field by 1997 illustrates how this dynamic can be used to achieve important system goals.

commitment of team members. The insight gained from these explorations is incorporated in a generalised model for leadership development which has its own theory of "what should change " and "how to effect change".

Areas for Future Research

The study has identified a number of areas as worthy of future investigation:

1. There has been very little theoretical work done on how leadership development occurs. The development theories based in religious tradition provide a most helpful insight into one aspect of this phenomenon. **The linkage between leadership and faith development needs to be explored.** Recent work by Fowler[12] seems particularly promising in this regard.

2. **The dynamic tentatively identified above as "the Fowler effect" needs also to be studied further in other contexts than school systems to establish it as a valid phenomenon in leadership development.**

3. The conceptual framework used in the study to distinguish the religious and cultural domains has highlighted serious limitations in the way the CEO Sydney has promoted the religious domain of leadership. There is a case to be made that the CEO should be more enterprising and imaginative in its approach to development in this domain. **Initiatives need to be sponsored which might lead to alternative ways to develop the spirituality of leaders so that less emphasis is placed on the individualistic model and more on the individual-within-community (church/school).** Large Catholic educational institutions such as the CEO Sydney, whose experience lies at the cutting edge of the normative theory of the Catholic school, could be expected to devote resources to developing alternative models which can provide scope for growth in the spirituality of its school leaders both as a matter of mission within Catholic education systems and vis-a-vis the wider Church community.

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12 Fowler addresses this issue in his most recent book *Weaving the New Creation: Stages of Faith and the Public Church* (1991).

4. The study has examined **the dynamics of culture in organisations** and the ways in which culture impacts on change. The study of culture in micro systems such as organisations in relatively recent. While significant work is beng produced about the **anatomy** of culture (cf Beare, Caldwell & Millikan 1989, Flynn 1993), very little seems to be known about its **physiology**. The problem is both methodological (knowing how to do it) and conceptual (knowing what to do). **This is clearly an area for inquiry**.

5. The model proposed in this study suggests that leaders develop through three stages. The transactional and transformative stages are well established in the literature. However if transitional leadership is a legitimate stage in leadership development and not a pathological form of transformative leadership - and the contention here is that it is a separate stage - then this is an important factor in planning for leadership development. **More research needs to be done on the nature of transitional leadership.** The data of this study tends to suggest that this is the stage most prevalent among designated leaders. The research of Blase (1993) supports this suggestion.

This study has concentrated on the experience of the CEO Sydney. It has explored how leaders in this organisation have endeavoured to develop school leaders as the archdiocesan system grew in its own maturity. The study highlights the costs and benefits of what has been attempted to date and illustrates the ambiguities which confront leaders in a developing organisation where so many variables are only partially under their control. Other Catholic education system leaders may find this exploration of assistance to them in planning their own organisation's development and the development of leadership in schools. Due allowance will have to be made for differences in context.

The study amply illustrates that leadership development is a powerful means to encourage and support people **to focus on mission in an era of change. Such an endeavour has the potential to bring about a transformation of school life** such that staff and students acquire the qualities and skills needed to face together the challenges of teaching and learning in an unpredictable world.

Appendices

Appendix H: NUMBERS OF PUPILS, TEACHERS AND SCHOOLS IN EACH REGION (February 1980)

PRIMARY SCHOOLS

REGIONS	SYSTEMIC					NON-SYSTEMIC		
	PUPILS	TEACHERS	PAROCHIAL SCHOOLS	REGIONAL SCHOOLS	TOTAL SCHOOLS	PUPILS	TEACHERS	SCHOOLS
1. EASTERN	9,281	428	37	7	44	830	36	4
2. NORTHERN	11,174	422	37	2	39	1,714	86	10
3. INNER WESTERN	16,093	668	43	10	53	1,316	61	4
4. OUTER WESTERN	13,716	494	31	2	33	366	17	3
5. SOUTHERN	17,266	645	41	8	49	—*	—*	1
Totals:	67,530	2,657	189	29	218	4,226	200	22

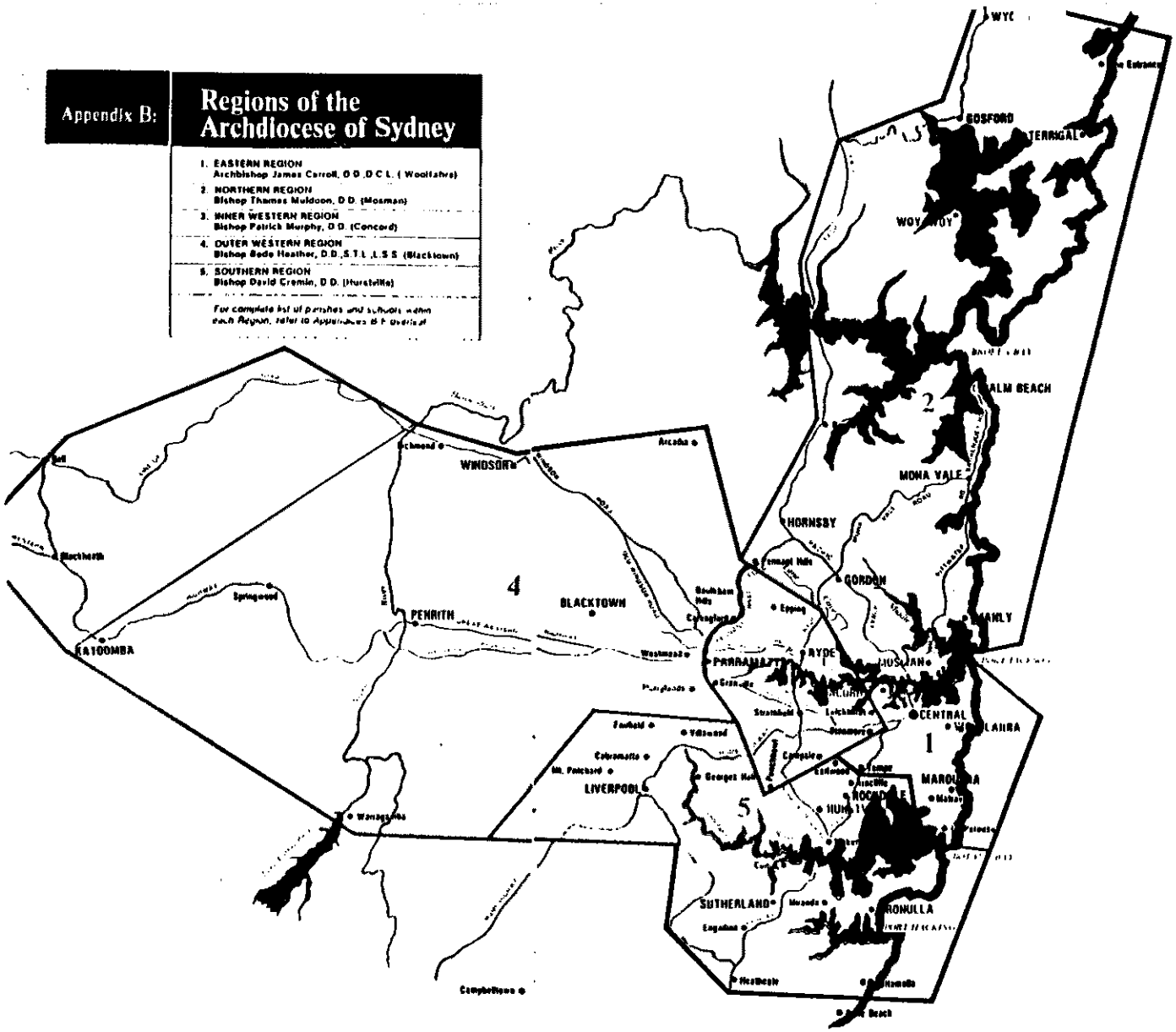
*Special school with small, fluctuating enrolments.

SECONDARY SCHOOLS

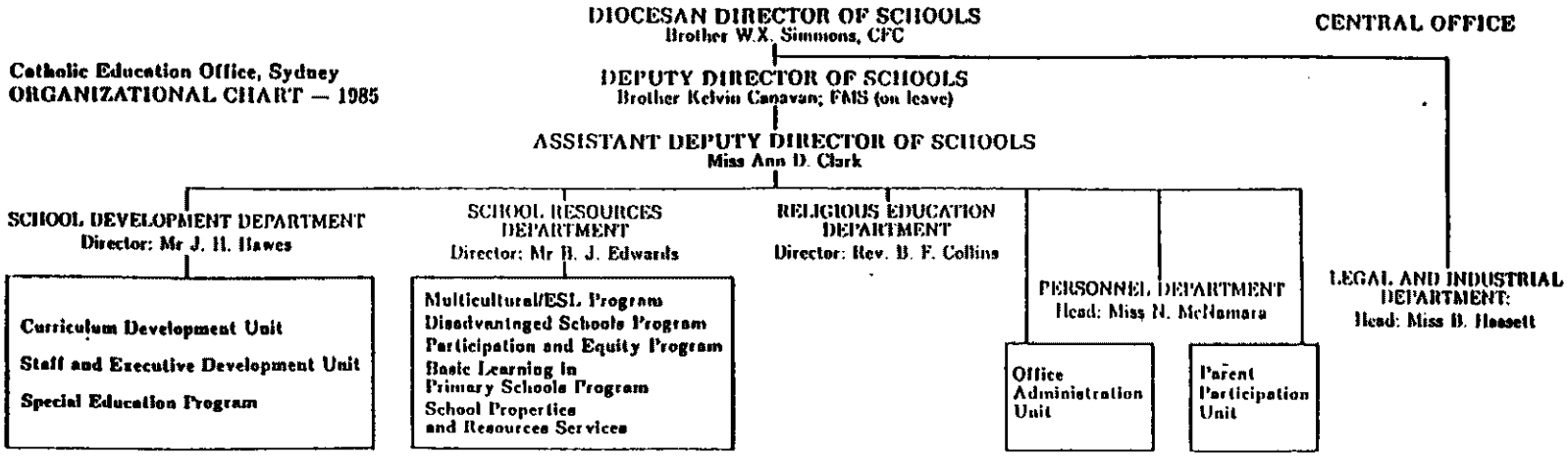
REGIONS	SYSTEMIC			NON-SYSTEMIC		
	PUPILS	TEACHERS	SCHOOLS	PUPILS	TEACHERS	SCHOOLS
1. EASTERN	5,269	323	12	2,090	136	5
2. NORTHERN	3,251	180	6	7,349	475	12
3. INNER WESTERN	9,112	535	18	4,871	286	6
4. OUTER WESTERN	5,653	304	11	1,620	96	3
5. SOUTHERN	9,868	568	19	966	64	2
Totals:	33,153	1,910	66	16,896	1,057	28

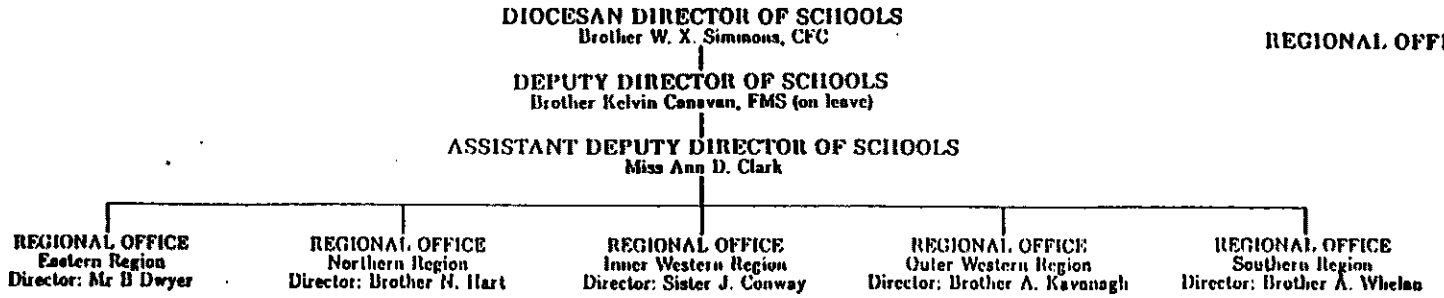
Total Pupils: Primary schools....71,756
Secondary schools..50,049
All schools.....121,805

Appendix 2.1 Statistical Data on Schools 1980
(CEO Report. Hart 1980:32)



Appendix 2.2 Geographical Regions into which the Sydney Archdiocese was Divided at the Time of School Regionalisation
(CEO Report. Hart 1980:28-9)

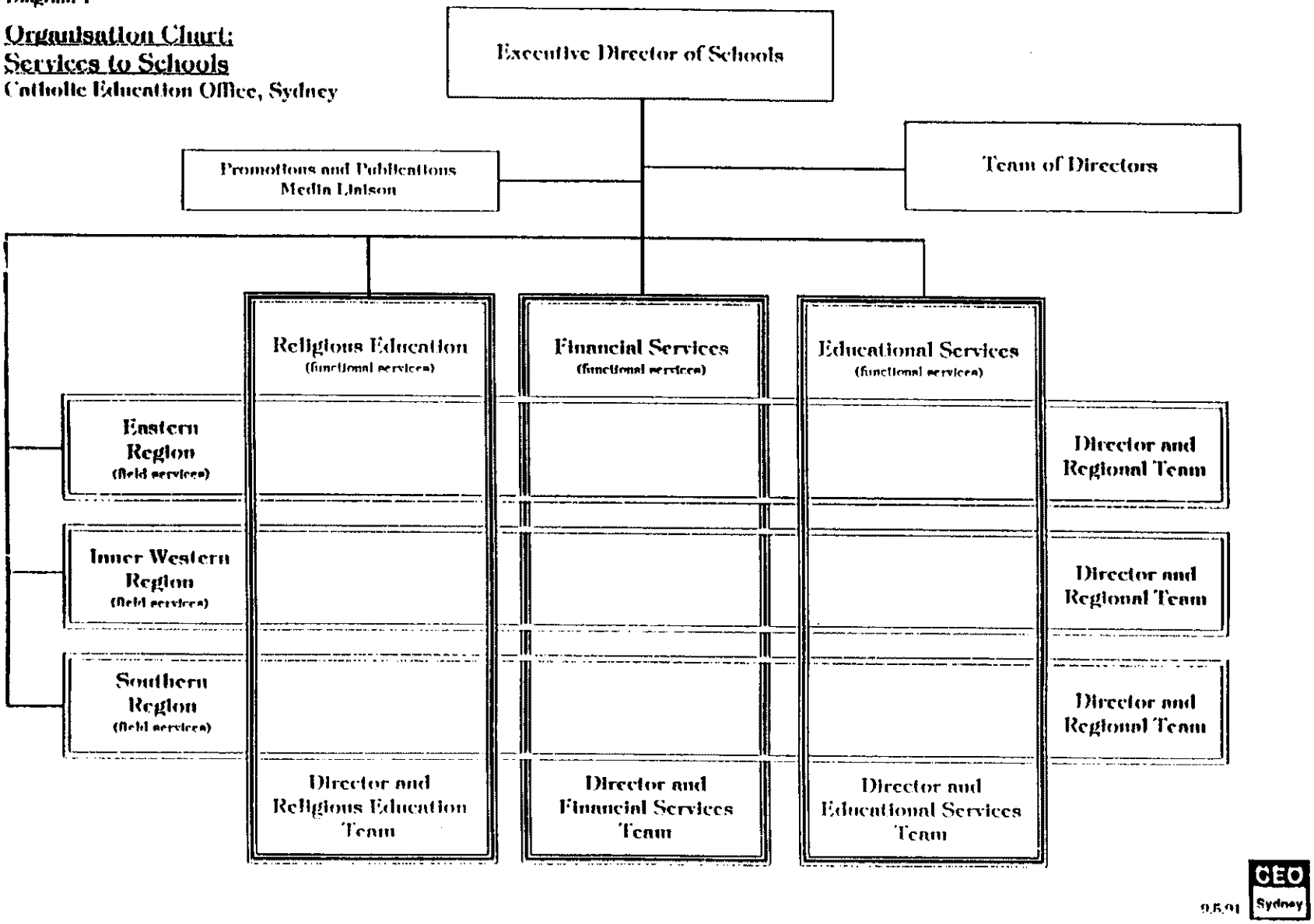




Appendix 2.3 Organisational Chart 1985
(CEO Report. Couch 1985:14)

Diagram 1

Organisation Chart:
Services to Schools
Catholic Education Office, Sydney



Appendix 2.4 Organisational Chart of the CEO Sydney 1991
(CEO Report, Canavan 1991:9)

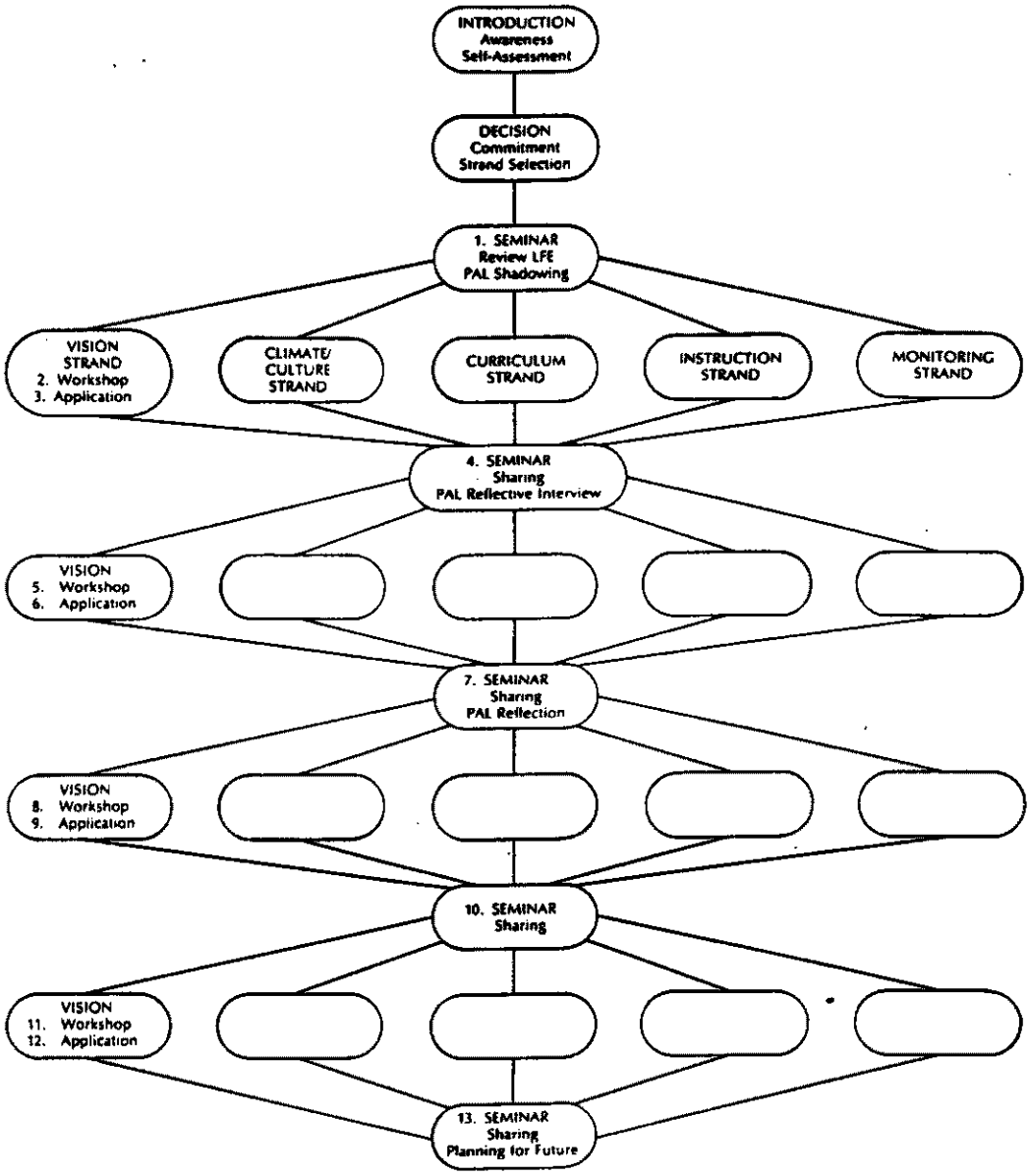


Fig. 3. Sequence of Activities for a Participant Choosing the "Vision" Strand of Leadership for Excellence.

1. Cross-Strand Seminar	• Review program goals, expectations, structure • Learn PAL shadowing	5. Workshop Two	• Share shadowing experiences • Learn to establish a common vision statement • Develop an action plan for writing a joint vision statement	9. Application	• Engage in informal communications about the vision • Develop action plan for communication of the vision • PAL partners shadow for purposing behaviors and conduct reflective interviews
2. Workshop One	• Learn the elements of a vision • Identify personal core values, beliefs, and expectations about students, staff, self	6. Application	• Develop a vision statement • Write, publish, and communicate vision • PAL partners shadow and conduct reflective interviews	10. Cross-Strand Seminar	• Share leadership experiences • Share PAL processes
3. Application	• Continue more in-depth study of literature • Search for examples of vision statements • With staff, clarify values, beliefs, expectations for the school • Examine with staff current school/district vision statement • PAL partner gathers data about efforts to set the stage for vision building	7. Cross-Strand Seminar	• Share leadership experiences • Debrief PAL shadowing and reflective interviewing experiences • Refine PAL shadowing and reflective interviewing techniques	11. Workshop Four	• Share and debrief homework activities • Develop "slogan" statements • Identify opportunities to institutionalize the vision
		8. Workshop Three	• Share PAL activities and school vision statements • Learn to communicate and reinforce the vision • Understand purposing behavior • Create a plan for communicating the vision	12. Application	• Develop school "slogan" • Implement strategies for institutionalizing the vision • Document vision building project and prepare presentation • PAL partners shadow and interview
4. Cross-Strand Seminar	• Share leadership experiences • Discuss PAL shadowing • Learn PAL reflective interviewing			13. Cross-Strand Seminar	• Share leadership experiences • Discuss and plan for future involvement

Appendix 3.1 The Northwest Regional Educational Lab Model
(Blum, Butler & Olsen 1987:25)

1975	1976	1977	1978	1979	1980	1981	1982
Sr Jennifer	Sr Jennifer	Sr Jennifer	St Jennifer	Sr Jennifer	Sr Jennifer	Sr Jennifer	Sr Jennifer **
(Fahey)	Sr Catherine	Sr Monna	Sr Monna	Sr Monna	Sr Monna	Sr Monna	Sr Monna
Sr Catherine	Sr Monna	Sr Johanna	Sr Johanna	Sr Johanna	Sr Johanna	Sr Johanna	Sr Johanna
(Ryan)	(Cowburn)	(Conway)	Sr Dympna	Sr Dympna	Sr Dympna	Natalie McNamara	Barry Dwyer
		Sr. Dympna	Graham Uhlman	Graham.Uhlman	Bernard Edwards	Barry Dwyer	Sr Margaret
		(Dolahunty)	John Walker	Bernard Edwards	Natalie McNamara	Sr Margaret	Alan Brady
		Graham Uhlman	Bernard Edwards	Natalie McNamara	Barry Dwyer	Alan Brady	Brian Finten
		John Walker	Patricia O'Carroll	Barry Dwyer	Sr Margaret	Brian Finton	Michael Delaney
		Les McGuire	Janet Powell		(Hinchey)	Michael Delaney	Jerome Hughes
					Alan Brady		Sr Kristin
					Brian Finten		(Dawson)

Appendix 6.1: The Primary Area/Regional Consultant Teams which Developed the Central Office Programs 1975-1982

(part time)**

Appendix 6.2 Units Presented in the Central Office Programs 1976-1982

In the period from 1976 till 1982 the Primary Area/Regional consultants consultants under the leadership of Sr Jennifer Fahey developed fifty eight different units in establishing the three Central Office programs. In each year from 1977-1982 the LDP team ran on average 150 hours of courses or the equivalent in face-to-face teaching of five 30 hour graduate diploma length courses. The full set of units is set out below. The "code" is the reference number given to each unit.

Leadership Development Program

Code	Title	Years	Type
LDP1	Orientation for New Principals	1976-82	2 day
LDP2	Spirituality for Leaders[1]		
	• Characteristics of a Catholic School	1977	Residential
	• The Principal and the Spitituality of Mission	1978-9	Residential
	• The Leader and Discipleship	1980	Residential
LDP3	Leadership in the Catholic Primary School	1976-80	Residential
LDP4	The Principal as Change Agent	1976-80	Residential
LDP5	Participative Administration	1976-80	Residential
LDP6	Conflict Management	1977-80	Residential
LDP7.1	Multicultural Schools	1977	1 day
LDP7.2	The Principal and the School Secretary	1978-80	1 day
LDP8	Technigues of Interviewing (Part 1)	1976-80	1 day
LDP9	Industrial Relations and Insurance	1977-80	1 day
LDP10	Management by Objectives	1977-79	1 day
LDP11	Utilization of Administrative Time	1977-80	1 day
LDP12	The Principal and the Disadvantaged School	1977-79	1 day
LDP13.1	Community Involvement	1977	1 day
LDP13.2	Supervision	1978-80	Residential
LDP14.1	The Communication Process	1977	1 day
LDP14.2	Professional Development	1978	1 day
LDP14.3	Professionalization and Administration	1979	1 day
LDP15.1	The Principal and Religious Education	1977-78	1 day
LDP15.2	The Principal and the Senior Primary Teacher	1979-80	1 day
LDP16.1	The Principal and Human/ Public Relations	1977	1 day
LDP16.2	Second Orientation for New Principals	1979-80	1 day
LDP17	The Principal and the Law	1976-80	1 day
LDP18.1	Learning English as a Second Language	1977	1 day
LDP18.2[2]	Time Management	1979	1.day
LDP19	The Law Relating to Schools	1979	1 day
LDP20	Personnel Management	1979	1 day
LDP21	Techniques of Interviewing (Part 11)	1979	1 day
LDP22	Review of LDP 3,4,5	1979	Residential
LDP23	Power, Authority and Influence	1979	Residential
LDP24	Education for a Multicultural Society	1979	1 day
LDP25	Presenting a Submission	1979	1 day
LDP26	Mission and Justice	1980	Residential

In 1982 the LDP was revised and substantially reduced in scope

LDP82.1	Getting Started - Orientation to Today's Catholic School	1982	1 day
LDP82.2	Leading the Team - The Role of the Principal	1982	Residential
LDP82.3	Finding the Time - An Organizational Imperative	1982	1 day

1 This unit was directed by Br Kevin Treston and while it had different titles the thrust of the unit on spirituality remained constant.

2 LDP units18.2 through to 25 were introduced in 1979 as an advanced course for principals who had completed the LDP Certificate in 1978

LDP82.4	More than Phone Answering - The Role of the School Secretary	1982	1 day
LDP82.6	The Principal in the Ministry of Christian Leadership	1982	Residential
LDP82.7	Our First Concern - Religious Development	1982	1 day
LDP82.8	Making the Right Choice - Staff Selection	1982	1 day
LDP82.10	Helping Teachers Grow	1982	Residential

LDP units 5,9,and 11 in 1982 were assignment units

The Management Development Program

MDP1	Role Exploration	1979	Morning[3]
MDP2	Self Management	1979	Morning
MDP3	Team Building	1979	Morning
MDP4	Carrying out the Tasks Associated with a Position of Special Responsibility	1980	Twilight
MDP5	Communication Techniques	1980	Twilight
MDP6	Curriculum Development	1980	Twilight
MDP7	Management of Time	1980	Twilight
MDP8	Management by Objectives	1980	Twilight
MDP9	Administration of Catholic Edcuation in the Archdiocese of Sydney	1980	Twilight

The Curriculum Development Program

CDP1	How do we Learn?	1981-2	1 day
CDP2	The Catholic School - A Creative Force	1981-2	Residential
CDP3	How Can Social Studies Really be Effective?	1981-2	1 day
CDP4	Literacy - Where are we ?	1981-2	1 day
CDP5	Curriculum- Making, Mission Impossible?	1981-2	Residential
CDP6	Evaluation - How Valuable?	1981-2	1 day

3 MDP units 1-3 were trialed in 1979. Different regions adopted different delivery modes some providing "time out" in 1979 while others used the twilight format in which lectures and discussions ran from 4:00 pm till 6:00 pm. The Twilight format was adopted for units 4-9 in 1980.

Appendix 6.3 Learning Principles Espoused by the LDP Team

(*Language in the Catholic Primary School* 1981:6)

Children learn best when they:

1. take an active part in their own learning and not merely passive recipients of instruction.

2. are in stimulating surroundings that invite them to make discoveries, to be adventurous and creative.

3. are solving problems that emerge from their everyday situations of home and neighbourhood.

4. are involved in doing things that make sense to them, exploring newly-reached understanding and reflecting on consequences.

5. enjoy approval and a good deal of success – both of which contribute to building up of an adequate self-concept.

6. share with and learn from others, develop themselves through relationships that are pleasant and rewarding.

7. live in a sympathetic environment where they have the freedom to move, to express feelings, to search for alternatives and to act to overcome doubts.

Interviewee	Position	Region	Period
Policy Leaders			
Br Aengus Kavanagh	Regional Director	Outer West	1982-86
Sr Johanna Conway	Regional Director	Inner West	1983-88
Mrs Vicki Tanzer	Regional Director	Southern Region	1986-92
Dr Therese Woolfe	Regional Director	Inner West	1989-91
Mr Barry Dwyer	Regional Director	Eastern Region	1984-91
Program Leaders			
Sr Monna Cowburn	Consultant	Northern Region	1983-90
Sr Johanna Conway	Consultant	Inner West	1982-83
Sr Kristin Dawson	Consultant	Inner West	1982-87
Mrs Patricia Wilson	Consultant	Inner West	1984-91
Mrs Vicki Tanzer	Consultant	Southern Region	1983-86
Mr Graeme English	RE Consultant	Inner West	1983-87
Miss Michelle King	Consultant	Southern Region	1986-91
Mrs Gail Gill	RE Consultant	Inner West	1986-90
Mr Terry Keogh	Secondary Consultant	Outer West	1984-86

Appendix 7.1 People Interviewed/Consulted in Researching the Regional Programs

Entry in the EDP 1983-84 Course Booklet

EDP 1 Christian Leadership: a Shared Concern

Purpose:

The PURPOSE of this course is to assist the school executive come to terms with and articulate the Catholic ethos of their school, and to understand the implications of their role in promoting the authentic distinctiveness of their school community.

Objectives:

That the executive team will:

- extend its knowledge and understanding of the Catholic ethos of its school
- examine the practices within its school that promote or act against the Catholic ethos
- examine the school executive's role as Christian Leaders
- develop plans of action providing for regular evaluation of the unique characteristics of its school

Page 1

Notes on the Facilitator's Materials that follow:

1. *A Tree By the Waterside* was the title under which the ***Project Catholic School*** material was republished by the CEO Brisbane in 1982.

2. The checklist and action planning sheets (see unit 4.1 in the text) used in the workbook are adopted from the EDP program materials developed by the Outer West in the *EDP Secondary.*

3. The similarities and differences between this statement and the one for the LDP unit dealing with Christian Leadership (see Figure 6.1 on p. 198) are an indication of considerable movement in the culture of leadership in the primary sector.

4. The style of the program evident in this kit is indicative of the approach adopted in both the EDP and the Central Office Progams. It illustrates the way in which LDP team set up its programs.

Appendix 7.2 Indicative Materials from the EDP 1983-84

E.D.P. 1

SESSION 1	TIME: 4.00 -4.15
TITLE: PREPARATION AND REGISTRATION	

MATERIALS REQUIRED

Participants folder, labelled with name tag, and including the following paperwork:

* Course aims and program outline
* Course Workbook
* List of participants
* Sessions evaluation sheets
* Prayer sheet

FACILITATOR'S GUIDELINES

APPROX. TIMING	ACTIVITY
3.30-4.00	Have folders prepared and set up before the start of registration period. The main conference room and each of the group rooms should be set up with the necessary materials:- newsprint, pens, overhead projector, casette player, transparencies.
4.00-4.14	Course co-ordinator and facilitators welcome and direct participants to the coffee room

SESSION:1	TIME: 4.15 - 5.15
TITLE: OUR PAST AND OUR FUTURE	

MATERIALS REQUIRED

* Overhead transparencies of course aims, course program, evaluation sheet, and 2 models of school.
* Overhead projector
* Input material
* First worksheet in course book
* Prayer

FACILITATOR'S GUIDELINES

APPROX. TIMING	ACTIVITY
4.15 - 4.25	Prayer - use either sheet recommended or one of own choice - Welcome and run through programme, its objectives and evaluation, using overheads and by referral to participants materials in folders
4.25 - 4.40	Input - use material from - "A Tree by the Waterside" or material of own choice
4.40- 4.45	Ask participants to privately reflect on the questions in worksheet 1 and to refer to the descriptions on pages 1 and2 of the course booklet
4.45 - 5.05	Ask participants to gather with their school team and one or two other school teams to share reflections on the discussion questions
5.05 - 5.10	Ask participants for attention and call for one or two comments from the group. At the conclusion ask participants to complete evaluation sheet 1.

SESSION: 2	TIME: 5.15 - 6.00
TITLE: OUR UNIQUENESS	

MATERIALS REQUIRED

* Key input - material from Margaret Hinchey's address, " A Tree By the Waterside", and from one's own material.
* Transparency - Profile of a Catholic School
* Input page, page 4 of Course Book
* 2 Worksheets - pp. 5 and 6 of Course Book
* Evaluation sheet 2

FACILITATOR'S GUIDELINES

Approx. Timing	ACTIVITY
5.15 - 5.30	Input - Characteristics of a Catholic School
5.30 - 5.35	Direct participants to page 4 of course book - Profile of a Catholic School, also to Worksheets 2.1 and 2.2. Ask them to spend 5 minutes in quiet reflection and to write out their vision of their own Catholic school
5.35 - 6.00	Ask participants to move into school executive groups - i) to share their vision - ii) to come to some consensus of where they stand in relationship to the vision, and helps and hindrances in their school to achieving this vision Invite them to tea at the end of the session, and to give in completed evaluation sheet for session 2.

SESSION: 3	TIME: 7.00 - 8.00
TITLE: OUR CALL AS LEADERS	

MATERIALS REQUIRED

* Worksheet 3.1 in course book
* Reflection sheets in course book
* Evaluation sheet 3
* Newsprint and pens

FACILITATOR'S GUIDELINES

APPROX TIMING	ACTIVITY
7.00 - 7.20	Direct participants to the reflection sheets - Our Call as Leaders. Ask them to read these sheets and to go to Worksheet 3.1 and to write their responses to the first two questions.
7.20 - 7.50	Direct the participants to their management team groups and ask each team to respond to the next two questions and to share any reflections on the first two questions and to discuss questions 3 and 4. . Ask each group to record on butcher paper, words or responses to the first question - and 4 (a), and to have them displayed by 7.50 in the main conference room
7.50 -8.00	Invite the teams to read each other's responses and have a breather before the next session. Also to complete evaluation sheet 3.

SESSION: 4	TIME: 8.00 - 9.00
TITLE: OUR PLAN	

MATERIALS REQUIRED

* Worksheet 4.1
* Worksheets 2.1 and 2.2
* Prepared transparencies and pens
* Evaluation sheet 4
* Concluding Prayer

FACILITATOR'S GUIDE

APPROX. TIMING	ACTIVITY
8.00 - 8.05	Give participants some information about courses available for personal and spiritual development, for themselves and their teachers .. e.g. Colloquim Mission and Justice, Vision and Values, Kairos etc. Direct participants to their management team groups and ask them to refer to worksheet 2.1 and 2.2. and then to complete Worksheet 4 in the light of their previous findings. They are to develop a plan of action. At the end of the session they are to complete the prepared transparency of their plan for sharing with the larger group.
8.05 - 8.45	Work in groups
8.45 - 9.00	Quickly share some or all of the action plans developed which may be later printed and sent to participants. Concluding prayer - Sent forth now as leaders to carry out the Mission of building the Kingdom in our schools.

Collect last evaluation sheet.

EDP 1.

AMENDMENTS TO SESSIONS 2 and 4 — Sr. Kristin Dawson, S.G.S.

Session 2

5.35 - 5.40 Each team member to share his vision - note whether there are discrepancies between each ones.

5.40 - 6.00 Each member score the perceived position on the scale 1 - 7 as to where he/she sees the school in relation to the ideal. Members then collate the ranking and note places where a low score is most often repeated or where there is polarization in the scoring.

On the lower scored articles, the team determines the helps and hindrances to the ideal.

This worksheet would be used as a tool for further evaluation in future team meetings.

Session 4

8.05 - 8.45 Ask the team members to refer to Worksheet 2.2. To choose one, two or three areas of concern. Take one at a time and plan action steps according to Worksheet 4.1

A Week Of Scripture Course

Course Director: Sr Marie Farrell RSM MSc M Div.

Monday: General Plan of the Old Testament

- Canonicity
- Inspiration
- Importance of Dei Verbum
- Literary Form
- Exodus and the Covenant

Tuesday: Goodness Diffusing Itself - Creation

- Theology of God's Word
- Christian Anthropology
- Human Limitation
- Alienation/Sinfulness
- Narrative of Sin

Wednesday: The Riddle of Sin and Suffering

- The Book of Job
- Interpreting Job
- Wisdom Literature
- Christ- Creator- Springmaker
- St Paul's Hymn from Colossians
- The Cosmic Christ

Thursday : Good News - Mark's Gospel

- Galilean Ministry
- Journey to Jerusalem
- Discipleship
- Parables
- The Passion

Friday: Matthew's Gospel

- Ecclesial Wisdom
- Universal Covenant - Love
- Wisdom Parables

St Luke's Gospel

- "The Little Poor Ones of Yahweh"
- Gospel of the Holy Spirit
- Journey of Discipleship

The Book of Revelations

- New Creation
- Vision of the Son of Man
- Power of Symbols

Each day has time set aside for guided reflection on the day's topics

Program offered at Catholic Theological Union Hunter's Hill November 16-20 1987

Appendix 7.3 The Week of Scripture Program 1987

Inner West Scripture Plans 1988

The Scripture Program over the past two years has successfully raised teacher's awareness of the vital role Scripture plays for all who are involved in Catholic Education.

Many teachers have moved beyond the "awareness" stage, and some have taken up formal Scripture courses.

Scripture study will again be given a high priority in the Region in 1988. We are seeking your views on what your school as a total staff or a group of teachers or an individual teacher would find most helpful in 1988.

We look forward to hearing from you.

1. As a total staff we would.....

2. Would you see that a pupil free day would be used for this? YES / NO

3. As a group of teachers (eg. secondary teachers) we would.....

4. As individuals we would like the opportunity .....

5. Are there particular areas of Scripture that your school would like covered in 1988?

6. What format would you see as the most appropriate for assisting teachers in future Scripture Study? (eg. one day, limit of 50 participants; one week each term etc.)

7. Please identify other strategies that would help you/your staff with Scripture Study in 1988

8. How might the Regional Office assist you in your plans for your school in 1988?

9. Further Comments

Signature _____

Position on the Staff _____

Thank you for taking the time to respond.

Appendix 7.4 Content of Survey Used to Establish Needs in Developing the Scripture Programs 1986-88

INTRODUCTION

The effectiveness of a school in the achievement of its aims is greatly determined by the quality of leadership within the school.

The Principal as the prime leader in the school exercises a key role in determining whether a school is a good school or otherwise.

Each Principal has his or her own style of leadership and whereas this style can be expanded and developed it will still reflect many of the natural strengths and weaknesses of the Principal as a person.

The same is true of the second most important leader in the school, the First Assistant.

In the ideal situation, the Principal and First Assistant complement each other in the leadership of the school.

To arrive at a level of refined and positive complementarity which gives strong and inspiring team leadership within the school community there needs to be ongoing and systematic role negotiation between the Principal and Assistant.

This E.D.P. is proposed as a useful step in that process.

There follows a series of checklists within six categories which are deemed to cover the main areas which call forth responsible leadership within the school.

Neither the categories nor the checklists are exhaustive, nor are they in any sense mandatory 'from the C.E.O.'. They merely provide a tool to identify important tasks and to stimulate discussion and planning to strengthen the leadership partnership in the school.

Sharing agreements in perceptions as well as the gaps in perceptions, in a spirit of friendly dialogue can lead to a deeper understanding which hopefully may result in positive and satisfying outcomes to the course.

COURSE AIM:

To bring together Principals and Assistants, where there has been a recent appointment to one or both positions, to:

* Review areas of leadership within the school.
* Examine areas of shared, separate and possible misses in leadership involving the Principal and First Assistant.
* Enable the Principal and First Assistant to share perceptions and the nature and effectiveness of leadership within the school.
* Encourage continuing communication and collaboration between the Principal and the First Assistant in the practice of their complementary leadership roles.

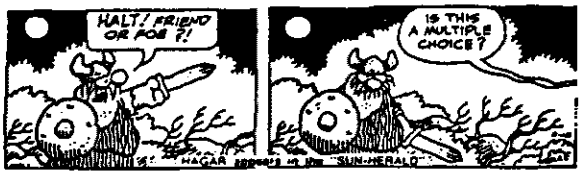
Appendix 7.5 Indicative Materials from the EDP Secondary 1984-86

1.0 ADMINISTRATION/ORGANISATION

	IN MY SCHOOL THIS IS SEEN AS THE PRIME RESPONSIBILITY OF (PLEASE TICK)				EFFECTIVENESS WITH WHICH THIS TASK IS ACCOMPLISHED IN MY SCHOOL 5 = HIGH; 1 = LOW.				
	PRIN.	1ST ASST	OTHER	NOT SURE	1	2	3	4	5
1.1 Promotion of the philosophy of the Catholic School									
1.2 Promotion of all key elements which contribute to a Catholic character within the School									
1.3 Re-articulation of school aims and consequent policies									
1.4 Preparation and updating of handbook (or other) of policies, procedures and roles									
1.5 Development of a school executive team									
1.6 Maintaining good working rapport with C.E.O. and C.S.F.O.									
1.7 Budgeting and ensuring accurate accountability in managing school finances									
1.8 Maintenance and improvement of school plant - including security arrangements									
1.9 Review and publicising of school's organisational structure									
1.10 Preparation of school timetable									
1.11 Ensure that deadlines are adhered to and accuracy maintained in the return of census/statistics to Schools Commission questionnaires, examination entries etc									

	IN MY SCHOOL THIS IS SEEN AS THE PRIME RESPONSIBILITY OF (PLEASE TICK)				EFFECTIVENESS WITH WHICH THIS TASK IS ACCOMPLISHED IN MY SCHOOL 5 = HIGH; 1 = LOW				
	PRIN.	1ST ASST.	OTHER	NOT SURE	1	2	3	4	5
1.12 Supervision of admission registers and roll books ...									
1.13 Preparation of school calendar									
1.14 Supervision of all school rosters									
1.15 Decisions on variations in the school routine and communication to all thus affected									

(ADD OTHERS TO THIS CHECKLIST)



MY RATING OF THE EFFECTIVENESS OF THE LEADERSHIP IN MY SCHOOL IN THE AREAS OF

ADMINISTRATION/ORGANISATION

(CIRCLE APPROPRIATE NUMBER)

LOW *HIGH*

1 2 3 4 5 6 7 8 9 10

Appendix 7.5 Indicative Materials from the EDP Secondary 1984-86

STAFF MANAGEMENT/STAFF DEVELOPMENT

		PRIN.	1ST ASST.	OTHER	NOT SURE	1	2	3	4	5
2.1	Selection of staff									
2.2	Induction of staff									
2.3	Preparation and application of role descriptions for staff in positions of special responsibilities									
2.4	Co-ordination and supervision of Studies Co-ordinators									
2.5	Co-ordination and supervision of Guidance Co-ordinators									
2.6	Supervision of 'unmastered' departments eg. P.E., Music, Languages etc									
2.7	Supervison of clerical and other ancillary staff ...									
2.8	Explanation of implementation of award responsibilities and award entitlements									
2.9	Deciding on the nature of and the frequency of whole staff meetings									
2.10	Recognition of special strengths of staff members and encouraging and enabling the use of such strengths									
2.11	Implementation of a policy for the attendance of teachers at suitable inservice activities									
2.12	Use of pupil-free days for planned staff development									
2.13	Provision of development opportunities for staff to experience growth in religious faith and personal spirituality									

		PRIN.	1ST ASST.	OTHER	NOT SURE	1	2	3	4	5
2.14	Promotion of staff prayer and staff para-liturgy ...									
2.15	Help for Religious Education Teachers to grow in competence and in confidence in R.E. Teaching									
2.16	Assistance to teachers who have classroom management problems									
2.17	Positive confrontation of staff who may show continued incompetence or lack of professionalism									
2.18	On-going and formalised support activities for those in their early years of teaching									
2.19	Application of policy re fill-ins									
2.20	Familiarisation documents and procedures for relief teachers									

(ADD OTHERS TO THIS CHECKLIST)

MY RATING OF THE EFFECTIVENESS OF THE LEADERSHIP IN MY SCHOOL IN THE AREAS OF

STAFF MANAGEMENT/STAFF DEVELOPMENT

(CIRCLE APPROPRIATE NUMBER)

LOW *HIGH*

1 2 3 4 5 6 7 8 9 10

ANALYSING INDIVIDUAL AND COMBINED PERCEPTIONS

To Clarify Complementary Roles

Transpose the information from the individual checklists to the grid below to identify areas of agreement and difference in relation to RESPONSIBILITY FOR TASKS.

TASK	PRINCIPAL	1ST ASST.	OTHER	NOT SURE
1.0 ADMINISTRATION/ ORGANISATION				
1.1				
1.2				
1.3				
1.4				
1.5				
1.6				
1.7				
1.8				
1.9				
1.10				
1.11				
1.12				
1.13				
1.14				
1.15				
2.0 STAFF MANAGEMENT/ STAFF DEVELOPMENT				
2.1				
2.2				
2.3				
2.4				
2.5				
2.6				
2.7				
2.8				
2.9				
2.10				
2.11				
2.12				

'NOT SURE'

A. Principal and Assistant go together through the 'Not Sure' columns on pages 16 - 18.

In the items identified under this heading, discuss reason why one or both are unsure.

B. Pick out the major issues which are still under the 'Not Sure' heading. Write down below a preliminary plan outline to introduce what role clarification may be necessary.

DECODING THE RATINGS

Record your CONTINUUM Ratings and those of your colleague in the grid below.

	MY RATING	COLLEAGUE'S RATING	DIFFERENCE
1.0 Administration/Organisation			
2.0 Staff Development/Management			
3.0 Student Management			
4.0 Curriculum			
5.0 Morale and Climate			
6.0 Public Image			

A. Identify the areas where there is a common high rating of effectiveness.

B. Identify the areas where there is a marked difference in the perception of effectiveness. List. Discuss possible causes of varying perceptions.

C. Identify areas where there is a common low rating of effectiveness. Discuss reasons for perceived low levels of effectiveness. Propose ACTION PLAN which needs to be set in motion to address the problem (s) as a preliminary step, STATE - (See over).

FURTHER ACTION PLANNING

What needs to be done?

By Whom?

When?

Other?

1. **The National Project Team 1980-81 Developing the "Mission and Justice Perspective"**

National Director :	Jim Cleary
Staff of the M&J Project :	Salaried - Mr Eric Sidoti, Mrs Marie Lourey
	Donated Services:Br Justin O'Mara CFC, Sr Bernice Moore, Sr Ailsa McKinnon.

Steering Committee in the Development of the Mission and Justice Booklets

Fr Barry Collins	Director of Religious Education CEO Sydney
Mrs Vicky Tanzer	Religious Education Co-ordinator CEO Sydney
Dr Anne Burgess	Lecturers RE Department later Assitant Director CEO Parramatta
Sr Teresia Pearce	Pontifical Mission Aid Society
Mrs Carmel O'Neill	Australian Catholic Relief
Fr Michael Henry	Secretary National Missionary Council
Miss Therese Woolfe	Sydney M&J Project, later Director CEO Sydney
Sr Pauline Rae	Pacific Mission Institute
Mr David Pollard	Commisioner, Catholic Commission for Justice and Peace
Sr Margaret Hinchey	Primary Consultant CEO Sydney

Reference Group to the Steering Committee

Fr Cyril Hally	Pacific Missions Institute
Fr Don Wodadz	Pacific Missions Institute
Miss Peg Fitzgerald	Returned lay missionary
Mrs Liz Boccalatte	Development Officer DeLa Salle Action for World Development
Anne-Marie Swann	Secondary Consultant CEO Sydney
Sr Pat Malone	Catholic Teachers College Sydney
Br Pius Crowe	Director of Formation De La Salle Brothers
Michael Prest	
Tess Godio	Action for World Development

2. **Pilot and Initial Implementation Phases of the Program 1982 -84**

National Co-ordinator	Miss Therese Woolfe
National Project Team	Br Justin O'Mara, Sr Bernice Moore, SrAilsaMcKinnon and Fr Liam O'Keefe(part-time 1983), Sr Margaret Hinchey (1984), Mrs Elspeth Needham (secretary)
	Mrs Carmel Pearson (Melbourne CEO)

The M&J Educational Advisory Committee to the National Missionary Council 1982-4

Mr Peter Crimmins	Director of Department of School Development CEO Sydney 1982
Fr Barry Collins	Director of Religious Education CEO Sydney 1983
Mrs Vicky Tanzer	Secondary Consultant and Director Southern Region CEO Sydney
Dr Anne Burgess	Catholic Teachers College Sydney

3. **Implementation Phase of the Program 1984-9**

National Co-ordinator	Sr Margaret Hinchey
National Team	Sr Bernice Moore, Sr Helen Kearins

National Mission and Justice Education Committee (1985-89)

Chairperson	Mrs Vicky Tanzer Director Southern Region CEO Sydney
	Miss Natalie McNamara CEO Sydney(85-87)and CEO Parramatta(88-89)
	Mrs Carmel Peason CEO Melbourne
	Mres Rowena Rohan CEO Melbourne
	Sr Elizabeth Compton CEO Hobart
	Mr Michael Futardo CEO Brisbane
	Miss Therese Woolfe National Missionary Council
	Fr Cyril Hally Pacific Mission Institute

Appendix 9.1 Personnel Involved in the National Mission and Justice Education Program

Appendix 9.2 The Evaluation of the Mission and Justice Program 1983

Since the NMC had no expertise in evaluation it asked the CEO to carry out the task. Unfortunately, the CEO's experience in program evaluation at the time does not seem to have been extensive either. Without consulting the M&J team, representatives of the NMC and the Director of the CEO agreed on a brief for an evaluation team to "examine the impact of the Mission and Justice Education Program on Catholic primary and secondary schools within the Archdiocese of Sydney"[1]. The hope of the NMC was that the M&J evaluation model developed in Sydney might be used to evaluate the operation of the M&J program in other dioceses. The evaluation panel appointed by the CEO was made up of two relatively junior officers, a religious education consultant from the Southern Region Office who had some exposure to the program and a school facilities officer with no exposure to the program.

The evaluation strategy sought to examine the effect of the program on a random sample of schools many of which had no contact with the program since the National M&J program was still in its pilot Phase. Not surprisingly then the evaluation team found that it had "minimal impact on teaching, learning, and management in schools of the Archdiocese"(ibid). The fact that the M&J team did not seek to have an impact at this level seems to have been ignored.

The program team were quite embarrassed by the evaluation report which they felt was flawed and quite unfair, particularly as it seemed to ignore the fact that the team were working according to a strategic plan drawn up in consultation with the Director of Secondary Schools, Mr Peter Crimmins. They were also disappointed that the evaluation did not take into account that their work in Sydney represented only part the national program, that 1982-83 was a pilot program and that the team had to content with severe resource limitations. They were critical of the fact that the evaluation was conducted in schools with which they had no contact and that it seemed to make judgements based on what the evaluation team thought the goals of the program ought to be rather than on what they actually were. The M&J team questioned the validity of the evaluation and the rather Olympian conclusions it drew about the national program[2]. The co-ordinator rather understates the case in her report for 1982-3 when she comments " the evaluation report indicated that there were some significant areas where the staff of the project did not share basic assumptions with the evaluators"[3].

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1 NMC Report, O'Rourke & Dare 1983: i
2 NMC Report, Woolfe 1983a
3 NMC Report, Woolfe 1983a:11

Catholic Values in a Universal Mission

SUPPORTING CONCEPTS

Sacramentality of all Creation

Grace	God's gifts and blessings .
Unity	The purpose of the Reign of God, that "all may be one" regardless of class, colour or creed.
Peace	The fruit of Justice and gift of the Spirit. The process of mutual trust and co-operation leading to harmony.
Respect for all Creation	Honouring the created universe as a gift from a loving Creator God given in trust for all.
Stewardship	Creation is to be cherished. No-one has **absolute** power over creation.
Joy	An awareness of the beauty and bounty of creation gives us cause to celebrate and give thanks.
Distributive Justice	The fruits of the earth are to be shared equitably.
Interconnectedness	All creation is connected within an ecological web.
Earth Community	All creatures and all of creation are intrinsically valuable and linked.
Symbolism	Every aspect of creation is a sign of the goodness of God and points to the Mystery.
Wonder	An ability to marvel at the complexity of the created world.
Conservation	Maintaining and cherishing what is good in the environment.

Dignity of the Human Person

Sacredness of Life	Seeing life as a gift from God to be respected.
Human Rights	All people have the right to a dignified life free from oppression, and with access to universal human rights.
Justice	The right ordering of relationships and right exercise of power in a way that is life-giving for all people.
Liberation	Freedom from all that exploits and oppresses.
Moral Responsibility	An ability to make choices which reflect the individual and social implications of the Gospel.

Communion/Past, Present and Future

Living Tradition	A dialogue between the present experience of the believing community and its history.
Conflict Resolution	Ability to resolve conflict in a way that is mutually respectful and life-giving.
Community	A group of people with a shared vision and faith committed to loving service.
Family	The family forms the domestic Church and reflects the love of Christ.
Ecumenism/ Interfaith Dialogue	Honest dialogue with other religious traditions, respecting similarities and differences, in mutual service of the wider community.
Service	Loving care for the needs of others in response to one's vocation.

Cultural Transformation

Conversion	A change of heart in response to God's initiative that may lead to change in lifestyle.
Structural change	Addressing root causes of injustice and changing unjust systems.
Solidarity with the Poor	Acting with the poor for social change of unjust structures. Seeing one's personal lifestyle within the perspective of global inequity.
Inculturation	Bringing the Gospel message into dialogue with the culture so that the Gospel may evangelise culture right down to its very roots. (*'Evangelii Nuntiandi:* **On Evangelisation in the Modern World'** Pope Paul VI, 1975, #20)
Cultural Critique	Seeing the injustices and inequities in society and being prepared to work to change injustice.
Openness	Receptivity to new ideas and to other cultures and disciplines.
Common Good	Total human well being.

Reconciliation and Hope

Reconciliation	Through God's initiative, those who have been estranged come together in mutual understanding and forgiveness.
Multicultural Understanding	Positive interaction with other cultures for mutual enrichment.
Empowerment	Giving people the power to act in their own right.
Ministry	An offering of one's personal gifts in service of the community.
Co-operation	Ability to work with others, respecting differences and valuing the person.
Hope	That which sustains our faith. An enduring and sustaining trust in the goodness of God.
Mystery	A sense of the transcendent.

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