1.0 Introduction

This section presents a chronological overview of the portfolio work (chapter 1.1). It displays several significant events as they unfolded in my personal and professional life (over a set period of time). All these events and written works have had a profound transformational influence upon my work and life as presented in this portfolio.

Chapter 1.2 presents the fourteen year journey thus far in my efforts to discover the essence of moral community and the truth behind my work and study as an educator. This section and several of the introductions to the articles are written in a narrative form. The narrative describes events as they unfolded and the learning that took place through research, articles and presentations.

1.1 Chronological Details of Portfolio Work

The two tables given in this section provide the reader with a brief overview of the work within this portfolio. Table 1 lists the chronological details of the events and related work that led to the papers, conference presentations and studies as presented in this portfolio.
Table 1

*Chronological Chart of Events and Portfolio Work*

<table>
<thead>
<tr>
<th>Year</th>
<th>Event</th>
</tr>
</thead>
<tbody>
<tr>
<td>1987</td>
<td>MV Orient Express (ship) - on board as a solo singer/musician. Returned to Australia.</td>
</tr>
<tr>
<td>1988</td>
<td>Became Science Coordinator (Catholic Education Office School) (CEO). Paper written on the notion of a Specialist Music School (SMS) for gifted and talented music students.</td>
</tr>
<tr>
<td>1989</td>
<td>Talks with Catholic Church leaders about the establishment of a Specialist Music School.</td>
</tr>
<tr>
<td>1990</td>
<td>Talks with local council (Mayor), State and Federal Ministers of Government.</td>
</tr>
<tr>
<td>1991</td>
<td>(Feb.) Masters degree commenced. (Nov.) Recurrent Funding by the Government approved for the SMS ($350,000+).</td>
</tr>
<tr>
<td>1992</td>
<td>Meetings and publicity for the Specialist Music School.</td>
</tr>
<tr>
<td>1993</td>
<td>Meetings and publicity for the Specialist Music School. (Dec) Masters degree completed.</td>
</tr>
<tr>
<td>1994</td>
<td>(July) The realisation the shortfall that local council planned to cover would not eventuate. Decision to shelve the idea of a Specialist Music School for the time being. (June - September) Effective Teaching course (Julia Aitkin).</td>
</tr>
<tr>
<td>1995</td>
<td>(Feb.) Doctorate degree commenced looking at several areas of interest: Effective learning and learning environments, teachers as learners, professional development of teachers and leadership. (July) Creative Strategic Leadership: Creating an Effective Leadership Environment. <em>(Conference Article)</em> (chapter 2.0).</td>
</tr>
<tr>
<td>1996</td>
<td>Thinking to Learn: Learning to Think. Co-wrote and presented a professional development package for the Catholic Education Office (CEO Parramatta) which ran for several years. Attending Professional Development Network meetings throughout the year.</td>
</tr>
<tr>
<td>1996</td>
<td>A change of coordinator roles from Science to Creative and Performing Arts (music, art and drama). Asked to become the network facilitator for the professional development of staff (CEO Parramatta).</td>
</tr>
</tbody>
</table>
Invited onto the system level Board for the Professional Development of Staff.


(July) The Teacher as Learner: The Reflective Learning Model. (Conference Article) (chapter 5.0).

1997 - (Feb.) The Most Important Learners in School are Not the Students. (Article) (chapter 6.0).


1998 - (Feb.) Became the Director of Human Resources at an Independent Girls School in North Sydney.

Formal break from Doctorate Studies. Meanwhile, seeking guidance and deciding to change supervisors (and Universities) to continue work in the area of human resource management.

Rewrite of article (chapter 6.0) for chapter in a book (chapter 7.0).

1999 - The Most Important Learners in School are Not the Students (Chapter) (chapter 7.0).

(Mar) Illness led to forced 8 weeks of bed rest. The birth of the Shepherd Metaphor (chapters 8.0, 13.0 and 14.0).


2000 - Return to the classroom as a teacher.


Research Project - Establishing Moral Community: Sensing the Spirit (chapter 10.0).

(July) Establishing Moral Community in Schools: Sensing the Spirit - a reflective discourse in developing an ethnographic study and the subsequent analysis of data. (Conference Article) (chapter 11.0).

(June) School Leadership for Building a Moral Community: The Shepherd Metaphor. *(Article)* *(chapter 13.0)*.

(Sept.) School Leadership for Building a Moral Community: The Shepherd Metaphor. *(Conference Article)* *(chapter 14.0)*.

Human Resource Management: Nurturing the Heart, Soul and Mind of People. *(Article)* *(chapter 15.0)*.

- Keeper of the Corporate Conscience. *(Article)* *(chapter 16.0)*.

*Future Articles...not in this portfolio...*

(Sept) Establishing Moral Community in Catholic Schools: Sensing the Spirit – final report of study. *(Conference Article)*.

(Nov) Establishing Moral Community: Sensing the Spirit Within (transformative learning for school leaders). *Toronto, Canada. (Conference Article)*.

Table 2 provides specific information about each conference paper, article, study or report presented in the portfolio. Detailed descriptions of each portfolio work piece is given at the beginning of the appropriate section. This includes the experiences and the research that led to each portfolio work piece (evolution), the relationships between pieces of work and future work (moving on).
Table 2

Papers of the Portfolio

<table>
<thead>
<tr>
<th>Portfolio chapter</th>
<th>Name of paper/article/study</th>
<th>Publisher/conference</th>
<th>Details of submission</th>
</tr>
</thead>
<tbody>
<tr>
<td>3.0</td>
<td>Research Project</td>
<td>CEO Parramatta</td>
<td>developed: November 1995 - April 1996 conducted: July 1996</td>
</tr>
<tr>
<td>6.0</td>
<td>Conference paper</td>
<td>Annual Conference for Doctorate Students UWS, August, 1999.</td>
<td>written: January - May 1999 accepted: June 1999 presented: July 1999 Critiqued by Professor Glenice Hancock (Vice Chancellor of Queensland University)</td>
</tr>
<tr>
<td>Portfolio chapter</td>
<td>Name of paper/article/study</td>
<td>Publisher/conference</td>
<td>Details of submission</td>
</tr>
<tr>
<td>-------------------</td>
<td>-----------------------------</td>
<td>----------------------</td>
<td>----------------------</td>
</tr>
</tbody>
</table>
| 8.0               | Research Project            | Ed.D study           | developed: September 1999 - January 2000  
|                   |                             |                      | Published: June/July 2002 |
|                   | Keeper of the Corporate Conscience. |                      | Accepted: February 2001  
|                   |                             |                      | Published: March 2001 |

1.2 The Journey

The Chronological Chart of Events and Portfolio Work (Table 1) should be viewed in conjunction with the following narrative.

I have never, up until now, regarded myself as someone who seeks perfection. The reality is that deep down I do. This underlying need has led me on a grail-like quest to find the foundation stones for building a Camelot. Camelot is a mythical place where all are considered equal, decision making is shared though open dialogue and all voices are heard. In the words of King Arthur of Camelot (played by Sean Connery on video) as he assembled the Knights of the Round Table:

May God grant us the wisdom to discover the right  
The willingness to choose it  
and the strength to make it endure  
(Lowry & Cuker, 1999)
This yearning started to emerge while clinging to the rail of a ship steaming for sheltered waters during a raging storm (the worst ever recorded in the Mediterranean). It is amazing what twenty four hours of sea sickness can do to a person’s body, mind and soul.

I was working as a solo entertainer on board the luxury ship MV Orient Express during 1987 (yes, the big sister to the famous train). The wide blueness of the ocean and its changing moods has long been the source of inspiration for poets and musicians. The six months at sea with its endless “waters moving beneath my feet” experiences stimulated the birth of a dream: The establishment of a Specialist Music School (SMS) for talented and gifted young musicians.

In this sense, my experiences and reflections upon those experiences caused a change and growth within me. I underwent a number of transformative learning experiences. Transformative learning is one of the conceptual theories underpinning the work of this portfolio (see chapter 1.3.1).

At the time I did not realise the true intent of this yearning. The need to establish a caring and nurturing community - a Camelot: A community that erred on the side of goodness and goodwill. The realisation of this need occurred many years later while trying to splice together the various areas of study as presented in this portfolio. Indeed, it was the support and the guiding light, my supervisor, who knew exactly where to shine the lantern.
Upon my return to Sydney (1988), I made representations to various authorities concerning the establishment of the Specialist Music School (Catholic Education Directors, Local, State and Federal Government Officials). I also commenced university studies to a Masters level. Hence, the idea of a Specialist Music School produced several papers and a Masters thesis (Mc Gahey, 1993).

The Masters thesis was the first document to speak of the need for leaders to display certain leadership qualities in order to build a school community. These leadership qualities include integrity, trust, a willingness to communicate, a willingness to take risks, and a transcendence - clearly articulated vision of the future.

These qualities along with associated skills formed an integral part of the strategic planning process for the establishment of the Specialist Music School (Mc Gahey, 1993, p. 119). Appendix A displays the Strategic Planning Process and some publicity for the Specialist Music School.

The Specialist Music School achieved General Recurrent Funding (Commonwealth Funding) in 1991 to the value of $350,000 over a three year period and the promise of continued support for the life of the school. However, the moneys would only be given once the school started and had fifty primary school children, and twenty five in each high school year. This would have taken at least 2-3 years to achieve. Local Council hoped to cover the initial costs for the 3 years period, however, this did not eventuate due to the legal ramifications of supporting a single venture (amount of money required). Consequently, in 1994, I ‘shelved’ the idea with the view that one day I would try again. This represented a shift in my direction professionally and personally.
At this point, as a subject coordinator (Science and then Creative and Performing Arts), I decided to undertake further studies to a Doctorate level (1995). The following paragraphs will describe the outcome of this study, reflection and work (see Table 1) for the chronological details of the portfolio works).

The leadership qualities as given in my Masters Thesis (Mc Gahey, 1993, p. 20) and the Strategic Planning Process for the Specialist Music School (Appendix A) have been integrated into the works on leadership and moral community as presented in this portfolio. These works can be described as transformative learning events.

A paper, “Creative Strategic Leadership: Creating an Effective Learning Environment” was presented at a conference (chapter 2.0). This paper describes a style of leadership that encourages and engages people in the creation of ‘good learning environments’ in which to work. The paper also discusses the features of an effective learning environment which includes leadership qualities that reflect principles, values and beliefs.

At about this time (1996), I became interested in the professional development needs of teachers as learners. The Catholic Education Office (Parramatta) asked me to chair the Professional Development Network meetings and to become a member of the System Level Board for overseeing the professional development programme of the Diocese.

During this period, a study was conducted and a report was submitted to the Diocesan Professional Development Board and the Director of Schools (chapter 3.0).
Over the years (1993 till present) there has been significant influence on my work from educational consultants like Julia Aitkin (learning theory), Carolyn Coil (learning strategies) and writers like Daniel Goleman (emotional intelligence) and Howard Gardener (multiple intelligence). Their work on learning theory and practical strategies for engaging students and teachers in the learning process led to exploring the notion of the teacher as a learner. This exploration involved wide reading, professional development courses, analysis of my own work as a teacher who is a learner and considerable reflection upon several evolving concepts. During this time (1996 -1998) there were several published articles, a chapter in a book and conference presentations on the concept of the teacher as learner (see Appendix B and Table 2). Some of these are presented in this portfolio (chapters 4.0 and 5.0). This work involved the development of a metaphor for the teacher as a learner. This metaphor has as its central pivot, the principles, values and beliefs of the person who is a teacher.

As with previous work, the development of personal qualities and practices which reflect principles, values and beliefs emerged as a significant part of the metaphor of the teacher as learner - the teacher as a leading learner in the classroom. The research, writing and presentation of these works provided transformational learning experiences that led to future work on the professional development of teachers, leadership and moral community. These experiences are described through the narrative sections of this portfolio.

The acceptance of the position of Director of Human Resources (1999) in a secondary independent girls school in North Sydney (years 7 -12) placed me in a position to reflect and put into practice many of the outcomes of prior research (chapter 3.0).
As a member of the College Executive and the person responsible for the professional development programme of staff (130), the need to display leadership attributes and practices and to model as a teacher who is a learner took on a personal dimension - a dimension that challenged me beyond my wildest expectations.

This period challenged my personal and professional integrity. All my principles, values and beliefs that had emerged, changed and grown through research, reflective thought and recorded in published works were being questioned and put to the test. A number of unethical events occurred in the leadership of the school that had a direct effect on my position and my work as the Director of Human Resources. I never went out of my way to challenge these events on a large scale, nevertheless, the openness of my personality and unshakeable belief in being honest and open to new ways put me in the firing line.

It would have been easier to leave but I decided to stay on and put into practice that which I expected all leaders to do. At about this time, I began to investigate the issues surrounding human resource development, leadership and moral community. Once again, a link between these areas of interest was the need to make explicit principles, values and beliefs.

On a personal level, these events provided many transformative learning experiences and therefore a refinement of my views about transformational leadership. As previously mentioned, transformative learning and transformational leadership are two conceptual theories underpinning the work of this portfolio (chapters 1.3.1 and 1.3.2). The third conceptual theory is moral community (chapter 1.3.3).
These experiences and my research (portfolio work) provided the overarching topic area for the portfolio: Moral community. This evolved into an overarching theme for future study and all published work. The overarching theme is the establishment of moral community within a school (chapter 1.3).

With the overarching theme in mind, a paper was written that linked human resource management, leadership, and moral community through a belief that saw leaders nurturing the heart, soul and mind of individuals within an organisation. This paper was presented at the University of Western Sydney Postgraduate Conference (1999) (chapter 6.0). A metaphor of leadership was given as a strategy for establishing a moral community within a school. The Shepherd Metaphor describes leadership attributes and practices required of school leaders and a moral community. Indeed, the Shepherd Metaphor can be considered as a style (or part thereof) of transformational leadership that will help establish a moral community within a school. From this paper several articles have emerged (chapter 7.0 and appendix F).

The research project, “Moral Community: Sensing the Spirit” (conducted in 2000), was born from the need to investigate the notion of a moral community and its place within the context of a Catholic school (chapter 8.0). The research explored the perceptions of school leaders on the topics of a moral community, school leadership and the establishment of a moral community within a Catholic school. The initial analysis of data, the research methodology and strategies are discussed in the conference paper (appendix L). The findings of the research project are presented in an article (chapter 9.0) and in Additional Findings (chapter 8). The article (chapter 9.0)
provides a list of leadership attributes considered essential by the participants of the project for the establishment of a moral community within a Catholic school.

Two articles emerged from the findings of this study that describe how corporate leaders can foster a moral community in the workplace through leadership attributes and practices (chapter 10). There is a growing interest in the corporate world toward investigating corporate leadership from an ethical/moral perspective. I will be pursuing this area of study upon completion of this portfolio.

Meanwhile, at the school in which I was the Director of Human Resources, things had quietened down with the arrival of a new principal and the resolution of some of the unethical events (including the restructuring of the Human Resource position and my return to the classroom). However, the ramifications and side effects to this day are still present.

The past fourteen months as a teacher (since January, 2000) has provided me with a wonderful opportunity to put into practice within the microcosmic community of a classroom, the principles, values and practices of a moral community as discovered through the work of this portfolio. At the very least, I can model ‘moral leadership’ through my daily work practices with my colleagues and the children who call me teacher.

Through thoughtful reflective use of metaphors such as the Teacher as Learner and the Shepherd Metaphor, educators can begin to take significant steps toward the creation of good and true learning environments for classrooms and school communities.
The narrative of my journey will recommence in chapter 2.0 and continue through to chapter 11.0. Each article, conference paper, report and study is preceded with a short narrative to explain the events and issues surrounding its creation (evolution) and what research has followed after the completed work (moving on).

The following section, a return to a more formal style, will discuss the conceptual theories underpinning the work of this portfolio.

1.3 **Major Conceptual Theories Underpinning Portfolio Work**

There are three conceptual theories which underpin the work of this portfolio. These are the interrelated theories of transformative learning, transformational leadership and moral community. Figure 1 displays the link between the three theories. All three theories are equally significant conceptual theories that form a revolving circle of creative reflective thought for the work of this portfolio.

![Diagram of Three Conceptual Theories]

*Figure 1. Three Conceptual Theories*

The following sections will embody these theories within the overarching theme of the establishment of a moral community within a school.
1.3.1 Transformative learning

Leaders are truly transformational when they increase awareness of what is right, good, important, and beautiful, when they help to elevate followers' needs for achievement and self-actualization, when they foster in followers higher moral maturity, and when they move followers to go beyond their self-interests for the good of their group, organization, or society.

(Bass, 1997, p. 3)

Facilitating transformative learning is seen as a way to help meet the global challenge for unity and human survival (Elias, 1997, p.3). Transformative learning was first coined by Jack Mezirow (1975) through his landmark study of women who participated in consciousness raising groups that critically appraised their perceived and received assumptions about being a woman. In this study Mezirow (1975) observed the dynamics of transformative learning. Mezirow’s (1991, p.6) concept of transformative learning is expressed by Elias (1997) as:

Transformational learning is the transformation of meaning schemes (specific beliefs about self or the world) and meaning perspectives (comprehensive world view) through reflection on underlying premises, leading to meaning perspectives that are more inclusive, differentiated, permanent and integrated.

(p. 3)

The Transformative Learning Centre (2001) has developed a working definition which supports the premise of a moral community as given in this portfolio:
Transformative learning involves experiencing a deep, structural shift in basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self-locations; our relationships with other humans and with the natural world; our understandings of relations of power in interlocking structures of class, race and gender; our body awareness, our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy. (p. 1)

Transformative learning involves learning to understand the meaning of what values, ideals, feelings, moral decisions and the concepts of freedom, justice, love, labour, autonomy, commitment and democracy mean to the individual who is also part of a group (Elias, 1997; Mezirow, 1991; Senge, 1994). As Taylor (1998) states:

Transformative learning attempts to explain how our expectations, framed within cultural assumptions and presuppositions, directly influence the meaning we devise from our experiences. (p. 6)

The findings of the research project, “Establishing Moral Community: Sensing the Spirit”, support the concepts surrounding transformative learning (chapter 8.0). The research engaged participants in dialogue that allowed them to discuss their perceptions on moral community and leadership while sharing personal and professional experiences.
Significant influences on the theory of transformational learning include Paulo Freire (1970; 1994), a constructivist theorist who describes a process by which adults “achieve a deepening awareness of both the sociocultural reality which shapes their lives and their capacity to transform that reality through action upon it”.

Constructivism is the assumption that meaning exists within ourselves rather than in external forms.

The Jungian theorists such as D. Boyd and J. Gordon Myer (Elias, 1997) have a similar view on transformative learning. However, the emphasis is on the self and a process called discernment. Discernment is defined by Elias (1997, p. 4) as “a process that engages the affective, intuitive and extra-rational resources of the mind”.

For the individual, transformative learning involves becoming more reflective and critical, being more open to the perceptions of others, and being less defensive and more accepting of new ideas (Elias, 1997; Taylor, 1998). Catalysts for transformative learning are disorienting dilemmas, situations which do not fit one’s preconceived notions. These dilemmas prompt critical reflection, discernment and the development of new ways of interpreting experiences. In this way, according to Elias (1997, p.4) “Transformative learning involves reflectively transforming the beliefs, attitudes, opinions, and emotional reactions that constitute our meaning schemes.”

Throughout the six years of doctorate study many disorientating situations occurred that encouraged reflective thought and re-evaluation of values and beliefs. These discerning processes are discussed in the previous section (1.2 The Journey) and
within the context of the work of this portfolio (articles, conference papers, report and research projects).

Mezirow (1991, p. 201) believes that transformative educators (who include school leaders) may help others, and perhaps themselves, move toward a fuller and more dependable understanding of the meaning of our mutual experience. This can be achieved through what Elias (1997, p. 4) terms "emancipatory discourse". Such discourse/dialogue happens within a learning community when all participants are aware of the issues, critically reflective and free to participate (Senge, 1994). Transformative educators and leaders work with a community to create an environment that will enhance the three critical dimensions of transformative learning. These are given by Elias (1997) as:

an *interpersonal* context that provides affective support and ensures that all participants have equal access to information exchange; *personal capacities* for self awareness, discernment and inner dialogue, and critical reflection; and the *flexibility* within individuals and the group to approach some learning appreciatively, some critically, as well as the wisdom to know one from the other. (p. 4)

The work of this portfolio has largely been borne through research and dialogue with others. Many hours of discernment upon these issues have followed and subsequently led to several articles and conference papers (chapters 2 - 11). Highlighted within the work is the need for open dialogue that encourages the development of shared principles, values and beliefs. A transformative learning experience is a means toward
the development of shared principles, values and beliefs. The conference paper in chapter 4.0 discusses transformative learning within the context of the teacher as learner.

The second conceptual theory of this portfolio is transformational leadership. Transformational leadership is the perspective that emulates transformative learning. Transformational leadership along with other leadership styles and perspectives is discussed in the following section.

1.3.2 Transformational leadership

Leadership forms a significant area of interest when endeavouring to establish a moral community in schools. The word leadership is defined by Wordsmyth The Educational Dictionary - Thesaurus (n.d.) as:

the ability or quality that makes one a leader.

...the role performed by a leader.

The traditional perspective of leadership views leaders as having certain personal characteristics that set them apart from others (Hollander, 1985; Northouse, 1997; Yukl, 1981). The role is seen as taking care of functions, tasks and procedures. Some leadership styles that are considered traditional are authoritarian, and democratic (Harris and Berry, 2000, p. 3). These styles operate from the “us and them” view of the world (employee vs boss).
Another leadership perspective is the situational/contingency perspective. From this perspective leadership is dependent upon the situation or is contingent (dependent upon) other factors/variables that occur around the leader. For example, Fiedler (1967) in his model spoke of three contingencies that focus the leader's attention. These are leader-manager relations (are they good or poor), task structure (structured or unstructured) and the leader's position in the power stakes (is it strong or weak).

The Hersey and Blanchard (1996) model focuses on the follower and encourages the use of four different communication styles to get the leader's message across. These are:

- the telling style - used when follower is highly immature.
- the selling style - when follower is moderately immature.
- the participating style - when follower is moderately mature.
- the delegating style - when follower is highly mature.

In the late seventies, Burns (1978) opened a new chapter in leadership research when he introduced the leadership perspectives of transactional and transformational leadership. Transactional leadership refers to the majority of leadership styles and models, which focus on the exchanges that occur between leaders and their followers (Burns 1978, p. 47). The employer/employee relationship with a transactional leader is based on a mutual system of reinforcement. The transactional leader gets something he wants, and the followers get something they want.
From this perspective, leadership is seen as a communication process between the leader and the follower. The leader will lead each member differently and will attempt to predict turn over, satisfaction and problems that are likely to arise. In other words, the leader is manager (Bass, 1985; Zaleznik, 1977).

Further, the transactional leader believes that people prefer to be directed, rather than take responsibility for their own actions and decisions (Hoover, 1991; Sagor, 1991; Silins, 1993; Tichy & Devanna, 1986).

Another characteristic of the transactional leader is that he/she does not sublimate his/her own needs to those of the organization (Kuhnert, 1994; & Hoover, 1991). For example, a transactional school administrator whom, as Case (2001, p. 5) states will need to “direct and control the people working under him/her. As a result, he/she refuses to share knowledge, because knowledge in a school district is, indeed, power. People can be controlled by knowledge or the lack of it”.

In contrast to transactional leadership, Northouse (1997, p. 131) views transformational leadership as “the process whereby an individual engages with others and creates a connection that raises the level of motivation and morality in both the leader and the follower”.

From a transformative leadership perspective a leader manages meaning, creates vision and empowers others towards becoming ‘self leaders’. This perspective assumes leadership potential in everyone. For as Linda Lambert (1998), the Director of the Center for Educational Leadership at California State University states:
everyone has the potential and right to work as a leader. It is not just a title
as implied by the root word ‘leader’. There is no one leader in a moral
community - there are many leaders. (p. 19)

Indeed, leadership can be seen, as Lambert (1998, p. 18) states as “the reciprocal
learning process that enables participants in a community to construct meaning and
shared purpose”.

Throughout the work of this portfolio leadership is seen as a shared endeavour within
a community. Community members assume different roles at various times. In this
sense, transformative leadership is thought to be more powerful and complex than
transactional leadership (Burns, 1978).

Transformational leadership has four characteristics according to several theorists
(Avolio, Waldman and Yammarino, 1991; Bass, 1997). These are:

1. **Idealised Influence**: Leadership will provide vision and a sense of
purpose. It elicits respect, trust and confidence from followers. A charisma quality that
emanates high moral and ethical standards.

2. **Inspirational Motivation**: Leaders provide followers with challenges
and meaning for engaging in shared goals and undertakings. It increases optimism and
enthusiasm, communicates high expectations, points out possibilities not previously
considered.
3. Intellectual Stimulation: Leader actively encourages new ways of achieving goals, stimulates creativity, encourages others to look at problems and issues in a new way.

4. Individual Consideration: Leader treats each follower as an individual and provides coaching, mentoring and growth opportunities.

Transformational leaders engage followers by singularly or collectively displaying these characteristics.

For Burns, transformational leadership may be exhibited by anyone in the organization in any type of position (Yukl, 1989, p. 210). It may involve people influencing peers and superiors as well as subordinates. It can occur in the day-to-day acts of ordinary people, but it is not ordinary or common.

Such leadership is seen by Burns (1978, p. 20) as “dynamic leadership in the sense that the leaders throw themselves into a relationship with followers who feel 'elevated' by it and often become more active themselves, thereby creating new cadres of leaders”.

Viewing leadership as a process rather than a set of discrete steps, Burns (1978, p. 440) describes it as “a stream of evolving interrelationships in which leaders are continuously evoking motivational responses from followers and modifying their behaviour as they meet responsiveness or resistance, in a ceaseless process of flow and counterflow”.

23
Bass (1985), using Burns’ work as the foundations for his own research, has had considerable influence on the current research on transformational leadership. Bass believes that both transactional and transformational leadership are required within an organisation (Bass 1985, 1997). Lower order changes (day to day running of organisation), experienced in more stable conditions, can, as Bass (1985, p. 4) maintains “be handled adequately by the current emphasis on leadership as an exchange process, a transactional relationship”. Higher-order changes (strategic planning & goal setting) according to Bass (1985) call for:

an accelerated increase in effort and/or a change in the rate in which a group's speed and accuracy are improving... may involve large changes in attitudes, beliefs, values, and needs. (These are the changes which lead to) quantum leaps in performance, new paradigms, new contextual frameworks and call for transformational leadership. (p. 4)

The Bass (1985) notion of transformational leadership focuses on the needs of the follower and the reordering of those needs to suit the goal (vision). One study (chapter 3.0) of this portfolio identified teachers’ professional development needs. This led to the development of a professional development package for teachers by a system level Board for Professional Development that took into account teacher needs and system goals during 1998/99 (Catholic Education Office, Parramatta Diocese).

For Burns transformative leadership is moral in nature. Burns (1978, p. 20) states that transformative leadership occurs “when one or more persons engage with others in
such a way that leaders and followers raise one another to high levels of motivation and morality”.

Further to this Burns (1984) spoke of transformational leadership as a quest for a higher ideal by stating:

transforming leadership carries grave but always recognized moral implications... (The result of such leadership is to raise)... the level of human conduct and ethical aspirations of both leader and led, and thus it has a transforming effect on both (transformative learning occurred). (p. 7)

Burns saw transformation as one that was necessarily elevating, furthering what was good rather than evil for the person and the polity. Therefore, Burns (1978) did not regard someone like Hitler as being a transformational leader for even though:

Germany was still transformed, the leadership itself was immoral, brutal, and extremely costly in life, liberty, property, and the pursuit of happiness to his victims, and in the long run, to his ‘Master Race’. (p. 21)

Bass, back in 1985, did not agree with Burns. Bass (1985) argued that Hitler's leadership was transformational, even though it might be depicted as having evil purposes rather than morally elevating ones. However, Bass (1997) has since had a change of heart and introduced a new term ‘authentic transformational leadership’.

Bass (1997) states that:
In agreement with Burns, we (Bass and associates) argue here that authentic transformational leadership must be grounded in moral foundations. The ethics of leadership rest upon three pillars:

1. The moral character of the leader.
2. The ethical values embedded in the leader’s vision, articulation, program which followers either embrace or reject.
3. The morality of the processes of social ethical choice and action that leaders and followers engage in and collectively pursue. (p. 2)

Such ethical dimensions of leadership have been widely acknowledged (Wren, 1998; Kouzes & Posner, 1993; Greenleaf, 1977).

Howell and Avolio (1996) believed that only socialized leaders who are concerned for the common good can be truly transformational leaders. Personalized leaders, primarily concerned with their own self-interests, cannot be truly transformational leaders.

Transformational leaders set examples to be emulated by their followers. When leaders are more morally mature, those they lead display higher moral reasoning (Burns, 1978; Dukerich, Nichols et al, 1990).

Table 3 presents the different perspectives on transformational leadership as given in literature. It is a synthesis of several sources (Bass and Steidmeier, n.d.; Mc Gahey, 2001d; Memorial, University of Newfoundland, n.d.).
Table 3

Theoretical Ideas in the Nature of Transformational Leadership

<table>
<thead>
<tr>
<th>Transformational Leadership - Differing Perceptions</th>
</tr>
</thead>
<tbody>
<tr>
<td>2. Interpretation of &quot;Charisma&quot; (Bass, 1985; Burns, 1978; Shamir, 1995).</td>
</tr>
<tr>
<td>4. Leadership of people or with people (Barth, 1990; Bennis, 1989; Bennis &amp; Nanus, 1985; Burns, 1978; Covey, 1989; Greenleaf, 1977; Roueche, Baker &amp; Rose, 1989; Schlechty, 1990).</td>
</tr>
</tbody>
</table>

More details of these differing perceptions are described in Table 4. Table 4 is a synthesis of the work of several people (Colvin, 1999; Mc Gahey, 2001d; Mini-Thesis, n.d.).
Table 4

Relevant Work of Researchers on Transformational Leadership as Related to the Work of this Portfolio.

<table>
<thead>
<tr>
<th>Researchers:</th>
</tr>
</thead>
<tbody>
<tr>
<td>Avolio (1994) hypothesizes that transformational leaders may be at a higher stage of moral development as a result of life experiences. The higher stage of moral development would allow the leader to put personal interest aside in favor of satisfying follower needs.</td>
</tr>
</tbody>
</table>

| Bass. In transformational leadership, the leader focuses on reordering the needs of the follower, not just meeting the existing needs. The reordering is directed toward higher order needs (Bass, 1985). Transformational leadership uses a transcendental, inspiring vision that energizes self-reward, understanding, and development among followers (Avolio and Bass, 1988). |

| Bennis and Nanus. Bennis and Nanus (1985) conceptualize transformational leadership as a process which changes the organization by focusing action, converting followers to be leaders and leaders to be agents of change. |

| Kouzes and Posner. Kouzes and Posner (1989) stress the importance of making followers feel their work and contribution are larger than life, embracing an almost immortal quality. In addressing their most embedded values and desires, the follower and leader will be psychologically gratified by knowing their efforts within the organization have a synergistic significance. Such possible values might include, for example, being the best one can be or making the world a better place. |

| Tichy and Devanna. Tichy and Devanna (1990) focus on transformation at the macro-level; that is, the transformation of the organization. Their interest in transformational leadership derives from the need for contemporary organizations to change and be innovative. The creative, imaginative, empathetic, and risk-taking leader is the centre of the transformation process that fosters organizational viability (Schein, 1991; Tichy and Devanna 1990). |

| Fairholm. (1991), asserts that the task of the leader is to develop and define a vision of the organization and its interactions based upon a set of values. The leader influences subordinates and other stakeholders to accept the values and mutually advance toward attaining the vision. |

| Greenleaf. (1970). The original concept of servant-leader paradigm was presented by Robert K. Greenleaf in his essay in 1970 entitled, ‘The servant as leader’. Greenleaf (1977:14) states: The natural servant, the person who is servant first, is more likely to persevere and refine a particular hypothesis on what serves another’s highest priority needs than is the person who is leader first and who later serves out of the prompting of conscience or in conformity with normative expectations. Spears (1995:4-7), after carefully considering Greenleaf’s original writings for many years, identified 10 critical characteristics of the servant-leader such as listening, empathy, healing, awareness, persuasion, conceptualization, foresight, stewardship, commitment to the growth of people, and building community. |

| Covey (1989). For Covey the ethical and spiritual nature of leadership is intertwined. Covey’s idea on principles is based on a spiritual-ethical dimension. Principles are guidelines for human conduct that are proven to have enduring, permanent value. As Covey (1989:18) states: The character ethic taught that there are basic principles of effective living, and that people can only experience true success and enduring happiness as they learn and integrate these principles into their basic character... They are also spiritual beings; they want meaning, a sense of doing something that matters. People do not want to work for a cause with little meaning, even though it taps their mental capacities to their fullest. There must be purposes that lift them, ennoble them, and bring them to their highest selves. |
From this research and for the purposes of this portfolio, what then is a transformational leader?

Table 5 discusses several features of transformational leadership. Each feature has direct implications for school leadership that will encourage a community to engage in practices for building a moral community. Table 5 is a synthesis of several works (Case, n.d.; Lontos, 1992; Mc Gahey, 2001d; Memorial, University of Newfoundland, n.d.).

Table 5

What is a Transformational Leader?

<table>
<thead>
<tr>
<th>A Transformational Leader ...</th>
</tr>
</thead>
<tbody>
<tr>
<td>• has a compelling vision, a holistic picture</td>
</tr>
<tr>
<td>A holistic picture of how the organization should look in the future, when it is meeting all of its stated goals. (Bennis, 1984; Sergiovanni, 1984, 1990; Tichy &amp; Devanna, 1986; Yammarino et al, 1994; Covey, 1989; Peters, 1992; Bosler &amp; Bauman, 1992).</td>
</tr>
<tr>
<td>• is a holistic leader, more concerned with people than with processes.</td>
</tr>
<tr>
<td>He/she has a very basic commitment to the ethic of client service (Leithwood &amp; Jantzi, 1990) that focuses the organization on relationships. Yet, while he/she is a &quot;people person&quot;, he/she maintains a social distance (Fisher, 1994): open, but still remote from the rest of the organization's membership.</td>
</tr>
<tr>
<td>• is able to inspire the people</td>
</tr>
<tr>
<td>Inspire the members of the organization to aspire to, and to achieve, more than they thought was possible (Konnert &amp; Augenstein, 1990; Sagar, 1991; Bennis, 1984; Hoover, 1991; Bosler &amp; Bauman, 1992; Leithwood &amp; Jantzi, 1990; Kuhnet, 1994; Yammarino et al, 1994; &amp; Aivoio, 1994).</td>
</tr>
<tr>
<td>• will share power and responsibility with others.</td>
</tr>
<tr>
<td>This can be achieved through the establishment of school improvement teams which allow the leader to act as mentors or role models (Leithwood and Jantzi, 1990).</td>
</tr>
<tr>
<td>• must be adept at using symbols (Aivoio, 1994; &amp; Leithwood &amp; Jantzi, 1990)</td>
</tr>
<tr>
<td>Symbols to motivate, to inspire, to give value to intentions and actions (Bennis, 1984), to indicate priorities, and to show strong advocacy (Harvey, Frase, &amp; Larick, 1992). A symbol by itself is meaningless. It is the background, the beliefs, the actions, and the understandings that surround the symbol that give it meaning.</td>
</tr>
<tr>
<td>• must have passion (Covey, 1989; &amp; Peters, 1992)</td>
</tr>
<tr>
<td>Passion to achieve the goals and vision of their heart and of the district, a passion for education and the students, a passion for improvement.</td>
</tr>
</tbody>
</table>
A Transformational Leader ...

- must use direct and frequent communication.

The transformational leader will frequently use words like informing, persuading, directing, negotiating, counseling, visiting and discussing when describing their work (Leithwood and Jantzi, 1990).

- is a teacher of the entire school community (Cuban, 1989) or organisation.

He/she must model, for the community, the behaviours that will lead to change (Bosler & Bauman, 1992). He/she cannot expect that others in the organization will practise behaviours that the leader does not practise.

- is recognized as a change agent (Aviolo, 1994; Bennis, 1984; Leithwood & Jantzi, 1990; Sergiovanni, 1984).

The transformational leader must be able to persist through the long term. Change is a slow process, particularly in education.

- is expected to engage in a cycle of continuous improvement

A cycle of improvement where everything is constantly being evaluated for its relevance to the vision (Bennis, 1984; & Yammarmarino et al, 1994).

- behaviour must always be consistent in nature,

But not so consistent as to preclude trying new ways or experimenting with processes (Staw, 1984).

- is a diagnostician (Schon, 1987).

He/she takes the time and the effort to diagnose a problem from all aspects before looking for solutions. He/she diagnoses the needs of the people who are served by the organization; in the case of Education, the students, the parents and the community members must all be considered. Any new plan, product, or process is based on the leader's knowledge of those needs, along with its relevance to the vision.

- is a politician

But mustn't appear to be political (Mezirow, Foster, & Estes, 1974), meaning that he/she can never evidence partisanship or partiality.

- is present at important occasions

Graduations, awards, etc, and is seen often and informally in the workplace (Fisher, 1994; Cuban, 1976; & Dunnerstick, 1992).

A transformational leader is a good role model, who can create and articulate a clear vision for an organization, who empowers followers to achieve at higher standards, who acts in ways that make others want to trust them, and who gives meaning to organizational life. In short, the school leader as a transformational leader carries a heavy responsibility: A responsibility that includes the willingness to lead morally and remain focused on the mission of the school and the improvement of schooling and education.
Through the work of this portfolio, an effort has been made to link transformative learning and transformational leadership with moral community. Transformational leadership can build and sustain moral community. Therefore, as has been shown, leadership is communal (brings people together). Foster (1989), as cited in Memorial, University of Newfoundland (n.d. p. 57), argues that leadership exists only because of the relationship attained with followers:

this relationship allows followers to assume leadership and leaders, in turn, to become followers. Leaders, in short, create other leaders, and it is in this fashion that leadership becomes a shared and communal process.

This is consistent with Burns' original theory of transforming leadership. This point is supported by Barth (1990) and Sergiovanni (1994), who see schools as communities of leaders. Sergiovanni (1994) reveals how community is related to transformational leadership:

Community is the tie that binds students and teachers together in special ways, to something more significant than themselves: shared values and ideals. It lifts both teachers and students to higher levels of self-understanding, commitment, and performance -- beyond the reaches of the shortcomings and difficulties they face in their everyday lives. Community can help teachers and students be transformed from a collection of ‘is’ to a collective ‘we’, thus providing them with a unique and enduring sense of identity, belonging, and place. (p. ix)
The sense of identity, belonging and place is essential for people as individuals when coming together to form community - a moral community. In this way, leadership as communal can help all people within a community to experience transformative learning experiences that engage them in transformational leadership practices. It is transformational leadership practices that can build and sustain moral community.

Herein lies the purpose of this portfolio as expressed in the overarching theme: The establishment of a moral community within a school.

The following section will present the third conceptual theory underpinning the work of this portfolio - moral community.

1.3.3 Moral community

The ‘overarching theme’ of the portfolio is the establishment of a moral community within a school. Within the context of a school, a moral community would encompass all people who engage in activities concerning the school: The people who belong to groups such as the students, parents, teachers, support staff, school board and support groups (Parents and Friends Association).

A moral community is sought rather than an ‘ordinary’ community because the ideal of a moral community is to listen to all voices and in particular, the voice within oneself (transformative learning concept). From this listening, a community can extrapolate, formulate and start to live out shared ideals and create a shared vision.
The concept of moral community echoes the angelic tones of a sacred ideal - a higher level of community growth and achievement. Theorists and researchers have written about community and moral community (Bath 1990; Dreher 1997; Etzioni 1993; Sergiovanni 1992, 1994; Etzioni in Berreth and Scherer 1993; Etzioni 1993; Mc Gahey 2001; Starratt 1996; Shivers 1994). Their research can provide a framework for the establishment of a moral community.

But what are Communities?

The Tao leader creates harmony

Reaching

From the heart

To build community

(Buddhist philosophy-Taoism 500BC)

(Dreher 1997, p. 246)

The notion of communities is not new. Indeed, leaders since the dawn of man have struggled to create communities of purpose and value - some communities with good intentions - Gandhi, Mandella; and some with not so good intentions - Hitler (Burns 1978; Bass 1985, 2001). Nonetheless, most leaders’ efforts have been to establish a community framework of principles, values, norms (ways of doing things) and beliefs. Many community groups share the same principles, values and beliefs; other groups are a world apart.

But what do the words moral and community mean in terms of human English language?
The word ‘moral’ is defined in Wordsmyth: The Educational Dictionary and Thesaurus (n.d.) as:

...conform to principles of right or just conduct; virtuous...resulting from or based on a sense of what is right, rather than a law or custom.

Similar words [to moral] include: honest, principled, fair, decent, just, responsible and chaste.

The word ‘community’ is defined in Wordsmyth: The Educational Dictionary and Thesaurus (n.d.) as:

...a state of being joined together by shared interests.

Similar words to [community] include: friendship and organisation.

The bringing together of these definitions implies a moral community is a group of people who are joined together by shared interests that are based upon the values of righteousness and justice. However, we should not forget, that these values evolve out of a sense of what is right rather than law or custom.

Sergiovanni (1996, p. 48) in his studies on moral community believes communities are “collections of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals.” This view is shared with Starratt (1996, p. 87) who writes “communities tend to signify a group of equals who
are bonded together in friendship and shared values”.

Tonnies cited in Sergiovanni (1996) refers to the bonds as community relationships, community of place and community of mind:

Community by relationships characterizes the special kinds of connections among people that create a unity of being similar to that found in families and other closely knit collections of people. Communities of place characterises the sharing of a common habitat or locale. This sharing of place with others for sustained periods of time creates a special identity and a shared sense of belonging that connects people together in special ways. Community of mind emerges from the binding of people to common goals, shared values, and shared conceptions of being and doing. Together the three represent webs of meaning that connect people together uniquely by creating a special sense of belonging and a strong common identity. (p. 50)

The norms, purposes and values of community are communicated through people’s thoughts, actions and deeds. When shared thoughts, actions and deeds are made explicit they become a unifying moral voice.

Etzioni (1993) is quoted by Sergiovanni (1996, p. 59) as believing:

Communities speak to us in moral voices ...they lay claim on their members. Indeed, they are the most important sustaining source of moral voices other than the inner self.
According to Sergiovanni (1996), an individual as part of a community will seek not only to advance their own interests, but those of the group (the moral voice of the group). As Sergiovanni (1996) states:

When norms come from values and beliefs that are shared, and when group identities are freely chosen, the norms speak as a compelling moral voice. They provide guidance and affirm the decisions one makes. (p. 60)

Therefore, school leaders in the context of establishing a moral community should engage in the transformation of individual values and beliefs into shared community values and beliefs.

Etzioni, in his conversation with Berreth and Scherer (1993), talks about communitarianism. Communitarianism is a new social movement whose ideals are based upon family values and community service. Etzioni in Berreth and Scherer (1993) states:

Communitarianism does not uphold the individual rights at all costs, nor does it improve moral solutions in an authoritarian way...instead, it is rooted in the beliefs that strong rights presume strong responsibilities and that moral standards should be based on consensus. (p. 12)

Consensus can only be reached when people of like minds/values come together. Upon consensus being reached the path is laid for the formation of a community.
Through the continuous development of this portfolio, the review of related literature and the results of the study (Mc Gahey, 2001) as described in chapter 3.0, a simple definition of a moral community has been developed to provide focus and direction. For the sake of this portfolio a moral community is:

a community that values the heart, soul and mind of its people through the growth and development of shared principles, values and beliefs.

The participants of the study (Mc Gahey, 2001) were educationalists who have actively engaged in school leadership roles. They were past/present school executive (principals, deputy principals, coordinators) educational consultants and educational officers (consultants, CEO people - directors/heads of department). Nine of the ten participants came from the Catholic sector of education.

The research looked beyond behaviour and more at ‘intent’ - the intentions behind thoughts and actions. One criteria for selection was that the participants be people who displayed a tendency towards moral leadership and moral community building practices.

The participants believed that one role of leadership is to encourage and engage people in dialogue that allowed community members to articulate and reflect upon personal and group values and beliefs. Therefore, there is a need for school leaders to create an environment where members feel it is ‘safe’ to discuss openly personal values and beliefs in an effort to reveal shared values and beliefs. Herein lies the challenge and a potential danger.
The challenge is finding ways to create the atmosphere of ‘trust and openness’. The danger and risk is that leader(s) may begin to hear and even see the community transformed into something not desired by the leader(s). For as Bottery (1993) states:

Values may be contested within an organisation, and values not necessarily in accord with those passed down the hierarchy may be adopted and practiced by those within the organisation. Values, then, cannot be simply held as objectively correct, but are adopted for particular purposes by particular people or groups, and are therefore contestable. (p. 180)

Nevertheless, if a community is to be truly moral, then all voices will be equally heard. The role of a leader is to “get others engaging in things because they (the others/themselves) see what the other person is saying is of greater value than what they are doing” (Mc Gahey, 2001, p. 11). This is the art of leadership and includes being able to deal with conflict by using conflict as a means to “make explicit that which is implicit” (Mc Gahey, 2001, p. 13). This is the way to open dialogue about group and individual differences so that the community can begin to understand and appreciate diversity - see differences and diversity as a community strength. Diversity and differences are tools for creating unity and generating life within a community.

For as a participant in the study (Mc Gahey, 2001) stated:

a leader needs to take hold of issues and have a positive view - sense where a community is in the scale of things and bring it back to life. Finding good in people to counter - act the negativity...seeing diversity as a strength not a weakness. (p. 15)
Starratt (1996) supports this view by iterating:

That’s what moral communities do - reach out for ideals that are always out in front of them, confront their own and others’ shortcomings, and heal the rifts that inevitably occur among the members. (p. 167)

1.3.3.1 Moral community within a school

The ultimate purpose of school leadership is to transform the school into a moral community. The restoration of integrity and character in school administration depends on this transformation.

(Sergiovanni, 1996, p. 45)

The greatest demand for this transformation of the school into a moral community has come from the global society. Society is experiencing a breakdown in human relationships that build and sustain community. The reasons for this breakdown are given by Lickona (1993) as:

1. Decline of the family.
2. Troubling trends in youth characteristics.
3. (the need for) a recovery of shared objectively important ethical values.

(p. 8)

This breakdown has seen increasing pressure on schools to become the places where the issues surrounding these reasons are tackled and possible solutions found. The decline of
the family is closely related to the troubling trends in youth characteristics. The family and the ‘family home’ has/is the bastion for teaching common good (global values), cultural values and beliefs to the young. With the changing role of family life (many would say break down of family life), schools are assuming many of these parental roles.

Yet another pressure for school to assume moral roles is found in life after school - the work place. The recovery of shared objectively important ethical values within society has seen the emergence of ‘ethics’ or ‘business ethics’ within the work place - life beyond school. Many organisations are endeavouring to make explicit their values or, at least, what is valued through human resource management work and related areas. Attracta Lagan of the St James Ethics Center (Sydney) as cited in Vines (1999, p. 17) states:

Human resource professionals need to take a leading role in creating a working place culture that actively nurtures values such as:

- Integrity.
- Trust.
- Compassion.
- Fairness.
- Respect.
- Teamwork.

Essentially, the spirit of those values is toward guiding leaders in building community within the work place. Organisational leaders are re-assessing work place structures in an
effort to create communities of care which ‘nurture their employees’. For example, organisations such as AT&T (USA), Houston Lighting (USA), Yaoman International (Japan) (HRMID 1997a; 1997b; 1997c).

These demands require schools of the future to be communities with shared principles, values, beliefs and a common purpose leading to a common destiny - a world of purpose, and a world of goodness and good will. Essentially, for schools to become places of moral community.

The concept and form of the school as a moral community is a developing work in action as leaders in education realize that current administrative practices are not achieving desired goals (Gold and Evans 1998; 1996; Morrison 1986; Sergiovanni 1992; 1994, Smith & Blaze 1996; Starratt 1994). The past twenty years in education has seen the adoption of corporate and organisational leadership theories and models that to a large degree have not been successful in transforming schools into places of learning (Sergiovanni 1996).

Many educationalists and education authorities are finding that real learning takes place best in environments conducive to developing community spirit as opposed to corporate know-how and management techniques (Gold and Evans 1998; Sergiovanni 1996; Starratt 1994).

Smith and Blase (1988) poignantly assert this belief when they state:
The idea that there is a science of leadership that could allow teachers to effectively and efficiently shape knowledge and other resources to achieve predetermined outcomes is one of the major moral fictions of our age. (p. 3)

And further to this, Morrison (1986) alludes to the change in perception required to build a school community with moral intent:

One’s learning to view life morally is quite different from using the scientific approach to education. (p. 3)

Therefore, a change in the mindscape (ways of viewing) for school leadership is required for schools to become places of moral community (Sergiovanni 1992, 1994, 1996); as Greenfield would say, “ways of knowing” (Greenfield and Ribbins, 1993).

Starratt (1996), in his work that describes a way towards establishing an ethical (moral) school, states:

The challenge of building a richer form of community in our schools is a reflection of the challenges facing our society at large, namely, the widespread creation of richer forms of community life. (p. 93)

Such goodness and good can be fostered and enhanced through the spiritual pursuits of an individual and of community groups. The word spiritual means more than creedal formations of a religion or a church group. It transcends this to mean as Palmer (1999) states:
that focucess on leadership attributes and practices that are developed in all people (the nurturing of virtues). Furthermore, it is the sharing of principles, values and beliefs that marks the formation of community and the possible beginnings of a moral community (Mc Gahey, 1999, 2000b, 2000d, 2000e, 2000f, 2000g, 2001a).

The answers to these questions are relevant but not the critical issue. What is important is the sharing of the real concerns in our lives that evokes a sense of release and relieves the loneliness so often felt by many people. Palmer (1999, p.11) asserts:

by teaching us how to live our questions with one another rather than answer them, the gift of community emerges among us - a gift of transformation.

(p.11)

A gift that will transform a community into a moral community.

It is interesting to note that recent works and publications have focused on moral community building in the classroom. One such article from the Cortland Center (2000) believes that teachers can create a moral community in the classroom by helping students to:

1. Know each other as persons
2. Respect, care about, and affirm each other -- and refrain from peer cruelty (both abuse and exclusion)
3. Feel valued membership in, and responsibility to, the group (including practising an ethic of interdependence: Who has a problem the rest of us might be able to help solve?. (p. 1)
the ancient and abiding human quest for connectedness with something larger and more trustworthy than our egos - with our souls, with one another, with the worlds of history and nature, with the invisible winds of spirit, with the mystery of being alive. (p. 6)

In this sense, spirit can mean the search for life experiences that engages individuals in transformative learning. The most important step towards evoking spirit for moral community within a school is to bring teacher's together to talk not about curriculum and teaching strategy, policy, funding or politics but the deepest questions of a teachers life as a person. Palmer (1999) presents several of these life questions:

- Does my life have meaning?
- Do I have the gifts that the world wants and needs?
- What and whom can I trust?
- How can I rise above my fears?
- How do I deal with suffering, my own and that of my family and friends?
- How does one maintain hope?
- What about death? (p. 7)

It is through personal reflection and discerning dialogue as a communal group that transformative learning can take place and transformational leadership can evolve and flourish (chapter 1.3.1 and 1.3.2). Transformative learning that can lead to the sharing of principles, values and beliefs - discovering what is really important in life (Covey, 1992, 1994; Sergiovanni, 1992, 1996). It can also lead to transformational leadership
that focus on leadership attributes and practices that are developed in all people (the nurturing of virtues). Furthermore, it is the sharing of principles, values and beliefs that marks the formation of community and the possible beginnings of a moral community (Mc Gahey, 1999, 2000b, 2000d, 2000e, 2000f, 2000g, 2001a).

The answers to these questions are relevant but not the critical issue. What is important is the sharing of the real concerns in our lives that evokes a sense of release and relieves the loneliness so often felt by many people. Palmer (1999, p.11) asserts:

by teaching us how to live our questions with one another rather than answer them, the gift of community emerges among us - a gift of transformation.

(p.11)

A gift that will transform a community into a moral community.

It is interesting to note that recent works and publications have focused on moral community building in the classroom. One such article from the Cortland Center (2000) believes that teachers can create a moral community in the classroom by helping students to:

1. Know each other as persons
2. Respect, care about, and affirm each other -- and refrain from peer cruelty (both abuse and exclusion)
3. Feel valued membership in, and responsibility to, the group (including practising an ethic of interdependence: Who has a problem the rest of us might be able to help solve?. (p. 1)
It is the spirit of hope reflected in the words of *the rest of us might be able to help solve* that provides the tension required for community dialogue to begin, encompass all people and flourish. Dialogue that will develop and enhance the shared principles values and beliefs of that moral community.

Starratt (1994) in his work on what is an ethical school believes the following qualities are paramount within a school community as it strives to build an ethical (moral) community:

Great courage, a modicum of intelligence, lots of humility, humour and compassion, and an unyielding hope in the endurance and heroism of human beings. It is a dream worthy of educators. (p. 136)

Many of these qualities can be described as virtues of character or personal traits. The study of virtues forms part of the moral philosophy called Virtue Ethics. Virtue ethics is the view that the foundation of morality (adherence to standards of right conduct) is the development of good character traits, or virtues. Typical virtues include courage, justice and truthfulness. The work presented in this portfolio does not include virtue ethics per se and therefore a detailed description is not included within the overarching theme and major conceptual theories.

1.3.4 To conclude

The conceptual theories underpinning the work of this portfolio provide a grounding and a source of reflection for the knowledge, skill development and learning experiences as displayed in the articles, conference papers, report and studies of this
portfolio. The conceptual theories also provide a solid foundation upon which to build
a moral community.

The following section will describe the key players who are the subjects for the work
of this portfolio.

1.4 The Key Players

School communities are made up of numerous groups of people such as students,
parents, teachers, support staff, canteen workers, school electrician, plumber and other
community workers and volunteers (this list is by no means exhaustive). However, to
try and cover all the groups of people in a school community is beyond the scope and
intent of this research and portfolio. Several premises have been used to help narrow
this field.

One premise is that schools are first and foremost places of learning. With this in mind
there are two groups of people who clearly fit into this category - students and
teachers.

Another premise of this portfolio and associated work is that without doubt the most
important learners in a school are the teachers (chapters 3.0 - 5.0). Research has
indicated that students engage in the active learning process better when taught by
teachers who at the very least model themselves as a learner - mistakes and all (Barth,
1990; Sergiovanni, 1994). As Palmer (1999) so poignantly states:
Whoever our students may be,
whatever subject we teach,
ultimately we teach who we are. (p. 10)

This premise is argued in the conference paper “Teacher as Learner: The Reflective Learning Model” (chapter 4.0). It is also argued in the article titled “The Most Important Learners in School are Not the Students” (see appendix B), and the follow-up chapter in a book (chapter 5.0). Indeed, this premise underlies most of the work of this portfolio.

Therefore, the key players in the work of this portfolio are the teachers and the school leaders (who are the head teachers) of a school.

The following chapters of the portfolio (2.0 - 10.0) present the papers and studies as they unfolded. Each paper is preceded by a short narrative to explain the events, thoughts and feelings that led to its writing. The Chronological Chart of Events and Portfolio Work (chapter 1.1) can be viewed in conjunction with each narrative.

At the start of each proceeding chapter is an illustration inscribed with the main learning of the chapter. These are given as a ‘visual connecting link’ between each chapter. The significance of an illustration will become apparent as the article is read. The illustrations are discussed further in chapter 11.
The following passage by St Benedict (AD480 - 547) expresses his views on small community and the need to revive virtues within community. I think this passage has as much meaning today as it did 1,500 years ago.

St. Benedict

A crucial turning point in that earlier history occurred when men and women of good will turned aside from the task of shoring up the Roman emporium and ceased to identify the continuation of civility and moral community with the maintenance of the emporium. What they set themselves to achieve instead - often not recognising fully what they were doing - was the construction of new forms of community within which the moral life could be sustained so that both morality and civility might survive the coming ages of barbarism and darkness. If my account of our moral condition is correct, we ought also to conclude that for some time now we too have reached that turning point. What matters at this stage is the construction of local forms of community within which civility and the intellectual and moral life can be sustained through the new dark ages which are already upon us. And if the tradition of the virtues was able to survive the horrors of the last dark ages, we are not entirely without ground for hope. This time however the barbarians are not waiting beyond the frontiers; they have already been governing us for quite some time. And it is our lack of consciousness of this that constitutes part of our predicament. We are waiting not for a god, but for another - doubtless and very different.

St. Benedict.

(Arnett, n.d, p. 11).
On this step of the journey I learnt...

The need for leaders to create safe learning environments for community members so as reflective decision making practices can endure.

written: January 1995
accepted: March 1995
presented: July 1995

(see Table 2 Portfolio Papers)

Evolution

This paper was presented at the Australian Council for Educational Administration International Conference 1995 and examines effective leadership and what is needed to create an effective workplace environment within a school. It represents my first written work as a Doctorate student. Through this paper I was able to draw on previous research (Masters thesis) and formulate my views on leadership. Speakers included Andy Hargreaves.

The notion of establishing a moral community as an overarching theme for the portfolio evolved several years after this article was written. However, the paper does acknowledge the need for school leaders to develop leadership attributes and skills which can help in the establishment of a moral community. This acknowledgment forms a significant part of the overarching theme - establishing a moral community
within a school. The paper discusses transformative learning and transformational leadership within the context of creating an effective leadership and learning environment.

*Moving On*

From this article I investigated what was needed to make the work place environment (the school environment) better for learning and teaching. One of the issues was the need to address teacher professional development needs. Hence the research project “The Professional Development Needs of Teachers” (chapter 3.0).

The subsequent report presented at the end of chapter 3 describes some of the needs and proved to be a valuable resource for the planning and implementation of the professional development programme for teachers of the Catholic Education Office (Parramatta).
CREATIVE STRATEGIC LEADERSHIP:

Creating the Effective Leadership Environment

Paper presented at the

Australian Council for Educational Administration
International Conference 1995

Change, Challenge & Creative Leadership
Darling harbour, Sydney, Australia
July 2 - 5, 1995

by

Vicky Mc Gahey ( MEd )
2/91 Bridge St
Schofields
NSW 2762
Australia
TABLE OF CONTENTS

Introduction

Effective Leadership Environment

Learning
* discover the learning organisation (whole brain activity)

Shared Leadership
* qualities
* skills
* tasks
* visualisation of leadership (whole brain activity)
* communication: A vital leadership skill and leadership task

Motivation
* theories and strategies

Creativity
* creative problem solving process

Summary

References / Reading List

Appendix A Discover the Learning Organisation

Appendix B Metaphorical Models of the Whole Brain (Herrmann)
Figure 1 Creative Strategic Leadership
Introduction

Creating an Effective Leadership Environment is only one part of a master plan for Creative Strategic Leadership. Creative Strategic Leadership is experimental, has an element of creativity and a sense of discovery. Leadership that values the virtues of shared leadership and acknowledges that leaders can be born and leaders can be made.

The planning element of Strategic Leadership focuses on vision, insight, intuition, innovation, trends, patterns, integration, synthesis, projections, risk, and global thinking. For the master plan to operate efficiently a trusting and safe environment needs to be created that encourages participation and shared leadership roles. A mind map displaying Creative Strategic Leadership key features is given as Figure 1.

Recent literature on organisations, change and leadership express the need for 'spiritual' growth and not only that of a religious nature. Terms like transformation, interdependence, faith, the mystery, unconscious, awakening, embodiment and inside oneself fill the new age literature. However, as Banner & Gagne (1995, p. 439) warn:

*the so-called New Age Movement has made spirituality seem 'cool' to talk about, and the risk of superficiality, dogmatism, and spiritual arrogance is high.*

There is a need for leadership to display "spiritual maturity (that) comes from honouring the creative process of life ... by being still within oneself" (Banner & Gayne, 1995, p. 439). The discoveries of this stillness and oneness should then be connected to the organisation which forms part of the wider world. The idea is to see the big picture from 'within' not from 'without'. The big picture for the writer is a holographic (multi-layered) picture. From here a leader(s) can chose which layer to focus on.

This paper will focus on one key feature of the Creative Strategic Leadership big picture - Creating an Effective Leadership Environment. Figure 2 is a mind map that attempts to display visually the key features of an Effective Leadership Environment. The mind map is not an operational plan. It does not present procedures, methods, steps or an action plan. The mind map is a visual representation of the features required to create an Effective Leadership Environment.
Figure 2 Effective Leadership Environment
The map is designed to stimulate the unique decision making and subsequent action planning required by an organisation to create an Effective Leadership Environment.

**Effective Leadership Environment**

An Effective Leadership Environment is a safe environment built on trust and shared leadership. The key features of an Effective Leadership Environment include a focus on learning, the development of shared leadership qualities, skills and tasks, continuous motivation and provision for creativity. These key features are discussed further in the following sections.

**Learning**

![Learning Map](image)

Figure 3 Effective Leadership Environment: Learning Map

A focus on learning is essential for any mind map / model that is designed to encourage thinking, decision making, action and change. There are numerous theories and models on the processes of learning and the nature of human learning.

Dr Julia Aitkin through her workshops on Effective Teaching with thousands of teachers, adults who were not formally teachers and students has been able to listen, observe, and make several important inferences that link theory with practice. When participants were asked to think of a visual image, analogy or a model for learning the "dominant images and analogies which emerge are ones of growth, journey, transformation / creation, puzzle solving, and light bulbs going on" (Aitkin, 1993, p.3).
According to Dr Aitkin, these responses have a lot in common with several exponents of experiential learning such as Kolb (1984) and Bawden (1989).

Aitkin’s research has also revealed many psychologists and epistemologists use the term constructivism to describe the nature of human learning. Novak (1992) is quoted by Aitkin (1992, p.5) as claim that:

_There is a belief shared by most psychologists who study human learning, that from birth to senescence or death, each of us constructs and reconstructs the meaning of events and objects we observe. It is an ongoing process, and a distinctly human process. The genetic make up of every normal human being confers upon all of us this extraordinary capacity to see regularities in the events or objects we observe and, by age two or three, to use symbols to represent these regularities._

Through her work, Aitkin has developed several models associated with learning. For Aitkin learning is a process that will lead to change. This view is presented in Figure 4.

An overview of learning (no matter how brief) could not neglect to comment on thinking and it’s unquestionable link to learning. There is presently an unlimited supply of learning / teaching strategies that relate current brain research and thinking processes to the learner and learning. These include (to mention only a few) Accelerated Learning by Eric Jensen, Six Hats or CoRT by Edward de Bono, Multiple Intelligences and 4 MAT.

More recently, there has been an interest in viewing the organisation as a learning institution. Writers such as Senge (1994) with system thinking, Banner and Gagne (1995) with the organisational life cycle and Herrmann (1991) with his Whole Brain Dominance Theory, all focus on creating learning possibilities within organisations. Senge (1994), in particular, argues for system thinking that treats problems in archetypal ways. Every problem is part of a larger system and solutions can be found from seeing the interconnection of all things in the organisation.

In the following section, Discover the Learning Organisation, a process is presented as an initial activity for finding future possibilities and barriers to a learning organisation.
Figure A Propositional Definition of Learning (Attin, 1993)
Left Brain

The parts of the picture

Right Brain

The whole picture
Discover the Learning Organisation

Discover the Learning Organisation process has incorporated the work of Senge (1994) and Herrmann Whole Brain Dominance Theory to thinking (Herrmann, 1993). The process is given in Appendix A.

The scope of this paper will not allow a detail explanation of Herrmann's theory. However, the theory is founded upon accredited research and accepted knowledge on brain psychology and brain functions. Since Hypocrates (450 BC) man has noted the duality of the brain (ie., two different minds). The brain, in recent times, is described in terms of left hemisphere processes and right hemisphere processes. Figure 5 is a pictorial explanation of this duality.

Take note of the particular and different characteristics (does best) of the right and left brain thinking styles. These thinking styles are merely thinking preferences or preferred ways of solving a problem. The right brain whole picture provides the visionary overview required to "see where we are going" (the whole flower). The left brain picture in parts provides the necessary means to "how we will get there" (the parts of the flower). Most people are either more right hemisphere dominant or left hemisphere dominant. They tend to see the forest (right brain) more than they see the trees (left brain) or visa versa. However, some people find they are mixed dominant and it depends on the situation or the problem as to their choice of preferred thinking (either right or left brain). Indeed, people are capable of using both right and left brain thinking if the right stimulation is used to trigger the thought processes (and in reality we do use both sides of the brain to varying degrees).

Herrmann (1993) has added another dimension to brain dominance through his studies on the Triune Brain Theory by Paul MacLean (1978). In this world there are the cerebral "thinkers" and there are the limbic "doers". However, the two are not mutually exclusive. A person can be a thinker and a doer. This concept is represented in Figure 5 and the mini figures of Discover the Learning Organisation process in Appendix A.
LEFT hemisphere processing

THINKERS

DOERS

CEREBRAL

LIMBIC

• serial / sequential
• focal / convergent
• verbal
• logical / analytical

• parallel / simultaneous
• diffuse / divergent
• image / spatial
• intuitive / holistic

Left does best

Explaining with words
Remembering using language
Step by step thinking
Controlling emotions
Taking Life Seriously
Working with facts
Analysis
Logical reasoning
Practical tasks
Structured activities
Organisation

Right does best

Explaining visually
Remembering using images
Holistic thinking
Expressing emotions
Approaching life playfully
Working with pictures
Synthesis
Intuitive understanding
Design & people related tasks
Fluid open activities
Improvisation

Figure 5 Right and Left Hemispheres of the Brain
(modified Williams, 1983. And Atkin, 1993)
Learning

The Chinese characters for learning

The first character means to study. It is composed of two parts: a symbol that means to accumulate knowledge, above a symbol for a child in a doorway.

The second character means to practice constantly, and it shows a bird developing the ability to leave the nest. The upper symbol represents flying; the lower symbol, youth.

Study          Practice Constantly

to accumulate knowledge

child in the doorway

flying

youth

Together the two characters mean the
Mastery of the way of self improvement

Source: (Senge, 1994, p.51)
Appendix B provides two metaphorical models of The Herrmann Whole Brain Theory. The Herrmann models represent the thinking process as 4 different quadrants A - D. Quadrant A & B style thinking processes are linked to the left brain and quadrants C & D are linked to the right brain. The cerebral 'thinkers' A & D, the limbic 'doers' B & C.

In the creation of an Effective Leadership Environment a balance between the left hemisphere / right hemisphere, and the cerebral / limbic thinking and doing is required. This balance is called whole brain thinking and is required for effective learning to take place. Whole brain thinking has been incorporated into the Discover the Learning Organisation process (Appendix A).

It is not within the scope of this paper to present detailed information and discussion on thinking, learning and recent developments in brain research. The writer only wishes to stimulate the readers thinking toward making a decision to find out more, encourage action (through the reference and reading list attached) and thereby create learning which will lead to change (All underlined words are elements of the key features of an Effective Leadership Environment).

**Shared Leadership**

![Shared Leadership Diagram]

Figure 6 Effective Leadership Environment: Shared leadership Map

There is not a more singularly crucial element in developing an Effective Leadership Environment than shared leadership (Fullan, 1988).
Through good leadership participants can become empowered to effectively contribute to decision making (Conway, 1984). Shared leadership is vital in creating a shared vision and making decisions that will benefit all concerned. It's function is to facilitate interdependence and provide the links so as individuals and groups can connect with each other.

For Senge (1994), and Banner & Gagne (1995) shared leadership is one element of "transformational "leadership that stimulates organisational growth in values, philosophies attitudes and beliefs. Leaders are seen coaches who can " draw out efforts and understanding which the individual might not access as easily on his or her own " (Senge, 1994, p. 197).

There are three vital leadership components that will encourage shared leadership - leadership qualities, leadership skills and leadership tasks. The successful creation of an Effective Leadership Environment is to a large degree dependent on the ability of the leader and the other members to acquire and display the three vital components. Leaders can be born and leaders can be made is the basic belief which guides the spirited essence of leadership.

**Qualities.**

The Effective Leadership Environment map displays the four qualities of "visionary" leadership as described by Patterson, Purkey and Parker (1986). These qualities are integrity, trust, a willingness to communicate, and a willingness to take risks.

Integrity and trust go hand in hand. As Patterson et al (1986) state:

\[
\text{the integrity of the leader and the organisation} \\
\text{created by the leader's vision becomes the point} \\
\text{of stability for people in the rapidly changing} \\
\text{and ambiguous social environment... (p. 91)}
\]

McCorley (1988, p.19) believes that "in the communications of the vision, trust could be identified as the essence of leadership."
The willingness to communicate and to take a risk are vital components toward creating a shared vision for all participants. A collective vision that is founded upon shared decision making. It is through open communication that good decision making can be made that will benefit all concerned.

The leader(s) must also be willing to modify their views and subsequent decisions. Therefore, they will take a risk. This willingness requires humility and the ability to listen and accept change. For as a proverb states:

*No matter how far you have gone on the wrong road, turn back*  

Turkish proverb  

( Herrmann, 1993, p. 129)

Transcendence is the unifying link for the other three qualities. As Bennis and Nanus (1985) in Fullan (1988, p. 32) state:

...if there is a spark of genius in the leadership function at all, it must be in the transcending ability, a kind of magic, to assemble out of all the variety of images, signals, forecasts and alternatives - a clearly articulated vision of the future that is at once single, easily understood, clearly desirable, and energising.

The four qualities are the foundation stones upon which shard leadership is built. Each member of an Effective Leadership Environment should strive to attain these qualities.
Skills.

*Far away the best prize that life offers is the chance to work hard at work worth doing.*

Theodore Roosevelt
Labor Day Address, 1903

(Herrmann, 1993, p. 141)

The Effective Leadership Environment map has "within" its structure six leadership skills that are recommended for a leader(s) to possess and use. These skills will encourage community innovation, participative decision making and growth towards an Effective Leadership Environment. Table 1 displays the list of leadership skills derived from recent research and writing on leadership by Sergiovanni (1983), Fullan (1988), Mc Gahey (1993).

Each skill as given on Table 1, has clearly defined features. Possibly, not all leaders will display each skill with great strength. However, a leader should be able to display some features of each skill. Covey (1995, p.101) makes one very important distinction between leadership and management when he asserts:

management is efficiency in climbing the ladder of success; leadership determines whether the ladder is leaning against the right wall.

The true mark of a great leader is the ability to humbly surround themselves with people who are strong in the leaders areas of weakness thus promoting shared leadership. This then becomes the strength of the organisation.
<table>
<thead>
<tr>
<th>SKILLS</th>
<th>ABILITY TO</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Communication</td>
<td>- communicate the vision (see the whole picture)</td>
</tr>
<tr>
<td></td>
<td>- communicate the goals (break wholes into parts)</td>
</tr>
<tr>
<td></td>
<td>- listen</td>
</tr>
<tr>
<td></td>
<td>- negotiate</td>
</tr>
<tr>
<td></td>
<td>- write</td>
</tr>
<tr>
<td></td>
<td>- liaison</td>
</tr>
<tr>
<td></td>
<td>- instruct</td>
</tr>
<tr>
<td></td>
<td>- be critical as well as supportive</td>
</tr>
<tr>
<td></td>
<td>- verbally articulate</td>
</tr>
<tr>
<td>2. Innovation</td>
<td>- be visionary</td>
</tr>
<tr>
<td></td>
<td>- encourage innovation (discover the whole)</td>
</tr>
<tr>
<td></td>
<td>- accept and be a change-agent for the organisation</td>
</tr>
<tr>
<td></td>
<td>- provide room to grow</td>
</tr>
<tr>
<td></td>
<td>- adopt a facilitative style (innovator)</td>
</tr>
<tr>
<td>3. Entrepreneurial</td>
<td>- show initiative</td>
</tr>
<tr>
<td></td>
<td>- vision and mission building planning</td>
</tr>
<tr>
<td></td>
<td>- goal setting</td>
</tr>
<tr>
<td></td>
<td>- interpret the cultural environment</td>
</tr>
<tr>
<td>4. Empowering Others</td>
<td>- develop a mission borne out of shared vision</td>
</tr>
<tr>
<td></td>
<td>- empower others so that they take account of the organisations priorities</td>
</tr>
<tr>
<td></td>
<td>- encourage others to become leaders</td>
</tr>
<tr>
<td></td>
<td>- encourage commitment</td>
</tr>
<tr>
<td></td>
<td>- encourage team building</td>
</tr>
<tr>
<td>5. Human Relations</td>
<td>- make shared decisions</td>
</tr>
<tr>
<td></td>
<td>- accept personal and personality differences</td>
</tr>
<tr>
<td></td>
<td>- accept anothers opinion</td>
</tr>
<tr>
<td></td>
<td>- encourage the spirit of co-operation</td>
</tr>
<tr>
<td></td>
<td>- put self-interests last</td>
</tr>
<tr>
<td></td>
<td>- induce a high morale</td>
</tr>
<tr>
<td>6. Management &amp;</td>
<td>- use knowledge of the organisational structure</td>
</tr>
<tr>
<td>Organisation</td>
<td>- be a time planner</td>
</tr>
<tr>
<td></td>
<td>- capacity to prioritise</td>
</tr>
<tr>
<td></td>
<td>- use resource management skills</td>
</tr>
</tbody>
</table>
Tasks.

The leadership tasks include communicating the whole vision (whole picture) risk taking, vision sharing and people gathering. The breaking of the whole vision into parts, thinking of the facts, financial & analytical details along with the construction of action plans and time planners are also leadership tasks.

The tasks are the action outcome of the practiced leadership qualities and skills within an Effective Leadership Environment. Leadership tasks are the 'doing' which includes directed & active thinking that can be communicated by verbal and written words and further expressed through action plans, charts, diagrams and written reports. The leadership tasks can be performed by more than just one member of an organisation.

In recent years, a new organisational study called hermeneutics (interpretations) has developed a similar view of leadership. Leadership is seen as a practical and moral activity that is based on "an openness to issues of human significance ... and human meaning" (Smith & Blase, 1991, p. 16).

Smith & Blase (1991) write further:

*The goal of hermeneutics is not prediction and control, but rather to realise an interpretive understanding of the meanings people give to their own situations and interactions with others.* (p.11)

However, as George Bernard Shaw cited in Herrmann (1993, p. 5) warns:

*The reasonable man adapts himself to the world; the unreasonable man persists in trying to adapt the world to himself. Therefore, all progress depends on the unreasonable man.*

George Bernard Shaw

Recent research on the physiology of the brain in relation to thinking and learning styles has provided some interesting insights and simple techniques that give powerful explanation for the way people think and act. This research has prompted the writer to further develop the concepts on leadership qualities, skills and tasks given in Mc Gahey (1993).
**Visualisation of leadership qualities, skills and tasks**

**Manage from the left and lead from the right**

(Covey, 1993, p.147)

Figure 7 is an attempt to display the three components of leadership (qualities, skills and tasks) and the relationship between each component. The visualisation has incorporated within the design the Herrmann Whole Brain Dominance Theory to thinking (Herrmann, 1993). The visualisation is a metaphoric representation of leadership qualities, skills and tasks in relation to whole brain thinking and doing. As mentioned previously, the scope of this paper does not allow detailed explanation of Herrmann's Whole Brain Dominance Theory. However, an explanation of right / left thinking and cerebral "thinking" / Limbic "doing" is given in the section titled Discover the Learning Organisation, Figure 5 and Appendix B.

In the creation of an Effective Leadership Environment a balance between the left hemisphere / right hemisphere, and the cerebral / limbic thinking and doing is required. This balance is called whole brain thinking. Whole brain thinking can be achieved through the encouragement of shared leadership practices that focus on the promotion and use of people's skills. The art of effective leadership is motivating people to use their "gifts" for the benefit of all concerned. Encouraging people to acknowledge their weakness and find ways to strengthen that weakness is the reward for creating an Effective Leadership Environment.

There is a need for organisations to improve their knowledge and use of the whole brain concept to promote creative problem solving.

*There are no problems in this world only solutions waiting to be found.*

unknown

Shared Leadership that encourages whole brain thinking will enhance the creative problem solving possibilities of an Effective Leadership Environment. Henry Ford as cited in Herrmann (1993, p. 151) showed great insight into the problem solving process when he stated:
If there is any secret of success, it lies in the ability to get the other person's point of view and see things from his angle as well as from your own.

Henry Ford

The implication here is the ability to communicate and to induce understanding.

Communication: A vital leadership skill and leadership task

Communication is a most vital leadership skill and task within an Effective Leadership Environment. Communication skills include the ability to articulate the vision (see and explain the whole picture) and to express the goals (see and understand the steps toward the whole picture). To listen, negotiate, liaise, instruct, write, be critical as well as supportive and be verbally articulate are skills that promote communication (Table 1). These can be used in providing dynamic explanation which implies understanding and action.

Communication is the only skill and task that operates throughout the whole brain concept of leadership presented in Figure 5. Unless communication is a whole brain activity the parts will not understand the whole, and the whole will not understand the parts. The thoughts of the thinker(s) which guide the doer(s) will not be clear. This is also true within the Effective Leadership Environment.

Continuous effort must be made to engage all members in dynamic explanation of what they think and what they do within the organisation. To facilitate this effort a map/model indicating communication channels (what, how, when and mean) can be devised by members of the Effective Leadership Environment.

The following information is by no means extensively researched or tried and tested. However, the list and the guidelines may provide a stepping stone towards creating efficient communication channels within the leadership environment.
Barnard (1938) in Hoy and Miskey (1982, p.313) listed five essential factors for effective communication systems:

1. *Communication channels must be known;*

2. *They must carry to every member of the 'organisation';*

3. *Communication line must be as direct and as short as possible;*

4. *The complete line should be used;*

5. *Every communication act be authenticated as being from the correct person and within his line of authority.*

*This could cause a few problems and may converge the communication channels instead of creating divergent lines of communication.*

Other features include the location of personnel, architectural structures, connections between individuals and groups, and the retrieval systems and storage facilities.

The following guidelines may be of some use for spreading the message across to all members of an organisation. These were developed by Hoy and Miskel (1982, p.311) for schools.
GUIDELINES FOR COMMUNICATION

1. Determine the objective of the communication.
   - exchange of information, initiating programs,
     stimulating increased effort etc.

2. Identify the audience.
   - parents, teachers and students etc.

3. Tailor the communication.
   - use direct, simple language and avoid jargon
     with students and parents.
   - visual for 90% of the time.

4. Determine the medium (media) and transmission channels.
   - verbal, face to face, meeting or memo etc.
   - visual for 90% of the time.

5. Establish a mutual interest.
   - message should be relevant to the needs
     and the motives of the receiver.

#6. Consider the timing.
   - release communication strategically.

7. Consider the volume.
   - do not overload the receiver.

#8. Measure the results with feedback.
   - this is singularly the most important
     method for improving communication.

Through continuous communication the Effective Leadership Environment can
motivate members thoughts and actions towards fulfilling the vision and creating a
future.
leadership and management
(never the twain shall meet)

You can quickly grasp the important difference between the two if you envision a group of producers cutting their way through the jungle with machetes. They're the producers, the problem solvers. They're cutting through the undergrowth, clearing it out.

The managers are behind them, sharpening their machetes, writing policy and procedure manuals, holding muscle development programs, bringing in improved technologies and setting up working schedules and compensation programs for machete wielders.

The leader is the one who climbs the tallest tree, surveys the entire situation and yells, "wrong jungle!"

But how do the busy, efficient producers and managers often respond? "Shut up! We're making progress."

As individuals, groups, and businesses, we're often so busy cutting through the undergrowth we don't even realise we're in the wrong jungle. And the rapidly changing environment in which we live makes effective leadership more critical than it has ever been - in every aspect of independent and interdependent life.

We are more in need of a vision or destination and a compass (a set of principles or directions) and less in need of a road map. We often don't know what the terrain ahead will be like or what we will need to go through it; much will depend on our judgement at the time. But an inner compass will always give us direction.

Effectiveness - often even survival - does not depend solely on how much effort we expend, but on whether or not the effort we expend is in the right jungle. And the metamorphosis taking place in most every industry and profession demands leadership first and management second.

Management without leadership in like straightening the deck chairs on the Titanic.

source: (Covey, 1995, p.101)
Abraham Lincoln wrote the following letter upon the news that General Lee and his army had escaped certain defeat through the hesitation of his Union General, General Meade. In fact, Meade disobeyed direct orders and his refusal to attack Lee destroyed any hope for an early end to the Civil War.

My dear General,

I do not believe you appreciate the magnitude of the misfortune involved in Lee's escape. He was within our easy grasp, and to have closed upon him would, in connection with our other late successes, have ended the war. As it is, the war will be prolonged indefinitely. If you could not safely attack Lee last Monday, how can you possibly do so south of the river, when it can take you very few - no more than two-thirds of the force you then had in hand? It would be unreasonable to expect and I do not expect that you can now effect much. Your golden opportunity is gone, and I am distressed immeasurably because of it.

source: (Carnegie, 1991, p. 39)

Can you imagine the reaction of Meade when he read the letter ????

Meade never saw that letter. Lincoln never mailed it. It was found amongst Lincoln's papers after his death.

One of the most quotable quotes of Lincoln is "Judge not, that ye be not judged". Lincoln had learned through experience that harsh criticisms only leads to further rebuke and resentment. It was important that he allow his General to save face and gather strength to fight the next battle that now was inevitable.
Motivation is about what makes people act the way they do...motivation is anchored in the concept of needs that operate within us all, and goals that we move towards, or away from.

Motivation can be intertwined with a fear of failure.

A good creative idea always collides with an established idea, and some individuals find this frightening.

(Herrmann, 1993, p. 127)

Fear of failure may 'demotivate' and block creativity.

You can never fail if you have not tried.

unknown (Herrmann, 1993, p. 151)
Fear in itself can be a powerful motivator toward action. For example, the fear of job loss and punishment.

Theory and strategies (in brief).

In light of the above revelation some scientists have developed theoretic explanations to describe the relationship between human need and goal seeking behaviour. Owens (1991) studied the work of Abraham Maslow, Frederick Herzberg and Victor H Broom. Owens (1991, p.128) discovered that all three theories agree on one point:

extrinsic rewards have, at best, limited power to motivate people and intrinsic rewards are essential in order to develop highly motivated workers.

Fredrich Herzberg found that people tend to equate job satisfaction with intrinsic factors such as success, the challenge of the work, achievement, and recognition, while they tend to equate dissatisfaction with extrinsic factors such as salary, supervision, and working conditions. As Owens (1991, p.117) so aptly states "they attribute motivational characteristics to themselves and attribute dissatisfaction to characteristics of the organisation."

Therefore, as Miklos (1967) in Batcheler (1982, p.137) imply, to gain commitment of staff to the organisational goals and motivate them towards goal achievement the organisation must not only offer economic rewards "but also recognition and status, a sense of achievement and opportunities for realising various individual goals. " And as Batcheler asserts:

The 'leaders' role as motivator includes attempting to bring closer together these two dimensions of organisational expectations and individual needs.

This raises the question of how to motivate people to participate in shared leadership activities that will help create an Effective Leadership Environment?
Three strategies are outlined below. These were devised by Herzberg, abbreviated by Owens (1991) and Batcheler (1982) and further modified by the writer of this paper. Each strategy describes a need and suggested ways to instigate change toward an Effective Leadership Environment.

**STRATEGIES FOR DEVELOPING MOTIVATION**

1. **To increase staff’s autonomy and control over their working world.**
   - re-design / create jobs that give responsibility authority, and increased control over decisions that affect their immediate environment.
   - allow staff to become participants in vision formation and goal setting: The thinking, the planning and the implementation.
   - develop an empowering leadership style that will encourage followers to become leaders and leaders to become followers. A leader must become or find others who will take on the transitional roles of:
     - *initiator*
     - *organiser*
     - *manager*
     - *supporter*
     - *evaluator*
     - *rewards of effort & achievement*
     - *remover of barriers (that affect commitment)*

2. **To increase staff participation in decision making.**
   - decide on the issues that will require staff involvement
   - determining which issues staff would like to engage in regarding participative decision making.
   - decide which staff will be involved, to what degree and at what stage will staff be involved.
Bridges (1964) and Owens (1991) in Batcheler (1982) suggest three tests for school administrators to use in identifying decisions in which teachers will want to share:

A. The test of relevance. Does the decision involve areas of the school that will have a direct effect on the teacher?

B. The test of expertise. Does the teacher have the expertise to make the decision?

C. The test of jurisdiction. Does the teacher have a position of authority, within the hierarchical school system structure to make the decision?

3. To increase the professional competence of staff.

- provide opportunities for professional development and inservice training for:
  - update on current developments
  - improving skills
  - changing the attitudes, behaviours, and motives of educational workers.

- induce a learning environment (encourage new learnings).

- the following roles must be fulfilled by one preferably more members:
  - transformational leader (empower)
  - visionary (a willingness to share the vision and accept change)
  - resource linker
  - motivator (workshops and professional reading)
The three action strategies given are quite broad. Each organisation will have its own unique areas in need of change in order to create an Effective Leadership Environment. However, as displayed in Figure 2 & 8, the motivational elements of freedom (choice, investigation, make mistakes, set the time limits), involvement (including emotional), challenge, achievement (feedback) and readiness (appropriate knowledge, skills and time) should be taken into consideration when devising action strategies.

Continuous and enthusiastic motivation within an Effective Leadership Environment can stimulate individual minds to become open to new possibilities. The discovery of a new way of doing something old or a new idea signals the beginning of creativity.

*Enthusiasm is the single most important factor toward making a person creative.*

Robert E. Mueller

(Herrmann, 1993, p. 269)

*Creativity*

![Creativity Map](image)

Figure 9 Effective Leadership Environment: Creativity Map
The following is a collection of some quotable quotes on creativity as expressed through the ages:

*Every child is an artist. The problem is how to remain an artist after he grows up.*

*It takes a long time to grow young.*

*Our creativity is limited only by our beliefs.*

*The idea is there, locked inside. All you have to do is remove the excess stone.*

*Creativity involves breaking out of established patterns in order to look at things in a different way.*

(Herrmann, 1993, p. 187 - 207)
When you refuse to accept the obvious, you've taken your first giant step toward creativity.

unknown

(Herrmann, 1993, p. 255)

An Effective Leadership Environment is enhanced by creativity. A creative mind is what dreams up those magic possibilities that are potential solutions to an impossible problem. Creativity is uncovered in the simplest of behaviours. Any thought or action that displays newness, novelty, and a difference can be thought of as a creative behaviour.

Herrmann (1993) in The Creative Brain is hesitant in giving creativity a definition for within each individual mind creativity is seen to be something different. In his thinking "creativity in its fullest sense involves both generating an idea and manifesting it - making it happen as a result" (p.186). Creativity involves thought and action. Creativity is a whole brain activity that requires a view of the whole picture as well as the parts of the picture.

Also, creativity can be learned. Once you have become convinced and aware that you can bring new things into being, then it is simply a matter of choosing a particular way to create.

unknown

(Herrmann 1993, p. 185)

Creativity is an innate part of every individual and you do not have to be 'living out amongst the stars' most of the time to be creative. Creativity is often seen to be a childlike childhood characteristic 'something we had and lost years ago'. Writers like Herrmann (1993) and Louise Hay (1991) speak of acknowledging and praising the inner child when it dares to speak creatively through our thoughts.

When our inner vision opens, our horizons expand.
The thoughts we think are tools we use to paint the canvas of our lives.

(Louise Hay 1991, p.11)

Lost creativity can be rediscovered or re- enkindled through child-like play and affirmation of the self. Once again the scope of this paper does not allow for an in-depth discussion. The reading list is a source for further study.

Through organisational members’ collective team efforts many creative innovations can be discovered and initiated. The literature is unlimited in number, unmatched in style and presentation on how to build a team culture and create team spirit within an organisation. Words and terms like collaboration, community participation, how to delegate, project teams and matrix management (the list is endless) all contribute to this area of organisational reality. The underlying principle in team work is to value differences. Team members must learn to listen to voices other then their own. Senge (1994) stressed the need for dialogue and skilful discussion. According to Senge (1994, p. 358) through dialogue:

people learn to think together - not just in the sense of analysing a shared problem or creating new pieces of shared knowledge, but in the sense of occupying a collective sensibility, in which the thoughts, emotions, and resulting actions belong not to one individual, but to all of them together.

A special role for the leadership body within an organisation is to determine/devise practical propositions for developing team work within the organisation. The skills of listening and being a ‘facilitator’ are encouraged through the many strategies presented by Senge (1994). One part of such a strategy is outlined below (Senge 1994, p. 377):
BASIC COMPONENTS OF A DIALOGUE SESSION

1. Invitation.

People must be given the choice to participate. They must understand that their resistances and fears are safely answered. Freeing up traditional structures of imposition and hierarchy in a group is essential to allow new energy for collective inquiry.

2. Generative Listening.

To listen fully means to pay attention to what is being said beneath the words. Generative listening is the art of developing deeper silences in ourselves, so you can slow your mind's hearing to your ear's natural speed, and hear beneath the words to their meaning.

3. Observing the Observer.

When we observe the thoughts that govern how we see the world, we begin to change and transform ourselves. Many dialogue techniques - like silence - are based around developing an environment that is quiet enough so that people can observe their thoughts, and the team's thoughts. Once this happens, things can change without conscious manipulation.

4. Suspending Assumptions.

Suspending assumptions is a difficult stance to learn to take. Your assumptions are tied closely to your deepest beliefs and values. Dialogue encourages people to suspend their assumptions - to refrain from imposing their views on others and to avoid suppressing / holding back from what they think.

Creativity within an Effective Leadership Environment can be stimulated by providing space (Figure 2 & 9): Physical / private space for the individual and space for a team(s) to work, play, scream and to feel ' quite at home '. Many organisations conduct studies on the work place environment taking into account the size and shape of space as well as colour, ventilation and light.
A flash of inspiration can burst out anywhere. For Archimedes, it came in the bathtub and for Isaac Newton beneath an apple tree. But for Alastair Pilkington, it came one misty October evening while he was washing the dinner dishes. Staring at the soap and grease floating in the dishwater, he suddenly conceived of float glass—a way of making glass more cheaply by floating it in an oven on a bath of molten tin.

1964 Newsweek Magazine Article

Mental space should not be neglected. Mental space includes those intimate moments an individual needs to spend in quiet reflection and extends to the opportunities for further development through inserviceing and higher education. Mental space requires the gift of time 'nothing more and nothing less'.

Herrmann (1993) has devised a whole brain process for stimulating and using individual creativity. This process is centered around the work of Graham Wallas (1985) who wrote a description of what happens when people try to find creative solutions for problems.

Figure 10 Creative Problem Solving is an attempt to present a synthesis of Wallas' and Herrmann's revelations. The six step process can be used to respond to any creative challenge. The approach is recommended as a follow up activity for the outcomes of Discover the Learning Organisation (Appendix A).

The process is dynamic: One may move up and down the figure any number of times finding each task contributes new insights and problems that need to be solved creatively. Herrmann (1993, p.192) describes the dynamic nature of the process as "'Zigzag lightning in the brain' a phrase first used to describe the highly versatile mentality of Winston Churchill." As history tells on any given day:

Churchill might: Work on a speech for Parliament, paint a picture, walk in the garden with his grandchild, plan a military campaign, write on the history of Western Civilisation, engage in spirited conversation, contemplate a major political strategy, or carefully plan a detailed sequential operational plan.
Zigzagging is the quick movement between diverse activities that require a different combination of whole brain activities. Once again it is not within the scope of this paper to present the 'whole picture' of Herrmann's whole brain approach to creativity.

However, the potential for the process described in Figure 10 for stimulating creativity within an Effective Leadership Environment cannot be ignored.

*In a rapidly changing world, the ability to create and adapt is a priceless asset.*

unknown

(Herrmann, 1993, p. 137)

**Summary**

This paper has discussed how to create an Effective Leadership Environment which is one of the key features of Creative Strategic Leadership. The importance of shared leadership with an the appreciation of leadership qualities, skills and tasks have been stressed in light of learning, motivation and creativity. The notion of the leader(s) as a coach and transformational agent for seeing the 'big holographic picture' is favoured.

The Herrmann Whole Brain approach to thinking and learning has been presented as a way of explaining leadership qualities, skills and tasks within an Effective Leadership Environment. The approach has been used to described the creative thinking and learning that takes place within an Effective Leadership Environment.

Several strategies and guidelines are presented as a means to lead a learning organisation toward the creation of an Effective Leadership Environment. By no means are these the sum total of all possibilities. It is up to each organisation/group to devise strategies that satisfy their unique needs and agenda. The work of Senge (1994) and Herrmann (1993) was used to create Discover the Learning Organisation process. This process should help motivate an organisation toward spiritual and transformational growth. Continuous communication and enthusiastic motivation are the key elements required to further stimulate discussion and creative problem solving possibilities.
The challenge for the leader(s) is to create an Effective Leadership Environment which can melt away the fear of change through creative thought, learning and guiding action. The Effective Leadership Environment model visualises a creative way for leadership to meet the changes and challenges of the learner's world.

_The weakest among us has a gift; however seemingly trivial, which is peculiar to him and which worthily used will be a gift to his race._

Ruskin

(Herrmann, 1993, p. 187)
The following letter was written to General Joseph Hooker on April 26 1863 during the Union's darkest hours of the Civil War. Lincoln was attempting to change an obstreperous general "when the very fate of the nation could have depended upon the general's actions" (Carnegie, 1991, p.231). Tact and diplomacy prevailed in a letter that revealed Lincoln's knowledge of the far from honourable actions of the general, yet Lincoln showed a respect for the courage and skill displayed by the general in battle.

*I have placed you at the head of the army of the Potomac. Of course, I have done this upon what appears to me to be sufficient reasons, and yet I think it best for you to know that there are some things in regard to which I am not quite satisfied with you.*

*I believe you to be a brave and skilful soldier, which, of course, I like. I also believe you do not mix politics with your profession, in which you are right. You have confidence in yourself, which is a valuable if not an indispensable quality. You are ambitious, which within reasonable bounds, does good rather than harm. But I think that during General Burnside's command of the army you have taken counsel of your ambition and thwarted him as much as you could, in which you did a great wrong to the country and to a most meritorious and honourable brother officer.*

*I have heard, in such a way as to believe it, of your recently saying that both the army and the Government needed a dictator. Of course, it was not for this, but in spite of it, that I have given you command.*

*Only those generals who gain successes can set up as dictators. What I now ask of you is a military success and I will risk the dictatorship.*

*The Government will support you to the utmost of its ability, which is neither more nor less than it has done and will do for all commanders. I much fear that the spirit which you have aided to infuse into the army, of criticising their commander and withholding confidence from him, will now turn upon you. I shall assist you, as far as I can, to put it down.*

*Neither you nor Napoleon, if he were alive again, could get any good out of an army while such spirit prevails in it, and now beware of rashness, but with energy and sleepless vigilance go forward and give us victories.*

source: (Carnegie, 1991, p. 231)
References


**Reading List**


Appendix A:
Discover the Learning Organisation
(use in conjunction with the paper Mc Gahey 1995. Creative Strategic Leadership: Creating an Effective Leadership environment)

Step One: FIND THE PARTICIPANTS

* get people who have genuine interest in improvement AND those who will through position be key players for initiating the outcomes of this process.

Step Two: DEFINE YOUR LEARNING ORGANISATION

* use the list provided as a stimulant for individual reflection AND then small groups 2 - 3 people.

Ask participants to reflect on the happenings of the organisation if it had these characteristics AND how it would effect them as individuals. Add to the list of characteristics.

CHARACTERISTICS: In the learning organisation...

a. People feel they are doing something worthwhile.

b. Every individual is growing and developing their capacity to create.

c. Team work provides creative opportunities.

d. The organisation is becoming aware of its knowledge and skills base. Particularly the hidden store within its members minds and hearts.

e. Visions of the future appear from all areas of the organisation.

f. Management is able to synthesise the many visions into a shared vision of the possible future.
g. Employees are invited to learn what is happening at every level of organisational life, so they can understand how their actions influence others (systems thinking).

h. There are few if any sacred cows or non-discussible subjects.

i. People treat each other as colleagues. Mutual trust and integrity prevails amongst organisational members.

j. People are encouraged to discuss mistakes. Mistakes are seen as learning opportunities for all organisation members to experience.

Encourage participants to add to the list

* as a whole group ask participants to share their own new characteristics with everyone.

* as individuals get the participants to write out in order their list of the five characteristics they would aspire to if they had a learning organisation.

Optional: Use this only if an explanation of the Herrmann Model has been given to the participants. Otherwise, it is for your benefit only.

* Describe this process as part of the whole brain process. Focus is on Quadrant C and D

![Herrmann Model Diagram]
Step Three: DESIGN OUR LEARNING ORGANISATION

* split the group into two main groups.

   Group A: Vision
   Group B: Current Reality

Depending on numbers you may need to split the main groups into several sub-groups of 5-6 people to discuss the following questions initially. Both groups will present a synthesis of each group's findings during the next step of this process.

Side Step one: QUESTIONS

Group A (vision)

1. What we will have, that we don't have now, when we had a learning organisation? *Use the individual lists of Step 2*

2. What action steps might we take to achieve those visions? What policies and practices would be worthwhile?

Group B (current reality)

1. What are the present barriers to becoming a learning organisation?

2. What do we want to change or eliminate? What policies should be eliminated? What practices abandoned?

3. What elements of the organisation already support learning?

As the discussion rages many action steps may be stated as possible ways to "do something about it?" *Let them surface AND DON'T forget them.*
Optional: Use this only if an explanation of the Herrmann Model has been given to the participants. Otherwise, it is for your benefit only.

* Describe this process as part of the whole brain process. Focus is on quadrant B and quadrant D for both groups.

* However, the facts & logic of quadrant A and the emotion & feelings of quadrant C will creep though to influence the discussion.

**LEFT BRAIN**
parts of the picture

**RIGHT BRAIN**
whole picture

kers
ers

* we have always done it this way
* find strengths
* action plans

**CEREBRAL**

* vision should be like
  * synthesis

* facts
  * idea

* barriers
  * procedures

* emotions
  * feelings

* talking
  * sharing

**LIMBIC**

**Side Step Two:** BRING GROUPS TOGETHER

* share findings for question 1 for each group A & B (on a board of some kind).

Vision

Barriers

* link the vision to potential barriers.
* talk in terms of feelings, the "I feel" as opposed to "I think".
* express ideas, encourage intuition and the use of symbols.
* look at the answers of questions 2 and 3 of group B.
* focus on POSSIBILITIES not so much on the BARRIERS, but remain mindful of the barriers.
Step Four: FOCUS AND CONSOLIDATION

* in small groups / or as group A and group B focus and consolidate findings using the following questions. Have 2 - 3 answers for each question.

QUESTIONS

1. What are we going to have as a learning organisation?

2. What are the possible barriers to our learning organisation?

Stay mindful of some action plans etc that may be used in the next step.

Optional: Use this only if an explanation of the Herrmann Model has been given to the participants. Otherwise, it is for your benefit only.

* Describe this process as part of the whole brain process. The focus is on quadrant A thinking. However, all quadrants will influence this process. BUT stay mindful of quadrant A processing.

<table>
<thead>
<tr>
<th>LEFT BRAIN</th>
<th>CEREBRAL</th>
<th>RIGHT BRAIN</th>
</tr>
</thead>
<tbody>
<tr>
<td>parts of the picture</td>
<td>critical analysis</td>
<td>whole picture</td>
</tr>
</tbody>
</table>

- * finding the tools
- * break it down

**inker**

**doers**

**A**

**B**

procedures

**C**

emotions

**D**

ideas

(step 1)
Step Five: PRESENTATIONS AND ACTION PLANNING

* present the findings of step four for each small group to the whole group (record appropriately... board etc).
* select a small number of agreed upon finding (vote if needed be).
* formulate action plans, procedures, routines etc to get the visions happening and barriers broken down.

Formulate these into projects.

Optional: Use this only if an explanation of the Herrmann Model has been given to the participants. Otherwise, it is for your benefit only.

* Describe this process as part of the whole brain process. The focus is on quadrant B thinking. However, all quadrants will influence this process. BUT stay mindful of quadrant B processing.

LEFT BRAIN
parts of the picture

CEREBRAL

RIGHT BRAIN
whole picture

writers

listeners

* articulate newness

new B procedures & plans

facts

ideas

* future vision

emotions

Step Six: IMPLEMENTATION

* Make sure every participant has a copy of the answers to the questions of Step four / five AND the PROJECTS.
* allocate / volunteer tasks to individuals / groups.
or assign leaders and create task forces for each project.

* report back on the progress of each project in 30 - 60 days
time.

Optional: * The Creative Problem Solving process as given in this paper
(McGahey 1995, Creative Strategic Leadership: Creating the
Effective Leadership Environment) would further enhance the
discovery nature of this process. It is a whole brain process.

Optional: * Use this only if an explanation of the Herrmann Model has
been given to the participants. Otherwise, it is for your benefit
only.

* Describe this process as part of the whole brain process.
The focus is on quadrants A & B. Planning and
implementation must commence according to the facts
gathered. This includes the allocation of people, time
and resources. The right brain processes may influence
through emotions and dreaming BUT stay mindful of left
brain thinking.

**LEFT BRAIN**
parts of the picture

**CEREBRAL**

**RIGHT BRAIN**
whole picture

* facts

akers

ers

* action plan
* who does what

* ideas

vision

AD

B

C

procedures

emotions

feelings

LIMBIC
Appendix B: Metaphorical Models of the Whole Brain
(Herrmann)

Cerebral Mode Thinking Processes

Upper Left
- Logical
- Analytical
- Quantitative
- Fact Based

Upper Right
- Holistic
- Intuitive
- Synthesizing
- Integrating

Left Mode Thinking Processes

Lower Left
- Planned
- Organized
- Detailed
- Sequential

Lower Right
- Emotional
- Interpersonal
- Feeling Based
- Kinesthetic

Limbic Mode Thinking Processes

Diagram:

A
- Gather facts
- Analyze issues
- Problem solve logically
- Argue rationally
- Measure precisely
- Understand technical elements
- Consider financial aspects

D
- Read signs of coming change
- See the "big picture"
- Recognize new possibilities
- Tolerate ambiguity
- Integrate ideas and concepts
- Bend or challenge established policies
- Synthesize unlike elements into a new whole
- Problem solve in intuitive ways

How the Specialized Brain Processes Everyday Business Activities

Lower Left
- Find overlooked flaws
- Approach problems practically
- Stand firm on issues
- Maintain a standard of consistency
- Provide stable leadership and supervision
- Read fine print in documents and contracts
- Organize and keep track of essential data
- Develop detailed plans and procedures
- Implement projects in a timely manner
- Articulate plans in an orderly way
- Keep financial records straight

Lower Right
- Recognize interpersonal difficulties
- Anticipate how others will feel
- Intuitively understand how others feel
- Pick up non-verbal cues of interpersonal stress
- Relate to others in empathetic ways
- Engineer enthusiasm
- Persuade
- Convince
- Understand emotional elements
- Consider values

48
On this step of the journey I learnt...

To stop and listen to the voices of teachers...and hear their story.

The professional development needs of teachers are mainly in the areas of technology, catering for diversity, learning and teaching strategies. Fulfilling these needs has a direct impact on the learning within the classroom - the coalface of a school.
3.0 Research Project - The Professional Development Needs of Teachers.

*developed: November 1995 - April 1996*

*conducted: July 1996*

*(see Table 2 Portfolio Papers)*

*Evolution*

This research was conducted in the Parramatta Diocese with the permission of the Director of Schools. During the course of the study, I accepted the position of the facilitator of the Professional Development Network Committee for the Diocese and was invited to sit on the Diocesan system level Board of Professional Development. I had a change in coordinator roles from Science (1987 -1996) to Creative and Performing Arts (1997-1998).

The findings of the research project are presented in the “Professional Development Needs of Teachers Report (1996/97)” (section 3.8). The report was presented at the system level Professional Development Board for the Catholic Education Office, Parramatta and the Professional Development Coordinators meeting. As the Professional Development Committee network facilitator I organised several meetings to discuss the results of this study and make recommendations to the system level Board of Professional Development. The report (1996/97) provided useful information
to the professional development planning for the next two years (Catholic Education Office, Parramatta programme 1998/1999).

Moving On

During 1997, as a direct result of the findings of the study, I worked with a team of teachers and consultants to develop a professional development package "Learning to Think; Thinking to Learn". We ran a 3 day course for teachers. While conducting the study and writing this course I revisited the work of Julia Aitkin and started to look at the teacher as learner (chapters 4.0 – 5.0).

At the end of 1998, after 11 years as a subject coordinator (Science and then Creative and Performing Arts), I accepted the position of Director of Human Resources at an independent girls school in North Sydney. The results of this study guided me during the 2 year period I was responsible for the professional development of 130 staff.

**Special note:** This section includes a review of literature related specifically to the professional development of teachers followed by a description of the data gathering methods.
3.1 Introduction

The research project was conducted in 1996 (July) and formed part of the research investigating the professional development needs of the teachers in schools.

The research project can be considered a descriptive study for it investigates and reports on the way things are. As Gay (1990) states:

Descriptive studies are concerned with the assessment of attitudes, opinions, demographic information, conditions and procedures. (p. 189)

The study was the first step toward investigating the professional development needs of teachers from the teacher’s point of view. The report on the findings was presented at a meeting of the system level Professional Development Board, Catholic Education Office (CEO) Parramatta during 1997. The study enabled the CEO to confidently meet the changing/evolving needs of teachers as learners during 1998 and 1999. In this sense the CEO displayed enduring qualities of valuing the heart, soul and mind of its most precious resource - teachers.

This chapter will present the findings of the study along with an explanation of the context and the instrument used to determine teacher professional development needs (Professional Development Needs Analysis Survey as given in Appendix C).

The following section is a brief review of related literature on professional development and professional development needs analysis studies.
3.2 Literature Review

3.2.1 The need for the professional development of teachers

The primary need for professional development in schools is to help develop an enriched learning environment for students, teachers and community members. Rosenholz's studies (1989; 1991) found learning enriched schools have collaborative goals at the building level, minimum uncertainty, positive teacher attitudes, principal support of teachers to the point of removing barriers, and support for collaboration rather than competition.

Professional development is seen as a tool for the growth and development of all participants engaging in the “need to change” philosophy. As Guskey (1994) states:

Never before in the history of education has there been greater recognition of the importance of professional development. Every proposal to reform, restructure, or transform schools emphasizes professional development as a primary vehicle in efforts to bring about needed change. (p. 42)

Change agency as seen by Fullan (1992) requires four things: Personal vision-building, inquiry, mastery, and collaboration. It also requires a close examination of the immediate learning environment. In the domain of schooling, Andy Hargreaves (1994, p. 242) cites Sarason as believing:

Significant change in curriculum, assessment or any other domain is unlikely to be successful unless serious attention is also paid to teacher development.
and the principles of professional judgment and discretion contained within it.

Professional development of teachers must therefore be conducted in conjunction with changes in curriculum, assessment, learning, leadership and school management. For as David Hargreaves (1994, p. 435) states “there is little significant school development without teacher development...there is little significant teacher development without school development”.

And Fullan (1991, p. 318) highlights this further when he states “there is no single strategy that can contribute more to meaning and improvement than ongoing professional development”. Central to this change philosophy is the belief in focusing on the needs of the participant; in particular, the adult learning needs.

Killion and Harrison (1988, p. 34) believe that the two main characteristics of professional development should be to “meet specific needs of the audience and consider the needs of adult learners (teachers)”.

Dillion-Paterson in Brandt (1994, p. 3) believes the challenge for professional development is to:

- collaboratively identify and meet the individual educational and psychological needs of the adults (teachers) in a learning society; to do it in such a way as to benefit the students we teach so as they lead productive lives; and to use technology to help “get that job done”.

102
Several studies reveal that teacher collaboration in the development of professional
development programmes is worthwhile (McBride, Reed and Dollar 1994; Ward and
Tilanoff, 1982). Actions that are planned to specifically alter the beliefs and attitudes
of teachers prior to the implementation of a new programme or innovation can be done
by surveying teachers to ensure that the programme is aligned with the stated needs
(Joyce, McNair, Diaz and McKibbin, 1976).

Literature on the teacher as learner and professional development seem to iterate
several common features/characteristics that promote learning and its transfer into the
classroom and other professional practice arenas.

Guskey (1986, p.6) cited several works by researchers on the impact of professional
development on teacher practices and student learning (Brothy, 1986; Doyle and
Ponder, 1977; Zigarmi, Betz and Jensen, 1977). These studies revealed that
professional development activities undertaken in isolation from teachers’ ongoing
classroom responsibilities seldom have much impact on teaching practice or student
learning. Therefore, one could assume that one of the best ways to make an impact on
teaching practice and student learning would be to provide professional development
that catered to teachers’ needs.

programs must be based mainly on the needs identified by teachers themselves...(then)
there is a greater incentive to succeed”.
The following section will discuss the research literature on the development of a professional development needs analysis instrument to gauge teacher need.

3.2.2 Professional development needs analysis


There have been few systematic efforts throughout Australia to establish the professional development needs of teachers. (p. 54)

The need to gauge teacher needs and then develop professional development programmes that address those needs is an ongoing process within the life of a professional development programme. Needs assessment is seen as a critical step in professional development planning by researchers (Ballantyne, Hansford and Packer, 1995; Brimm and Tollett, 1974; Fessler and Burke, 1988; Helmes et al., 1988; Jones and Hayes, 1980; Marshall and Caldwell, 1982, 1984; Marshall, 1988; McKibbin, 1978; Todnem and Warner, 1995).

Several professional development models have needs assessment instruments as part of their professional development planning steps (Hough and Urick, 1981; Orlich, 1989; Titsworth and Bonner, 1983). As Marshall and Caldwell (1982, p.100) state “systematic needs assessment enables planners to target programmes, often at particular schools, cluster of schools, or grade levels”.

Fessler and Burke (1988) in a study investigating supervisor needs/system needs versus teacher individual need concluded:
The purpose of teacher assessment ought to be the identification of growth needs that will serve as the basis for planning appropriate strategies for development...to provide the necessary structure for teachers to fulfill their identified growth needs. (p. 14)

Marshall and Caldwell (1984) in a later publication on a completed study believe that central to adult learning principles is:

the idea that effective inservice depends on the availability of activities that are congruent with the needs perceived by the learner...[needs such as]... personal-professional interests, building and district concerns, student characteristics, and availability options. (p. 24)

Marshall and Caldwell (1984) concluded:

a moderate positive relationship exists between assessed needs and teacher participation in inservice when either formal or informal needs assessment procedures are used. The data suggest that individual needs assessment can be a significant force in program planning, accounting for more than one third of program participation. (p. 24)

Hence the development of the *Professional Development Needs Analysis Survey* for the CEO Parramatta (Appendix C).
The following section will describe the context and methods used to gather data for the study.

3.3 **Context and Intent of Study**

The Catholic Education Office, Parramatta system of schools is situated in the Sydney Australia. It has a teaching work force of at least 2000 people (1997 statistics). Since 1987, the CEO has had a professional development programme offering a range of professional development courses for teachers and non-teaching staff. The researcher, as a teacher of the CEO, sought permission to conduct an investigation on the professional development needs of teachers within the Diocese through permission letter (see Appendix D). Written permission was granted (see Appendix E).

A survey instrument was developed and administered to a pilot sample of teachers and then a sample of teachers within the CEO Parramatta Diocese. A final report was presented at a meeting of the system level Professional Development Board, Catholic Education Office (CEO) Parramatta during 1997. The study enabled the CEO to more confidently meet the changing/evolving needs of teachers as learners. In this sense the CEO displayed the enduring human resource qualities of valuing, the heart, soul and mind of its most precious resource - teachers.

3.4 **Data Gathering and Method**

3.4.1 **Development of the professional development needs analysis survey (PDNAS)**

The Professional Development Needs Analysis Survey (PDNAS) asked teachers to reflect and indicate their personal preferences for 137 specific professional
development choices in the categories of Professional Development Activity Format (the variety of modes through which the satisfaction of needs could be achieved) and Professional Development Activity Areas (the content areas covered by existing professional development programs). Each category was developed through a detailed examination of several needs analysis surveys and research from Australia, UK and Canada. The PDNAS is given in Appendix C of this portfolio.

3.4.2 Administration: Beginnings of validity & reliability

The participants were chosen as a stratified sample. The primary schools were selected according to CEO designated cluster groups. The four cluster groups were determined according to class and student numbers (which affects teacher numbers). The percentage of primary teachers working in each cluster group was found and a proportionate number of surveys issued randomly to selected schools within each cluster group: Six schools in cluster group 1 and four schools in cluster groups 2, 3 & 4 (cluster group 1 has small schools with only a few teachers and no four schools had teacher numbers that would enable a random distribution of the required number of survey papers).

The Professional Development Coordinator within each school was asked to distribute the survey and letter of participation randomly using one of two suggested methods. The package was placed in every second or third pigeon hole making sure the Principal and other available teaching staff are included, or choosing each second or third name from a staff list.
Secondary schools were grouped into 3 categories: Senior high only, junior high only, years 7-12. Within each category the schools were further grouped according to student population. All three senior high schools formed distinct student population groups. Two distinct student population groups emerged in the junior high only and years 7-12 categories. The percentage of secondary teachers working in each student population group was found and a proportionate number of surveys issued to randomly selected schools within each grouping: All three senior high schools (not random), and five junior only and five years 7-12 schools.

Again, the Professional Development Coordinator within each school was asked to distribute the package randomly using one of the two suggested methods. No responses were received from part time / casual staff (one reply from a student teacher on full time practicum).

Response rate: Thirty one centres were sent 422 surveys with twenty two centres returning 174 surveys.

The overall response rate was 41.2%. This is considered to be consistent with return rates for mailed questionnaires.

The proportions of primary verses secondary and male verses female teachers in the final sample closely mirrored the overall proportions in the Diocese.
Table 6

Sample Distribution

<table>
<thead>
<tr>
<th>TEACHERS</th>
<th>% of teachers in the Dioceses</th>
<th>% of teachers in survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>primary</td>
<td>48.5</td>
<td>52</td>
</tr>
<tr>
<td>secondary</td>
<td>51.5</td>
<td>45.7 (0.3 system personnel)</td>
</tr>
<tr>
<td>female</td>
<td>70.6</td>
<td>72.4</td>
</tr>
<tr>
<td>male</td>
<td>29.4</td>
<td>27.6</td>
</tr>
</tbody>
</table>

* There are 2061.18 FTE teachers employed by the CEO Parramatta as of the May/June census 1996... secondary = 1080.67 FTE and primary = 980.51 FTE.

As part of the demographic information participants were asked to indicate their highest qualification and the year it was received. Results indicated that 46.8% of the respondents graduated between 1990 and 1997 (past 7 years). Teachers within the Diocese have engaged in a significant amount of formal academic study.

Although there was little missing data, several questions did not have a 100% response rate. The lowest rate was 78%.

Follow-up interviews: Out of the 174 responses 118 (67.8%) have agreed to be interviewed.

3.5 Analysis of Data

The nature of the survey and subsequent analysis was quantitative. The statistical data package used was SPSS. The data generated was analysed and kept as log documents. The use of a log/diary has been discussed in section 10.4 of this portfolio.
The mean and standard deviation of each item was found. The frequencies of response to each item was also taken into consideration along with demographic information such as primary or secondary teachers, male or female.

3.6 Ethical Considerations

The research did not involve drugs or other invasive procedures. The research did not involve physical or psychological stress or discomfort. There was no intended deception of the participants at any stage of the research.

Data was stored at the home of the researcher in written notes and on computer as analysis data. Only the researcher and the supervisor would have access to the data.

No individual was identified in any publication of the results. Once the two sets of data (survey and interviews) are combined, names were removed. Confidentiality was maintained by reporting only group-based statistical results, by not identifying any individual school or individual case in any report. Anonymity was assured by using false names and location (when needed) in any direct quotation or narrative description given in any presentation of data.

Participants were free to withdraw their consent and to discontinue participation at any time without having to give a reason.
3.7 **Limitations of the Study**

The study sampled ~ one quarter of the total number of teachers in the Diocese. Any generalisations may be considered only relevant to the teachers working in the Diocese. Further, sampling outside the Diocese and into Government sector may be a future step so as to gauge more fully the professional development needs of teachers. The integrity of the study rests solely on the integrity of the participant and the researcher – have they told and reported the truth truthfully. Is what has been said the truth...not made up or based upon what the participant assumes the researcher wants to hear? The intent behind this study is clearly expressed in this quote from Ely (1991, p. 99):

> The entire endeavour (study) must be grounded in ethical principles about how data are collected and analysed, how one’s own assumptions and conclusions are checked, how participants are involved, and how results are communicated. Trustworthiness is thus more then a set of procedures. To my mind, it is a personal belief system that shapes the procedures in process.

3.8 **Findings of the Study**

The findings of the analysis are presented in the following document “Professional Development Needs Analysis Report”.
Professional Development Needs Analysis
Report 1997

Study conducted in Catholic Education
Office Schools (Parramatta)

by Vicky Mc Gahey
INDEX

1.0 Introduction

2.0 Method
2.1 Development of the Needs Analysis Survey
2.2 Administration: Beginnings of validity & reliability

3.0 Results and Discussion
3.1 Teacher past involvement in professional development activities
3.2 Professional Development Activity Format
  3.2.1 Preferred length of activity (section 2.1)
  3.2.2 Preferred time for activity (section 2.2)
  3.2.3 Preferred location of Professional Development Activity (sections 2.3 & 2.4 respectively)
  3.2.4 Preferred method of delivery (section 2.5)
3.3 Professional Development Activity Areas
  3.3.1 Technology (section 3.1)
  3.3.2 Classroom management (section 3.2)
  3.3.3 Content / knowledge only (section 3.3)
  3.3.4 Catering for diversity (section 3.4)
  3.3.5 Areas of concern (section 3.5)
  3.3.6 Leadership and management (section 3.6)
  3.3.7 Outcome based assessment and evaluation (section 3.7)
  3.3.8 Learning and teaching (section 3.8)
  3.3.9 Personal development (section 3.9)
  3.3.10 Other areas (section 3.10)

4.0 Summary
Appendix A: Tables of Rank and Percentages
Appendix B: Demographic Information (section 1.0 of study)
1.0 Introduction

Literature on the teacher as learner and professional development seem to iterate several common features/characteristics that promote learning and its transfer into the classroom and other professional practice arenas. One of the most important characteristics revealed involves keeping in touch with teachers/participants needs. However, as Conners (1991) cited in Hughes (1991, p. 54) states:

There have been few systematic efforts throughout Australia to establish the professional development needs of teachers.

Further Conners (1991, p.54) argues “that professional development programs must be based mainly on the needs identified by teachers themselves...(then) there is a greater incentive to succeed”

The following report discloses the findings from a Needs Analysis Survey conducted within the Parramatta Catholic Education Office schools. Its purpose was to establish the needs as identified by the teachers and to provide some direction for future initiatives.

2.0 Method

2.1 Development of the Needs Analysis Survey

The Needs Analysis Survey asked teachers to reflect and indicate their personal preferences for 137 specific professional development choices in the categories of Professional Development Activity Format (the variety of modes through which the satisfaction of needs could be achieved) and Professional Development activity Areas (the content areas covered by existing professional development programs). Each category was developed through a detailed examination of several needs analysis surveys and research from Australia, UK and Canada.

2.2 Administration: Beginnings of validity & reliability

The participants were chosen as a stratified sample. The primary schools were selected according to CEO designated cluster groups. The four cluster groups were determined according to class and student numbers (which affects teacher numbers). The percentage of primary teachers working in each cluster group was found and a proportionate number of surveys issued randomly to selected schools within each cluster group: Six schools in cluster group 1 and four schools in cluster groups 2,3 & 4 (cluster group 1 are small schools with only a few teachers and no four schools had teacher numbers that would enable a random distribution of the required number of survey papers).

The Professional Development Coordinator within each school was asked to distribute the papers randomly using one of two suggested methods: A survey placed in every second or third pigeon hole making sure the Principal and other available teaching staff are included, or choosing each second or third name from a staff list.
Secondary schools were grouped into 3 categories: Senior high only, junior high only, years 7-12. Within each category the schools were further grouped according to student population. All three senior high schools formed distinct student population groups. Two distinct student population groups emerged in the junior high only and years 7-12 categories. The percentage of secondary teachers working in each student population group was found and a proportionate number of surveys issued to randomly selected schools within each grouping: All three senior high schools (not random), and five junior only and five years 7-12 schools.

Again, the Professional Development Coordinator within each school was asked to distribute the papers randomly using one of the two suggested methods. No responses were received from part time / casual staff (one reply from a student teacher on full time practicum).

Response rate:

Thirty one centres were sent 422 surveys with twenty two centres returning 174 surveys.

The overall response rate was 41.2%. This is considered to be consistent with return rates for mailed questionnaires.

The proportions of primary verses secondary and male verses female teachers in the final sample closely mirrored the overall proportions in the Dioceses.

<table>
<thead>
<tr>
<th>TEACHERS</th>
<th>% of teachers in the Dioceses</th>
<th>% of teachers in survey</th>
</tr>
</thead>
<tbody>
<tr>
<td>primary</td>
<td>48.5</td>
<td>52</td>
</tr>
<tr>
<td>secondary</td>
<td>51.5</td>
<td>45.7 (0.3 system personnel)</td>
</tr>
<tr>
<td>female</td>
<td>70.6</td>
<td>72.4</td>
</tr>
<tr>
<td>male</td>
<td>29.4</td>
<td>27.6</td>
</tr>
</tbody>
</table>

* There are 2061.18 FTE teachers employed by the CEO Parramatta as of the May/June census 1996... secondary = 1080.67 FTE and primary = 980.51 FTE.

As part of the demographic information Participants were asked to indicate their highest qualification and the year it was received. Results indicated that 46.8% of the respondents graduated between 1990 and 1997 (past 7 years). Teachers within the Diocese have engaged in a significant amount of formal academic study.

Although there was little missing data, several questions did not have a 100% response rate. The lowest rate was 78%.

Follow-up interviews: Out of the 174 responses 118 (67.8%) have agreed to be interviewed.
3.0 Results and Discussion

3.1 Teacher past involvement in professional development activities

The majority of teachers who participated in the survey indicated they had attended between 2-5 professional development activities (58.4%) in a one year period (1/6/95 - 30/6/96). Another 15.7% attended between 6 -10 activities. Primary teachers showed slightly greater involvement.

3.2 Professional Development Activity Format

Respondents rated activities on a 5 point Likert scale (5= most preferred; 4= highly preferred; 3= moderately preferred; 2= only if no other option available; 1= would not consider). The data has been gathered according to primary teacher preferences and secondary teacher preferences. Because of the possible different demands (therefore choices) on primary and secondary teachers, results are reported separately for these two groups.

The following sections present a summary of this data by reporting the combined percentage ratings of 4 and 5 to indicate a favoured response (most and highly preferred). In addition, on questions where a sizable proportion of people indicated a scale of 1 (would not consider), this percentage is also reported since this rating provides a clear indication of an activity which is considered unacceptable.

Appendix A displays the complete survey questions together with the total percentage of scales 4 and 5 respectively.

3.2.1 Preferred length of activity (section 2.1 of survey)

For both groups, primary (P) and secondary (S), the most preferred activity length was one day during school hours activities (P= 85.4% : S= 84.4%) followed by 2 day (P=55.1% : S=54.2%) and 1/2 day (P=40.7% : S=43%).

For several alternatives, teachers indicated a stronger “would not consider” rating than a combined most & highly preferred. These unacceptable preferences included 7 day - 5 school days & 2 weekend days - (P=41.9% : S=37%), year long (P=43.7% : S=33.3%), summer school (P=34.5% : S= 33.8%), and term long (P=31.4% : S=24.3%). Weekend (paid) was neither considered desirable nor totally undesirable.

Primary teachers have a stronger preference than secondary teachers for release time from teaching to observe other teachers (P= 56.3% : S= 39.4%).

3.2.2 Preferred time for activity (section 2.2 of survey)

The preferred time for an activity was school afternoons (P=57.9% : S=55.4%) followed closely by school mornings (P=52.8% : S=53.3).
In several preferences teachers indicated a stronger “would not consider” than a combined most & highly. These “would not consider” preferences included weekday before school hours (P=46.6% : S=57.5%) all the weekend time slots (2.2e - 2.2h).

3.2.3 Preferred location of Professional Development Activity (sections 2.3 & 2.4 of survey respectively)

Primary teachers indicated their preferred location for one day activity was either within a 30 minute drive or at school/place of work (P=74.2% and 73% respectively). For longer than one day activity the primary preference was within a 30 minute drive (78.4%) and then at school/place of work (P=63.9%).

Secondary teachers indicated their preferred location for one day activity was within 30 minutes (S=91.8%) followed by the nearest University (S=58.9%) and then at school/place of work (S=52.7%). For longer than one day activity the secondary preference was within a 30 minute drive (83.4%) followed by at the nearest university (S=65.3%).

Unfortunately the survey did not state “30 minutes from work place or home”. The researcher will clarify this through the interviews. However, the belief is many teachers would have read this as “from work place”.

Activities held at school/place of work is of particular interest for schools in the Dioceses as this is being encouraged in literature and by system personnel. Both primary and secondary teachers indicated that the school/place of work for a one day activity was acceptable. This was more so in the case of primary teachers in which the combined preference percentage was high and none of them indicated a “would not consider” the activity choice.

For activities longer than one day the primary combined percentage for school/place of work was significantly different from secondary teachers (P=63.9% : S=33.8%). In fact, 18.3 % of secondary teachers, for a longer than one day activity, indicated they would not consider the activity being held at school/place of work.

In several preferences teachers indicated a stronger “would not consider” than a combined most & highly preferred. The unacceptable preferences are the same for both one day and longer than one day activities. These include an activity anywhere in the Sydney metropolitan region and an activity anywhere outside the Sydney metropolitan region. The table below displays the “would not consider” percentages for a one day activity and longer than one day activity.
Table 2. “Would not consider” percentage preferences

<table>
<thead>
<tr>
<th>Activity</th>
<th>Place</th>
<th>Primary</th>
<th>Secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>ONE DAY</td>
<td>inside Sydney metropolitan region</td>
<td>28.7%</td>
<td>20%</td>
</tr>
<tr>
<td>“”</td>
<td>outside Sydney metropolitan region</td>
<td>58%</td>
<td>45.7%</td>
</tr>
<tr>
<td>LONGER THAN ONE DAY</td>
<td>inside Sydney metropolitan region</td>
<td>24.4%</td>
<td>12.2%</td>
</tr>
<tr>
<td>“”</td>
<td>outside Sydney metropolitan region</td>
<td>48.8%</td>
<td>41.4%</td>
</tr>
</tbody>
</table>

It appears that teachers are unwilling to consider activities that are outside the Sydney metropolitan area. Travel time may be a limiting factor. As the survey did not ask about conferences, especially residential conferences, it is unclear whether distance and travel time is the deciding factor. This will be followed up in the interviews.

The interviews may also follow-up whether the primary teachers strong preference for activities at their place of work may indicate a preference for Professional Development activities tailored to their specific school.

3.2.4 Preferred method of delivery (section 2.5 of survey)

There were 11 alternatives for this section. These are given in Appendix A (section 2.5). Primary teachers’ preferred method of delivery is a mixture of any of the 11 methods given (P=80%). Demonstration (P=73.8%) followed closely by hands on participation (P=73%) were both highly regarded.

Secondary teachers’ preferred method of delivery is hands on (S=86.1%) followed by a mixture of the 11 choices given (S=74.7%) and demonstration (S=74%).

The use of Educational multimedia / TV, self instructional material, and lecture as a method of delivery were chosen by few teachers.

The surprise in this section was the rating given by teachers for coaching/feedback opportunities from experienced teachers (P=51.2% : S=52.1%) and sharing session (P=57% : S=50.7%). Both coaching and sharing are constantly encouraged in the literature as “excellent” methods of imparting knowledge and skills to practicing practitioners. This could indicate a belief in teachers that these two methods are not effective and/or a lack of experience with these methods. Interviews could be used to investigate this notion.

Follow-up activities occur after the initial professional development activity has been presented. Most primary and secondary teachers preferred the activities to be group or team based and for a 1/2 day duration.

However, male secondary teachers indicated a preference for individual as opposed to group/team based follow-up.
3.3 Professional Development Activity Areas

Participants rated activities on a 5 point Likert scale (5= extremely interested; 4= highly interested; 3= moderately interested; 2= slightly interested; 1= not interested). Again, because of the possible different choices for primary and secondary teachers, results are reported separately.

The following sections present a summary of this data by reporting the percentage of respondents who are interested in the activities (ratings of 4 and 5 combined). In addition, those questions where a sizable proportion indicated an option was unacceptable are also noted (rating of 1).

Appendix A displays the complete survey questions together with the combined percentage of scales 4 and 5 respectively.

3.3.1 Technology (section 3.1 of survey)

Three choices highly regarded by both primary and secondary teachers were: integration of information technology in curriculum content and design (P=70.6% : S=75.7%), the use of computers for classroom application (P=71.9% : S=78.4%), and personal/professional skill development (P=66.6% : S=71.6%).

Secondary teachers are significantly more interested than primary in three areas of technology. These are multimedia - development of resources (P=43% : S=73.4%), multimedia - application (P=51.2 : S=71.3%), and the internet (P=49.4 : S=64.5%).

3.3.2 Classroom management (section 3.2 of survey)

The topic of most interest was student motivation (P=65.9% : S=67.6%). Secondary Teachers displayed less interest in classroom management than in technology. Teacher interest in student discipline (P=63.6% : S=34.2%) varied considerably between primary and secondary teachers. Other significant differences included challenging behaviour (P=63.6% : S=48.7%).

3.3.3 Content / knowledge only (section 3.3 of survey)

Not surprisingly, primary teachers expressed a greater interest in all content areas of this section given that each teacher is required to be familiar with all key learning areas. Nevertheless, both primary and secondary teachers indicated a lack of interest in the TAS - Technology and Applied Studies content area: 21.9% of primary 47.1% of secondary were not at all interested in TAS.

Of the secondary teachers approximately 90% indicated extremely high or high interest in their own subject area, but little if any interest in other key learning areas.

Appendix A section 3.3 displays the percentage of teacher preferences for each content area.
3.3.4 Catering for diversity (section 3.4 of survey)

The areas of greatest interest were gifted and talented (P=73.9% : S=63.5%), and critical and creative thinking (P=75.3% : S=66.3%).

Surprisingly, special education displayed a significant difference between primary and secondary teacher choice (P=70.5% : S=45.6%). No primary teacher indicated they were not interested in an activity on special education. Philosophy for children (p=51.1% : S=40%) and ESL (P=42% : S=33.3%) also had significant differences between primary and secondary teacher preferences.

Multiculturalism featured poorly for primary and secondary teacher interest (P=36.7% : S=35.3%).

3.3.5 Areas of concern (section 3.5 of survey)

Alcohol and drug abuse by children (P=37.3% : S=61.1%), and suicide prevention education (P=41.4% : S=55.9%) featured for secondary teachers and significantly less for primary teachers. Primary teachers indicated a greater interest in family relationships, step families than secondary teachers (P=66.3% : S=54%). No primary teacher indicated they were not interested in any of the activities.

HIV/AIDS had significant low interest for primary and secondary teachers (P=25.3% : S=33.5%). Are teachers within the Dioceses relying on other professions/groups in society to educate the young?

3.3.6 Leadership and management (section 3.6 of survey)

Primary and secondary teachers displayed an interest in parents facilitating learning at home (P=65.1% : S=61.1%). Not surprisingly, secondary teachers have a significantly stronger interest in the role of the coordinator than primary teachers (P=50% : S=61.3%).

In several areas primary and secondary teachers indicated a stronger "not interested" than a combined extreme & highly interested preference. These "not interested" leadership and management areas include the Principal role (P=32.1% : S= 34.3%), school based finance (P= 20% : S= 17.8%) and marginally the Assistant Principal role (P= 24.1% : S= 22.9%). Primary teachers are more interested in the roles of Principal (P=22.6% : S= 12.8%) and Assistant Principal (P= 27.7% : S=14.3%) than secondary teachers even though the overall interest is quite low. Again, this closely reflects the profile of the sample, where most teachers are in classroom positions.

3.3.7 Outcome based assessment and evaluation (section 3.7 of survey)

Overall, there was general interest expressed in these types of activities, with secondary teachers displaying slightly more interest.

\[
\begin{align*}
P\% \text{ range} &= 58\% \text{ to } 62.5\% \\
S\% \text{ range} &= 64\% \text{ to } 70.5\%
\end{align*}
\]
Student self-assessment and evaluation of learning featured quite strongly (P=62.5% : S=64.5%) with primary and secondary teachers.

3.3.8 Learning and teaching (section 3.8 of survey)

Again, there was general interest in these types of activities (see 3.8 appendix A). The only choice to feature poorly was the theory behind learning styles, effective learning/teaching, critical and creative thinking (P=53.5% : S=44%). The interviews will investigate this.

No primary teacher indicated they were uninterested in attending an activity on creative and critical thinking in the classroom (3.8a), strategies for the identification of learning styles (3.8b), and multiple intelligences (3.8c) in the classroom. Only one primary and one secondary teacher gave a rating of 1 to effective learning/teaching strategies (3.8d).

3.3.9 Personal development (section 3.9 of survey)

There was a moderate degree of interest in various aspects of personal development, in particular first aid (P=53% : S=58.1%) and support days for experienced teachers - time out to reflect and share experiences (P=67.8% ; S=50.7%).

Some differences between primary and secondary teachers emerged, most notably stress management (P=56.3% : S=32.4%), induction days for new staff (P=56.3% : S=32%) and relaxation/meditation therapy for teachers (P=57% : S=35.5%).

For activities about retirement, primary and secondary teachers indicated a stronger “not interested” (P= 31% : S= 45.3%) than a combined extreme and highly interested preference (P= 15.4% : S= 17.4%). This is most likely because few teachers in this survey were in the 51 - 66+ age group.

3.3.10 Other areas (section 3.10 of survey)

The level of interest displayed in this section was generally low.

Aboriginal Education (P=33.8% : S=40.0%) and Aboriginal Culture - understanding (P=42.3% : S=47.3%) did not generate great interest.

Primary teachers are significantly more interested in peer support programs for students (P=52.3 : S=34.2%) than secondary teachers, while secondary teachers are significantly more interested in vocational education (P=19.1% : S=48.6%).
4.0 Summary

Technology - 3.1, Catering for diversity - 3.4 (gifted and talented, and creative and critical thinking), and Learning and teaching - 3.8 (effective teaching and learning styles etc.) are the content areas teachers are most interested in. Primary teachers are interested in several areas of classroom management and secondary teachers are interested in Outcome based learning and assessment. One day activities either at the school/place of work or no more than 30 minutes time distance away are the most favourable to teachers.

At the very least the results of this survey have confirmed what was suspected. At the very most the results of this survey have raised some interesting issues.

(i) Theory behind learning and teaching strategies (3.8f)

Teachers appear to be highly interested in strategies for teaching and learning, but less interested in theory behind these strategies. Since it is argued that teachers need to reflect critically so as to modify the strategy correctly to suit their situation and classroom needs, this gap between theory and practice should be followed up.

(ii) Religious education (3.3e)

Teacher interest in religious education content area is low (P=46.6% : S=38.6%). Nonetheless, the system introduction of accreditation as a Religious Education Teacher for teachers working in the Dioceses has meant the need for teachers to further their studies in religious education. How can the system motivate teachers intrinsically and not through compulsion?

(iii) Aboriginal culture and education (3.10a & 3.10b) and Civic education (3.10g)

The School Review process for the Registration and Accreditation of CEO schools has a significant focus on Aboriginal culture and how it is integrated into a school curriculum. Civic education is an area of great community interest and one that constantly raises new issues of debate within society. Yet teachers show little interest in each of these areas (see table 3.10 Appendix A).

Interviews are planned to follow up these and other issues. In particular, they will focus on the needs of teachers’ compared with the needs as perceived by others (system, principal and literature). In addition, it is hoped they will shed light on how teachers’ see their professional development transferring skills into the classroom.

References:
2.0 PROFESSIONAL DEVELOPMENT ACTIVITY FORMAT (section 2 of survey)

The following tables present the total percentages of most preferred (5) and highly preferred (4) ratings.

The following scale was used:

5 = most preferred; 4 = highly preferred;
3 = moderately preferred; 2 = only if no other option available;
1 = would not consider.

Percentages are reported separately for primary and secondary teachers.

2.1 Preferred length of activity is :-

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>primary %</th>
<th>secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>2 - 3 hours after school</td>
<td>12.5</td>
<td>12.5</td>
</tr>
<tr>
<td>b</td>
<td>1/2 day (during school day and hours)</td>
<td>40.7</td>
<td>43</td>
</tr>
<tr>
<td>c</td>
<td>1 day (during school day and hours)</td>
<td>85.4</td>
<td>84.4</td>
</tr>
<tr>
<td>d</td>
<td>2 day (during school day and hours)</td>
<td>55.1</td>
<td>54.2</td>
</tr>
<tr>
<td>e</td>
<td>3-5 day (during school day and hours)</td>
<td>27.9</td>
<td>32.4</td>
</tr>
<tr>
<td>f</td>
<td>7 day (5 school days 2 weekend days)</td>
<td>14</td>
<td>16.4</td>
</tr>
<tr>
<td>g</td>
<td>term long</td>
<td>18.6</td>
<td>22.9</td>
</tr>
<tr>
<td>h</td>
<td>year long</td>
<td>13.7</td>
<td>26</td>
</tr>
<tr>
<td>i</td>
<td>summer school</td>
<td>16.6</td>
<td>13.3</td>
</tr>
<tr>
<td>j</td>
<td>Saturday (paid)</td>
<td>24.4</td>
<td>34.3</td>
</tr>
<tr>
<td>k</td>
<td>Weekend (paid)</td>
<td>19.5</td>
<td>22.9</td>
</tr>
<tr>
<td>l</td>
<td>university class with credit</td>
<td>49.4</td>
<td>50</td>
</tr>
<tr>
<td>m</td>
<td>release time from teaching to observe other teachers in teaching settings</td>
<td>56.3</td>
<td>39.4</td>
</tr>
<tr>
<td>n</td>
<td>presentation of activity then follow-up reflection after a period of time</td>
<td>43.3</td>
<td>35.2</td>
</tr>
</tbody>
</table>

2.2 Preferred time for activity is :-

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>primary %</th>
<th>secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>weekday morning school hours</td>
<td>52.8</td>
<td>53.3</td>
</tr>
<tr>
<td>b</td>
<td>weekday afternoon school hours</td>
<td>57.9</td>
<td>55.4</td>
</tr>
<tr>
<td>c</td>
<td>weekday before school hours</td>
<td>12.5</td>
<td>6.8</td>
</tr>
<tr>
<td>d</td>
<td>weekday after school hours</td>
<td>23.5</td>
<td>20</td>
</tr>
<tr>
<td>e</td>
<td>weekend morning school hours</td>
<td>10.5</td>
<td>16.4</td>
</tr>
<tr>
<td>f</td>
<td>weekend afternoon school hours</td>
<td>4.7</td>
<td>11.1</td>
</tr>
<tr>
<td>g</td>
<td>weekend before school hours</td>
<td>1.2</td>
<td>1.4</td>
</tr>
<tr>
<td>h</td>
<td>weekend after school hours</td>
<td>1</td>
<td>1</td>
</tr>
</tbody>
</table>
2.3 Preferred location for ONE DAY activity is:-

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>73</td>
<td>52.7</td>
</tr>
<tr>
<td>b</td>
<td>36</td>
<td>58.9</td>
</tr>
<tr>
<td>c</td>
<td>74.2</td>
<td>91.8</td>
</tr>
<tr>
<td>d</td>
<td>17.7</td>
<td>31.9</td>
</tr>
<tr>
<td>e</td>
<td>28.4</td>
<td>37.9</td>
</tr>
<tr>
<td>f</td>
<td>10.3</td>
<td>17.1</td>
</tr>
<tr>
<td>g</td>
<td>8</td>
<td>11.4</td>
</tr>
</tbody>
</table>

2.4 Preferred location for LONGER activity is:-

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>63.9</td>
<td>33.8</td>
</tr>
<tr>
<td>b</td>
<td>45.2</td>
<td>65.3</td>
</tr>
<tr>
<td>c</td>
<td>78.4</td>
<td>83.4</td>
</tr>
<tr>
<td>d</td>
<td>32.6</td>
<td>42.4</td>
</tr>
<tr>
<td>e</td>
<td>33.3</td>
<td>43.9</td>
</tr>
<tr>
<td>f</td>
<td>12.8</td>
<td>29.8</td>
</tr>
<tr>
<td>g</td>
<td>3.5</td>
<td>18.6</td>
</tr>
</tbody>
</table>

2.5 Preferred method of delivery is :-

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>73.8</td>
<td>74</td>
</tr>
<tr>
<td>b</td>
<td>58.9</td>
<td>48.5</td>
</tr>
<tr>
<td>c</td>
<td>73</td>
<td>86.1</td>
</tr>
<tr>
<td>d</td>
<td>31.7</td>
<td>31.5</td>
</tr>
<tr>
<td>e</td>
<td>59.8</td>
<td>55.6</td>
</tr>
<tr>
<td>f</td>
<td>57</td>
<td>50.7</td>
</tr>
<tr>
<td>g</td>
<td>11.8</td>
<td>25.3</td>
</tr>
<tr>
<td>h</td>
<td>51.2</td>
<td>52.1</td>
</tr>
<tr>
<td>i</td>
<td>27.9</td>
<td>21.4</td>
</tr>
<tr>
<td>j</td>
<td>80</td>
<td>74.7</td>
</tr>
</tbody>
</table>

2.6 Follow up activities

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>63.3</td>
<td>65.3</td>
</tr>
<tr>
<td>b</td>
<td>47.2</td>
<td>43.8</td>
</tr>
<tr>
<td>c</td>
<td>14.9</td>
<td>43</td>
</tr>
<tr>
<td>d</td>
<td>70.8</td>
<td>72</td>
</tr>
</tbody>
</table>

3.0 PROFESSIONAL DEVELOPMENT ACTIVITY AREAS (section 3 of survey)

The following tables present the total percentages of extremely interested (5) and highly interested (4) ratings.

The following rating scale was used:
5 = extremely interested; 4 = highly interested; 3 = moderately interested; 2 = slightly interested; 1 = not interested.

Percentages are reported separately for primary and secondary teachers.

### 3.1 Technology

<table>
<thead>
<tr>
<th>Category</th>
<th>Primary %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integration of information technology in curriculum content and design</td>
<td>70.6</td>
<td>75.7</td>
</tr>
<tr>
<td>Computer - educational (classroom application)</td>
<td>71.9</td>
<td>78.4</td>
</tr>
<tr>
<td>Computer - general (personal/professional skills)</td>
<td>66.6</td>
<td>71.6</td>
</tr>
<tr>
<td>Multimedia (development of resources)</td>
<td>43</td>
<td>73.4</td>
</tr>
<tr>
<td>Multimedia (application)</td>
<td>51.2</td>
<td>71.3</td>
</tr>
<tr>
<td>Internet</td>
<td>49.4</td>
<td>64.5</td>
</tr>
</tbody>
</table>

### 3.2 Classroom management

<table>
<thead>
<tr>
<th>Category</th>
<th>Primary %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Student discipline</td>
<td>57</td>
<td>34.2</td>
</tr>
<tr>
<td>Challenging behavior</td>
<td>63.6</td>
<td>48.7</td>
</tr>
<tr>
<td>Positive social skills (e.g. effective communication)</td>
<td>60.5</td>
<td>51.3</td>
</tr>
<tr>
<td>Student motivation</td>
<td>65.9</td>
<td>67.6</td>
</tr>
<tr>
<td>Conflict resolution</td>
<td>57</td>
<td>44</td>
</tr>
<tr>
<td>Issues of bereavement</td>
<td>39</td>
<td>31.1</td>
</tr>
</tbody>
</table>

### 3.3 Content/knowledge only

<table>
<thead>
<tr>
<th>Category</th>
<th>Primary %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Creative and Performing Arts</td>
<td>46</td>
<td>22</td>
</tr>
<tr>
<td>TAS</td>
<td>14.1</td>
<td>19.2</td>
</tr>
<tr>
<td>PD/HPD</td>
<td>39.8</td>
<td>19.4</td>
</tr>
<tr>
<td>Mathematics</td>
<td>53.9</td>
<td>30.4</td>
</tr>
<tr>
<td>Religious Education</td>
<td>46.6</td>
<td>38.6</td>
</tr>
<tr>
<td>HSIE</td>
<td>50.5</td>
<td>39.1</td>
</tr>
<tr>
<td>Science</td>
<td>40</td>
<td>20.9</td>
</tr>
<tr>
<td>English</td>
<td>63.6</td>
<td>33.3</td>
</tr>
</tbody>
</table>

### 3.4 Catering for diversity

<table>
<thead>
<tr>
<th>Category</th>
<th>Primary %</th>
<th>Secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>Special Education</td>
<td>70.5</td>
<td>45.6</td>
</tr>
<tr>
<td>ESL</td>
<td>42</td>
<td>33.3</td>
</tr>
<tr>
<td>Multiculturalism</td>
<td>36.7</td>
<td>35.5</td>
</tr>
<tr>
<td>Gifted and Talented</td>
<td>73.9</td>
<td>63.5</td>
</tr>
<tr>
<td>Creative and Critical Thinking</td>
<td>75.3</td>
<td>66.3</td>
</tr>
<tr>
<td>Philosophy for children</td>
<td>51.1</td>
<td>40</td>
</tr>
</tbody>
</table>
### 3.5 Areas of concern

<table>
<thead>
<tr>
<th></th>
<th>primary %</th>
<th>secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>alcohol and drug abuse by children</td>
<td>37.3</td>
</tr>
<tr>
<td>b</td>
<td>children who have abusive parents</td>
<td>57.3</td>
</tr>
<tr>
<td>c</td>
<td>HIV/AIDS</td>
<td>25.3</td>
</tr>
<tr>
<td>d</td>
<td>suicide prevention education</td>
<td>41.4</td>
</tr>
<tr>
<td>e</td>
<td>family relationships, step families (divorced parents)</td>
<td>66.3</td>
</tr>
</tbody>
</table>

### 3.6 Leadership and management

<table>
<thead>
<tr>
<th></th>
<th>primary %</th>
<th>secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>leadership role of the teacher</td>
<td>51.7</td>
</tr>
<tr>
<td>b</td>
<td>coordinator role (middle management)</td>
<td>50</td>
</tr>
<tr>
<td>c</td>
<td>assistant principal’s role</td>
<td>27.7</td>
</tr>
<tr>
<td>d</td>
<td>principal’s role</td>
<td>22.6</td>
</tr>
<tr>
<td>e</td>
<td>staff appraisal</td>
<td>42.2</td>
</tr>
<tr>
<td>f</td>
<td>human resource management</td>
<td>51.8</td>
</tr>
<tr>
<td>g</td>
<td>strategic management</td>
<td>41.1</td>
</tr>
<tr>
<td>h</td>
<td>protocol of meetings</td>
<td>23.4</td>
</tr>
<tr>
<td>i</td>
<td>the learning community and networking (forming workable and reliable links within the profession and the community)</td>
<td>48.8</td>
</tr>
<tr>
<td>j</td>
<td>parents in the school classroom</td>
<td>51.7</td>
</tr>
<tr>
<td>k</td>
<td>parents facilitating learning at home</td>
<td>65.1</td>
</tr>
<tr>
<td>l</td>
<td>industrial relation issues for teachers and schools</td>
<td>19.7</td>
</tr>
<tr>
<td>m</td>
<td>school based finance</td>
<td>20</td>
</tr>
</tbody>
</table>

### 3.7 Outcome based assessment and evaluation

<table>
<thead>
<tr>
<th></th>
<th>primary %</th>
<th>secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>outcome based learning and assessment</td>
<td>58.9</td>
</tr>
<tr>
<td>b</td>
<td>outcome based reporting (to student, parent and community)</td>
<td>58</td>
</tr>
<tr>
<td>c</td>
<td>student SELF assessment and evaluation of learning</td>
<td>62.5</td>
</tr>
</tbody>
</table>

### 3.8 Learning and teaching

<table>
<thead>
<tr>
<th></th>
<th>primary %</th>
<th>secondary %</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>creative and critical thinking in the classroom</td>
<td>76.1</td>
</tr>
<tr>
<td>b</td>
<td>strategies for the identification of learning styles</td>
<td>73.4</td>
</tr>
<tr>
<td>c</td>
<td>multiple intelligences in the classroom</td>
<td>68.9</td>
</tr>
<tr>
<td>d</td>
<td>effective learning/teaching strategies e.g. mindmapping, guided visualisation</td>
<td>64</td>
</tr>
<tr>
<td>e</td>
<td>development of your own learning/teaching strategies</td>
<td>70.8</td>
</tr>
<tr>
<td>f</td>
<td>theory behind learning styles, effective learning/teaching, critical and creative thinking</td>
<td>53.5</td>
</tr>
</tbody>
</table>
### 3.9 Personal development

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>relaxation/meditation therapy for teachers</td>
<td>57</td>
</tr>
<tr>
<td>b</td>
<td>voice projection and care</td>
<td>38.4</td>
</tr>
<tr>
<td>c</td>
<td>speaking and effect speech making</td>
<td>45.3</td>
</tr>
<tr>
<td>d</td>
<td>stress management</td>
<td>56.3</td>
</tr>
<tr>
<td>e</td>
<td>time management</td>
<td>47.1</td>
</tr>
<tr>
<td>f</td>
<td>First aid course (including cardiopulmonary resuscitation course)</td>
<td>53</td>
</tr>
<tr>
<td>g</td>
<td>support days for beginning teachers (time out to reflect and share experiences)</td>
<td>36.6</td>
</tr>
<tr>
<td>h</td>
<td>support days for experienced teachers (time out to reflect and share experiences)</td>
<td>67.8</td>
</tr>
<tr>
<td>i</td>
<td>induction days for new staff</td>
<td>45.2</td>
</tr>
<tr>
<td>j</td>
<td>retirement (preparing for retirement)</td>
<td>15.4</td>
</tr>
</tbody>
</table>

### 3.10 Other areas

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Aboriginal Education</td>
<td>33.8</td>
</tr>
<tr>
<td>b</td>
<td>Aboriginal Culture (understanding)</td>
<td>42.3</td>
</tr>
<tr>
<td>c</td>
<td>Vocational Education</td>
<td>19.1</td>
</tr>
<tr>
<td>d</td>
<td>Pastoral Care Skills Training</td>
<td>49.4</td>
</tr>
<tr>
<td>e</td>
<td>Peer Support Program for students</td>
<td>52.3</td>
</tr>
<tr>
<td>f</td>
<td>Social Justice Issues</td>
<td>57.1</td>
</tr>
<tr>
<td>g</td>
<td>Civic Education (Australian)</td>
<td>27.1</td>
</tr>
</tbody>
</table>
Appendix B: Demographic Information (section 1 of survey)

1.1 Current school/system personnel

<table>
<thead>
<tr>
<th></th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>primary</td>
<td>90</td>
<td>52</td>
</tr>
<tr>
<td>secondary (7-10 only)</td>
<td>36</td>
<td>20.8</td>
</tr>
<tr>
<td>secondary (11/12 only)</td>
<td>18</td>
<td>10.4</td>
</tr>
<tr>
<td>secondary (7-12)</td>
<td>25</td>
<td>14.5</td>
</tr>
<tr>
<td>special school (disabled/migrant)</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>system personnel</td>
<td>4</td>
<td>2.3</td>
</tr>
<tr>
<td>other</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>missing</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

1.2 Position

<table>
<thead>
<tr>
<th>Position</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>regular classroom teacher</td>
<td>83</td>
<td>48.8</td>
</tr>
<tr>
<td>special education teacher</td>
<td>12</td>
<td>7.1</td>
</tr>
<tr>
<td>careers advisor</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>studies coordinator</td>
<td>31</td>
<td>18.2</td>
</tr>
<tr>
<td>year / house coordinator</td>
<td>10</td>
<td>5.9</td>
</tr>
<tr>
<td>assistant/deputy principal</td>
<td>9</td>
<td>5.3</td>
</tr>
<tr>
<td>principal</td>
<td>5</td>
<td>2.9</td>
</tr>
<tr>
<td>consultant</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>education officer</td>
<td>2</td>
<td>1.2</td>
</tr>
<tr>
<td>division head</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>other system personnel</td>
<td>5</td>
<td>2.9</td>
</tr>
<tr>
<td>other</td>
<td>11</td>
<td>6.3</td>
</tr>
<tr>
<td>missing</td>
<td>4</td>
<td>0</td>
</tr>
</tbody>
</table>

1.3 Gender

<table>
<thead>
<tr>
<th></th>
<th>Male</th>
<th></th>
<th>Female</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>No.</td>
<td>%</td>
<td>No.</td>
<td>%</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>27.6</td>
<td>126</td>
<td>72.4</td>
<td></td>
</tr>
</tbody>
</table>

1.4 Age in Years

<table>
<thead>
<tr>
<th>Years of age</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-25</td>
<td>22</td>
<td>13.1</td>
</tr>
<tr>
<td>26-30</td>
<td>21</td>
<td>12.5</td>
</tr>
<tr>
<td>31-35</td>
<td>29</td>
<td>17.3</td>
</tr>
<tr>
<td>36-40</td>
<td>33</td>
<td>19.6</td>
</tr>
<tr>
<td>41-45</td>
<td>30</td>
<td>17.9</td>
</tr>
<tr>
<td>46-50</td>
<td>19</td>
<td>11.3</td>
</tr>
<tr>
<td>51-55</td>
<td>7</td>
<td>4.2</td>
</tr>
<tr>
<td>56-60</td>
<td>7</td>
<td>4.2</td>
</tr>
<tr>
<td>61-65</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>66+</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>missing</td>
<td>6</td>
<td>0</td>
</tr>
</tbody>
</table>
1.5 **Highest Qualification**

<table>
<thead>
<tr>
<th>Qualification</th>
<th>No.</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diploma of Teaching</td>
<td>32</td>
<td>18.5</td>
</tr>
<tr>
<td>Bachelor's Degree</td>
<td>81</td>
<td>46.8</td>
</tr>
<tr>
<td>Graduate Diploma</td>
<td>33</td>
<td>19.1</td>
</tr>
<tr>
<td>Master's Degree</td>
<td>23</td>
<td>13.3</td>
</tr>
<tr>
<td>Ph.D.</td>
<td>3</td>
<td>1.7</td>
</tr>
<tr>
<td>Ed.D</td>
<td>0</td>
<td>0</td>
</tr>
<tr>
<td>other</td>
<td>1</td>
<td>0.6</td>
</tr>
<tr>
<td>missing</td>
<td>1</td>
<td>0</td>
</tr>
</tbody>
</table>

1.6 **Graduation year of highest qualification**

No. of responses = 171   Missing = 3   Range = 1962 - 1997

Highest frequency = 1986 with 11 graduations 46.8% of the sample graduated between 1990 and 1997.

1.7 **Graduation year of last academic qualification (if highest is not last)**

No. of responses = 59   Missing = 115   Range = 1961 - 1997

Highest frequency = 1995 with 11 graduations.

1.8 **Any other formal academic study which has not been credited to a degree**

No. of responses = 166   missing = 8

<table>
<thead>
<tr>
<th>Yes</th>
<th>%</th>
<th>No</th>
<th>%</th>
</tr>
</thead>
<tbody>
<tr>
<td>86</td>
<td>51.8</td>
<td>80</td>
<td>48.2</td>
</tr>
</tbody>
</table>

1.10a **Subject areas for primary** (training &/or experience)

<table>
<thead>
<tr>
<th>Subject area</th>
<th>qualifications</th>
<th>teaching (in years)</th>
<th>experience but, no qualifications</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Primary</td>
<td>No. %</td>
<td>No. %</td>
<td>No. %</td>
</tr>
<tr>
<td>Special Education</td>
<td>7 4</td>
<td>r= 0.5-6</td>
<td>44.4 %</td>
</tr>
<tr>
<td>Gifted and Talented</td>
<td>2 1.1</td>
<td>r= 2-5</td>
<td>*</td>
</tr>
<tr>
<td>ESL</td>
<td>8 4.6</td>
<td>r= 0.5-10</td>
<td>25 4</td>
</tr>
<tr>
<td>English</td>
<td>6 3.4</td>
<td>r= 2-13</td>
<td>25 6</td>
</tr>
<tr>
<td>Mathematics</td>
<td>6 3.4</td>
<td>r= 3-12</td>
<td>28.6 1</td>
</tr>
<tr>
<td>Science &amp; Technology</td>
<td>8 4.6</td>
<td>r= 2-12</td>
<td>50 2</td>
</tr>
<tr>
<td>Creative Arts (music, art &amp; drama)</td>
<td>7 4.0</td>
<td>r= 1-12</td>
<td>83 5</td>
</tr>
<tr>
<td>LOTE (languages)</td>
<td>3 1.7</td>
<td>r= 1-3</td>
<td>* 1</td>
</tr>
<tr>
<td>HSIE(history, geography)</td>
<td>12 6.9</td>
<td>r= 1-25</td>
<td>38.5 1</td>
</tr>
<tr>
<td>PD/H/PE</td>
<td>6 3.4</td>
<td>r= 2-7</td>
<td>* 4</td>
</tr>
<tr>
<td>Religious Education</td>
<td>20 11.5</td>
<td>r= 3-26</td>
<td>52.9 -3 (3 have qual' but no experience)</td>
</tr>
<tr>
<td>SECONDARY</td>
<td>qualification</td>
<td>teaching (in years)</td>
<td>experience, but no qualifications</td>
</tr>
<tr>
<td>------------------------</td>
<td>-----------------------------</td>
<td>---------------------</td>
<td>-----------------------------------</td>
</tr>
<tr>
<td></td>
<td>No.</td>
<td>%</td>
<td>No.</td>
</tr>
<tr>
<td>Special Education</td>
<td>4</td>
<td>2.3</td>
<td>range = 1-6</td>
</tr>
<tr>
<td>Gifted and Talented</td>
<td>2</td>
<td>1.1</td>
<td>r = 1-8</td>
</tr>
<tr>
<td>ESL</td>
<td>3</td>
<td>2.3</td>
<td>r = 2-5</td>
</tr>
<tr>
<td>English</td>
<td>22</td>
<td>12.6</td>
<td>r = 1-34</td>
</tr>
<tr>
<td>Mathematics</td>
<td>18</td>
<td>10.6</td>
<td>r = 1-25</td>
</tr>
<tr>
<td>Science</td>
<td>16</td>
<td>9.2</td>
<td>r = 1-27</td>
</tr>
<tr>
<td>Creative Arts (music, art, &amp; drama)</td>
<td>10</td>
<td>5.7</td>
<td>r = 1-8</td>
</tr>
<tr>
<td>LOTE</td>
<td>5</td>
<td>2.9</td>
<td>r = 1-7</td>
</tr>
<tr>
<td>HSIE</td>
<td>32</td>
<td>18.4</td>
<td>r = 1-34</td>
</tr>
<tr>
<td>TAS</td>
<td>8</td>
<td>4.6</td>
<td>r = 1-35</td>
</tr>
<tr>
<td>PD/H/PE</td>
<td>11</td>
<td>6.3</td>
<td>r = 1-20</td>
</tr>
<tr>
<td>Religious Education</td>
<td>32</td>
<td>18.4</td>
<td>r = 1-20</td>
</tr>
</tbody>
</table>
On this step of the journey I learnt that...

Teachers need to see themselves as learners and model lifelong learning practices. Teachers are the most important learners in schools.

written: finished January 1996

accepted: March 1996

presented: July 1996

(see Table 2 Portfolio Papers)

Evolution

This paper evolved from the work investigating the concept of the teacher as learner. As a conference paper and workshop item it discusses the concepts of learner and the notion of the teacher as learner as given in the literature at the time. From this I developed a metaphor/model of the teacher as a learner that has as its centre ‘pivot’ the philosophies, principles, values and beliefs of the person who is the teacher (Reflect Journal, Vol 3, No 1, pp 6-13).

However, the significance of the pivot (philosophies, principles, values and beliefs) was not realised until more detailed work on the concepts of moral community began (chapters 6.0 - 10.0). At this stage, I was more concerned about the outside influences upon the teacher and her/his development (gaining of knowledge, skills and the political arena). I did not fully appreciate the power of learning from within (transformative learning - self knowledge). Transformative learning experiences can have a tremendous impact upon a teacher and their classroom teaching practice. Transformative learning is defined and explained within the context of a teacher as a learner.
*Moving On*

In 1996, the metaphor of the "Teacher as Learner" was published in the Reflect Journal (Vol 3, No 1, pp.6-13). This article initiated response from many quarters of education and culminated in its extension (reworking) and re-publication into a chapter of a book (chapter 5.0). In-between this time (1997 - 1999), several opportunities arose to present the model at conferences and workshops (Appendix B). The model has also been adapted to encompass how we as individuals learn - The Reflective Learner Model (not presented in this portfolio).

In 1998, I accepted the position of Director of Human Resources at an independent girls school in North Sydney. However, as hinted in the journey (chapter 1.2), 1998 and 1999 became a period of trial and tribulation. Many of my personal and professional values and beliefs were challenged. It was at the beginning of this period that I decided to make a stand while doing my best to practise the leadership attributes as given in the various articles of this portfolio. The decision was based upon my observation and belief in the ‘good-will’ of the general staff. I also saw the potential to foster a moral community within the school.

Nonetheless, the potential for moral community still, I believe, remains within the hearts of the general staff. This can be observed through the daily work practices that provide support and guidance for each other and at the very grass roots of the staff body. My subsequent return to the classroom (2000/2001) has provided me with the time to reflect. I have had endless opportunities to model and practise the attributes of leadership that will foster moral community at the coal face of a school - the classroom.
The Teacher as learner:
The Reflective Learning Model

Paper presented at the

Australian Council for Educational Administration
N.S.W State Conference 1996
Leaders as Learners as Leaders,
Radisson Hotel, Newcastle, Australia
July 11 - 13, 1996

by

Vicky Mc Gahey
TABLE OF CONTENTS

1.0 What is Learning pg2

2.0 Teachers as Learners pg6

2.1 Adult learning: Andragogy pg6
2.2 The Concept of Teacher as Learner pg11
2.3 Teacher as Learner pg14

2.3.1 Teacher as Learner Model (Fullan) pg14
2.3.2 Sources of Knowledge-Ways of Knowing Model pg17
*** 2.3.3 Reflective Learning Model pg18

2.3.3.1 The Pivot: Philosophy, Principles, values & belief
2.3.3.2 Theory and Research: Teacher as Scholar
2.3.3.3 Social Dialogue: Teachers as Colleague
2.3.3.4 Practice: Teacher as Self
2.3.3.5 Observation of Students: Teacher as Teacher
2.3.3.6 Reflective Creative Thinking
2.3.3.7 Support Rod: Professional Development, Time, Space and Resources
2.3.3.8 Winds of Change

3.0 Concluding Comments pg37

References pg38

Appendix A pg44
Appendix B pg48
1.0 What is Learning

Learning is not driving into the same pothole twice!

Pauline Banting (Aitkin, 1993, p.5)

There are several contrasting views on learning. Table 1 adapted from Bawden (1989, p. 11) outlines the focus and philosophies underlying these viewpoints on the nature and purpose of learning.

Table 1
Nature and Purpose of Learning

<table>
<thead>
<tr>
<th>Basic philosophy</th>
<th>Positivism (scientia)</th>
<th>Utilitarianism (technne)</th>
<th>Constructivism (praxis)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Focus</td>
<td>Learning for knowing</td>
<td>Learning for doing</td>
<td>Learning for being</td>
</tr>
<tr>
<td>Knowledge produced</td>
<td>Propositional</td>
<td>Practical</td>
<td>Experiential</td>
</tr>
<tr>
<td>Structure</td>
<td>Disciplines</td>
<td>Crafts</td>
<td>Issues</td>
</tr>
<tr>
<td>Teaching styles</td>
<td>Exposition</td>
<td>Demonstration</td>
<td>Facilitation</td>
</tr>
<tr>
<td>Teacher roles</td>
<td>Expert (source)</td>
<td>Master (skilled technician)</td>
<td>Collaborator (fellow learner)</td>
</tr>
<tr>
<td>Teaching strategies</td>
<td>lectures on theories</td>
<td>Practical demonstrations</td>
<td>Practicum and internships</td>
</tr>
<tr>
<td>Research style</td>
<td>Basic (experimental)</td>
<td>Applied (developmental)</td>
<td>Action (Participative)</td>
</tr>
<tr>
<td>Research goal</td>
<td>Abstract general knowledge</td>
<td>Solutions to work place problems</td>
<td>Local theory and action for change</td>
</tr>
<tr>
<td>Role of researcher</td>
<td>Co-creator of situation improvements</td>
<td>Producer of technical solutions</td>
<td>Co-creator of situation improvements</td>
</tr>
</tbody>
</table>
When people are asked to think of a visual image, analogy or a model for learning the “dominant images and analogies which emerge are ones of growth, journey, transformation / creation, puzzle solving, and light bulbs going on” (Aitkin, 1993, p.3).

These responses have a lot in common with several exponents of experiential learning (constructivist) such as Kolb (1984) and Bawden (1989). Research has revealed that many psychologists and epistemologists use the term constructivism to describe the nature of human learning. One such scientist, Novak (1992), cited in Aitkin (1993, p.5) claims that:

There is a belief shared by most psychologists who study human learning, that from birth to senescence or death, each of us constructs and reconstructs the meaning of events and objects we observe. It is an ongoing process, and a distinctly human process. The genetic make up of every normal human being confers upon all of us this extraordinary capacity to see regularities in the events or objects we observe and, by age two or three, to use symbols to represent these regularities.

Therefore, we learn through experience and the interpretation we give that experience. Mezirow(1990, p.1) supports this view as he believes learning is a “process of making a new or revised interpretation of the meaning of an experience, which guides subsequent understanding, appreciation, and action.”

Aitkin (1993) has developed several models associated with learning. For Aitkin learning is a process that will lead to change in the individual enabling her/him to adapt and perform. The process involves the gaining of factual information, meaning, understanding, insights & ideas, the development of skills such as psychomotor, inter/intrapersonal & intellectual. Through this process an individual’s values, beliefs and attitudes are enhanced. As the process evolves and the learning becomes internalised, the individual will engage in autonomous action (individual and automatic- act alone characteristic). The constructivist notion of building upon prior knowledge through new experiences is evident within this model presented as Figure 1.
Figure 1.

The Autonomous Learner mind map extends the model further to describe the attributes, skills and strategies required to initiate self or independent learning.

Figure 2.
Mezirow (1990) speaks of learning in two dominions: instrumental learning and communicative learning. Instrumental learning is when a learner engages in task orientated problem solving which involves how to do something or how to perform. Communicative learning is understanding the meaning of what others communicate concerning values, ideals, feelings... concepts such as freedom, justice, love... According to Mezirow (1990) both dominions of learning use reflection as a validation of what is known. This can lead to transformative learning which may involve a change to a previous set of assumptions formed from prior learning. For Mezirow (1990, p. 18), true learning engages reflection, action and transformation:

Transformative learning involves a particular function of reflection-reassessing the presuppositions on which our beliefs are based and acting on insights derived from transformed meaning perspective that results from such reassessments.

Kolb emphasised a cyclical relationship among four modes of learning: (a) concrete experience (b) reflective observation, (c) abstract conceptualisation, and (d) active experimentation.

Fellenz (1988, p.347) stated that “learning is for the ennobling of humans, for the freeing of individuals, not for their domestication.” Many developmental psychologists have pondered over the freeing of individuals as a mental intuitive act: Maslow with self-actualisation, Rogers with the fully-functioning individual, and Shostrum with the Personal Orientation Inventory. This work led to educationalists developing schemas on personal development as the goal of learning (Fellenz, Conti & Breckelbaum, 1982). In recent years personal development and the notion of self concept has been linked to intrinsic motivation and engagement in learning (Candy, 1991; Hiemstra and Sisco, 1990). As Fellenz (1988, p. 334) states “Cognitive science is re-emphasising individual differences and impact of individual development on perception, information, processing, and memory.”

The need for educators to help learners become more self directed is an exceedingly strong push from researchers, particularly in adult learning situations. Strouch (1993, p. 66) describes three essential components of learning how to learn which she believes will engage the learner in self directed learning experiences and acknowledge adults as “individual learners with unique needs.” The first of these components is knowledge about learning which involves general knowledge about learning and how the memory operates.
The second component is knowledge about learning styles. Learners need to know their personal style so as they can seek out or ask for the instruction they need. As Strouch (1993, p.59) asserts “learning style information gives learners the knowledge to try out some aspects of other learning styles, and thus broadens the ways they learn.”

The third component is skills to improve learning proficiency. Each time a learner engages in the active use of the two other components the information acquired is developing their thinking and learning skills.

2.0 Teachers as Learners

Only a school that is hospitable to adult learning can be a good place for students to learn. The notion of a community of learners implies that school is a context for lifelong growth, not only for growth among students. Adult learning is not only a means toward the end of student learning, but also an important objective in its own right. (Barth, 1990, p.47)

2.1 Adult Learning: Andragogy

The true origins of the word Andragogy is a debatable point amongst researchers. However, the precise definition is less arguable. As Krajnc (1989, p.19) states “andros (means) man, and agein (means) to lead, and it means to lead or educate adults in Greek. Pedagogy or child learning is similar. Ped meaning child, and agogus meaning leader of, hence, leader of children.”

To understand human learning and the potential to learn, it is important to recognise the similarities and differences between pedagogy and andragogy. Table 2 is adapted from Knowles (1990, p.119) and Robinson (1979) as cited in Sweeney (1988, p.10). It is designed to show clearly the fundamental differences between pedagogy and andragogy.
Table 2
Pedagogy verses Andragogy

<table>
<thead>
<tr>
<th>ELEMENTS</th>
<th>PEDAGOGY</th>
<th>ANDRAGOGY</th>
</tr>
</thead>
<tbody>
<tr>
<td>Self - concept</td>
<td>Dependency</td>
<td>Increase self-directiveness</td>
</tr>
<tr>
<td>Experience</td>
<td>Of little worth</td>
<td>Learners are a rich resource for learning</td>
</tr>
<tr>
<td>Readiness</td>
<td>Biological development social pressure</td>
<td>Developmental tasks of social roles</td>
</tr>
<tr>
<td>Time perspective</td>
<td>Postponed application</td>
<td>Immediacy of application</td>
</tr>
<tr>
<td>Orientation to learning</td>
<td>Subject centred</td>
<td>Problem centred</td>
</tr>
<tr>
<td>Climate</td>
<td>Authority-oriented</td>
<td>Mutuality, Respectful, Collaborative, Informal</td>
</tr>
<tr>
<td></td>
<td>Formal</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Competitive</td>
<td></td>
</tr>
<tr>
<td>Planning</td>
<td>By teacher</td>
<td>Mechanism for mutual planning</td>
</tr>
<tr>
<td>Diagnosis of needs</td>
<td>By teacher</td>
<td>Mutual self-diagnosis</td>
</tr>
<tr>
<td>Formulation of objectives</td>
<td>By teacher</td>
<td>Mutual negotiation</td>
</tr>
<tr>
<td>Design</td>
<td>Logic of the subject matter</td>
<td>Sequenced in terms of readiness Problem units</td>
</tr>
<tr>
<td></td>
<td>Content units</td>
<td></td>
</tr>
<tr>
<td>Activities</td>
<td>Transmittal techniques</td>
<td>Experiential techniques (inquiry)</td>
</tr>
<tr>
<td>Evaluation</td>
<td>By teacher</td>
<td>Mutual re-diagnosis of needs</td>
</tr>
</tbody>
</table>

Besides the differences as shown in the Table 2 the integration of learning with other activities and obligations widens the gap between adult and child education. As Krajnc (1989) states there are:

Differences of adult socioeconomic situation from that of children; adults' experience, self-image, readiness to learn, and their attitudes to learning require specific methods of teaching and learning ...

(p. 19)

The philosophical notion of 'life long learning' and the birth of the 'information is at your finger tip' era has seen the need for further understanding in the development and application of adult learning and teaching techniques. However, this realisation is nothing new ... it was not really listened to when spoken by past visionary adult education
practitioners. One such practitioner was Lawrence P. Jacks, Principal of Manchester College, Oxford, England (cited in Knowles, 1990) who stated in 1929:

A type of education based on this vision of continuity is, obviously, the outstanding need of our times. Its outlook will be lifelong. It will look upon the industry of civilisation as the great continuation school for intelligence and for character... (p. 32)

And another is Robert D. Leigh, President of Bennington College (cited in Knowles, 1990, p.33) who stated in 1930:

There is gradually emerging, therefore, a conception of education as a lifelong process beginning at birth and ending only with death, a process related at all points to life experiences of the individual, a process full of meaning and reality to the learner, a process in which the student is active participant rather than passive recipient.

Knowles (1990, p. 27) writes of past teachers of adults such as Lao Tse of China, Jesus of Biblical times, Socrates in ancient Greece and others as having “perceived learning to be a process of active inquiry, not passive reception of transmitted content.”

With this in mind, Knowles (1980) outlined four major assumptions of andragogy. These were self-directed learning, the experience base of adult learners, adult developmental stages, and problem-centredness in adulthood. Through the growing interest and development of adult education Knowles (1990) has added two more assumptions: The need to know (at the beginning) and motivation (at the end). The following is a brief description of these assumptions:

1. The need to know

Adults need to know why they need to learn something before undertaking to learn it.

2. The learner's self concept

Self concept changes and grows as a person matures. There is a transition from dependence to independence. As a result, adult learners prefer to direct their own learning experiences. Lorenz (1982, p. 11) through his work on staff development found that “when adult learners are provided with the opportunity to be responsible for their own
learning, they experience an increase in motivation and a desire to make the learning process continuous."

3. The role of the learner’s experience

A mature adult has accumulated a number of different and varying experiences that can be used as learning resources. According to Cooper, C.M and Jones, E.V (1984, p. 11) "all new learning builds on previous experience, including acquired attitudes, anxieties, and competencies."

This means each adult learner comes to a learning situation as a unique individual with unique learning experiences (constructivist view). The art of adult education is to open up the individual using those unique and 'safe' learning experiences. Knowles (1990, p. 59) asserts the need for greater peer-helping activities through techniques "such as group discussion, simulation exercises, problem-solving activities, case method, and laboratory methods."

Experience is also connected to self-concept. A person's experiences tend to form that person's identity. If an adult learner's experience is ignored or devalued, that person may perceive this as a personal rejection of them, not just their experience.

4. Readiness to learn

As adults mature their readiness to learn is enhanced by the tasks associated with their social roles and in the moving from one developmental stage to the next. As Havighurst (cited in Cooper and Jones 1984, p 16) state "the point at which a learning opportunity coincides with the learner's recognition of the need for particular knowledge is called the "teachable moment."

Knowles (1991) clearly indicates that there is no need to wait till readiness is apparent in the adult learner. Many teaching and counselling techniques can induce readiness. These include peer coaching, team teaching and reflective practices.

5. Orientation to learning

This is perhaps the most crucial assumption of adult learning theory. Knowles (1991) describes adults as life-centred, in other words task and problem centred. He writes further that:
Adults are motivated to devote energy to learn something to the extent that they perceive that it will help them perform tasks or deal with problems that they confront in their life situations. Furthermore, they learn new knowledge, understandings, skills, values, and attitudes most effectively when they are presented in the context of application to real-life situations. (p. 6)

And as Hiemstra and Sisco (1990) state:

The potential of humans as learners is greatest when instructors systematically provide opportunities for them to make decisions regarding the learning process... the need for instructors to help learners become more self-directed, and the respect that we have for the untapped potential of adults. (p. 5)

6. **Motivation**

The most influential form of motivation for the adult learner is intrinsic (increase job satisfaction, self esteem, quality of life etc) as opposed to extrinsic motivation (higher salaries, promotions etc).

All of these six assumptions have a number of implications when addressing the concept of teacher as learner. These are described by Lindeman (1926) cited in Knowles (1991) as:

1. Adults are motivated to learn as they experience needs and interests that learning will satisfy; therefore, these are the appropriate starting points for organising adult learning activities.

2. Adults’ orientation to learning is life-centred; therefore, the appropriate units for organising adult learning are life situations, not subjects.

3. Experience is the richest resource for adults’ learning; therefore, the core methodology of adult education is the analysis of experience.

4. Adults have a deep need to be self-directing; therefore, the role of teacher is to engage in a process of mutual inquiry with them rather than to transmit his or her knowledge to them and then evaluate their conformity to it.
5. Individual differences among people increase with age; therefore adult education must make optimal provision for differences in style, time, place, and pace of learning. (p. 20)

Hiemstra and Sisco (1990) add yet another dimension to the assumptions and implication issues of adult learning and the teacher as learner. This dimension is the physical environment. Hiemstra and Sisco (1990 p. 246) cite other writers (Knowles, 1980; Knox, 1986; Tagiuri, 1968) when concluding “features as flexibility, attractiveness, and comfort, are very important in optimising the learning that takes place.”

2.2 The Concept of Teacher as Learner

In schools where teachers are active learners, excitement and curiosity contribute to a rich learning environment for children. (Senge, 1995)

The notion of teachers as learners is not a relatively new concept. It has evolved from recent developmental research areas such as school improvement, professional development and school environment studies.

The Commissioned Report No.24 Workplace Learning in the Professional Development of Teachers by the National Board of Employment, Education and Training (NBEET) cites earlier studies (Sikes 1985 and Huberman 1988) as being instrumental in initiating interest in the concept of teachers as learners. According to the report (NBEET, p.18), these studies examined the personal and professional lives of teachers “in order to understand the nature and sources of development of teacher thinking, actions and craft knowledge.”

Collins (1988) and Barth (1986 &1990) are two writers who have extended the findings of these studies. Barth (1990) has “argued that there is an important sense in which teachers can be regarded as the most important learners in schools.” Barth (1990) writes further that:

Teacher growth is closely related to pupil growth. Probably nothing within a school has more impact on students in terms of skills development, self-confidence, or classroom behaviour than the personal and professional growth of their teachers... When teachers stop growing, so do their students.(p. 49)
Holliday (1992) is a researcher who shares this view and has identified five conditions necessary for effective teacher learning:

(1) Personal meaning-personal knowledge, critical reflection, personal experience...

(2) Collegiality - collaboration, cooperation, mentorship, reciprocal support...

(3) Empowerment - control, ownership, self-direction, risk-taking...

(4) Action-practicality, pragmatism, doing, experience...

(5) Personal characteristics- self image, self worth, self concept, view of self as learner...

Stallings (1989, p. 4), through the development of a model for getting teachers to change their behaviour and continue to use ideas, focused on four key components about how teachers learn:

(1) learn by doing: try, evaluate, modify, try again

(2) link prior knowledge to new information

(3) learn by reflecting and solving problems

(4) learn in a supportive environment: share problems and successes.

Joyce and Showers (1989, p. 72) from research on training, curriculum, school improvement and change have “identified several practices, attitudes, and skills that appear to facilitate learning aptitude.” The following is a summary of these:

(1) Persistence - practice of new skills is important even when one has dependable skills and strategies already fully developed.

(2) Acknowledgment of the transfer problem - not to assume we have only to see something demonstrated once to use it skilfully and confidently.
(3) Teaching new behaviours to students - take time to teach the requisite skills of new innovations to students. This increases the likelihood of successful integration of the new procedures with the old.

(4) Meeting the cognitive demands of innovations - Teachers who master the theory behind an innovation have greater success in replicating results and ensuring a change in classroom practices.

(5) Productive use of peers - Recent research has documented the benefits of peers helping peers in the implementing of innovations. Open dialogue, shared teaching and classroom experiences, coaching practices are forms of peer support.

(6) Flexibility - Teachers need to remain open to new ideas, adopt a spirit of inquiry, be willing to experiment.

We have only just begun to learn how we learn, but the early results are promising. It is becoming clear that teachers have tremendous learning capacity that has been largely untapped.

(Joyce, 1990, p. 37)

This statement is supported through the findings of studies such as Showers and Black (1989), and Joyce, Murphy, and Showers (1989). The Showers and Black (1989), cited in Joyce (1990), study focused on collegial study teams. They organised a faculty into study groups “to implement several models of teaching and then by using this organisation to generate school improvement efforts that have affected the learning climate of the school.” (Joyce, 1990, p. 32). Hence teacher learning has had an impact on student learning.

The premise of the study was that to form collegial study teams some form of cultural change was required that would lead to greater organisational cohesiveness and productivity. As Senge (1990, p. 20) states “we need to create an environment where teachers can continually reflect on what they are doing and learn more and more what it takes to work in teams.”

The Joyce, Murphy, and Showers (1989) study was conducted in a school that was filled with at-risk students. All teachers were organised into study groups and given extensive training on the use of several models of teaching. After two years, the results of standardised tests of achievement indicated the “average student in the school increased
in learning rate from about seven-tenths of the national average to a rate about equal to
the national average.” (Joyce, 1990, p. 32).

A significant outcome of the study was the need to encourage changes in the working
environment that allowed teachers to engage in follow up activities that helped them
“achieve a deep understanding of innovations and correspondingly high levels of skill in
their use.” (Joyce, 1990, p.32). The above studies support the findings of Little (1982)
regarding school improvement. Little concluded that school improvement is achieved when:

Teachers engage in frequent, continuous and increasingly concrete and precise
talk about teaching practice (as distinct from teacher characteristics and
failings, the social lives of teachers, the foibles and failures of students and
their families, and the unfortunate demands of society on the school)...

Teachers and administrators frequently observe each other teaching, and
provide each other with useful (if potentially frightening) evaluations of
their teaching. Only such observation and feedback can provide shared
referents for shared language of teaching, and provide the precision and
concreteness which makes the talk about teaching useful.

However, as Holly (1991, p. 15) asserts:

Educational researchers no longer labor under the assumption that what they
see in the classroom is the whole story of teaching... it has become clear
through their research and other studies that educational improvement will only
come about as teachers develop professionally.

2.3 Teacher as Learner: The Reflective Learning Model

The Reflective Learning Model (section 2.3.3) has been developed through research,
thought and the close appraisal of two other models that mirror the concept of a teacher
as a learner. Many elements of both models are featured on the Reflective Learning
Model. The two models are presented below.

2.3.1 Teacher as Learner Model (Fullan 1990/1991)

Fullan (1990 & 1991), in partnership with Barrie Bennett and Carol Rolheiser-Bennett,
has devised a framework for encouraging classroom and school improvement. The
concept, teacher as learner, is one of the major cogs in the machinery that makes classroom and school improvement possible. Figure 3 represents the machinery.

Figure 3.
Teacher as Learner Model (Fullan 1990/1991)
The teacher as learner cog of Figure 3 has been developed further and is given in Figure 4.

Figure 4.
Teacher as Learner (Fullan, Rolheiser - Bennett 1989)

Life-Long Learning

Through the model, as Fullan (1990, p.19) states, "the mastery of technical skills increases instructional certainty: reflective practice enhances clarity, meaning, and coherence; inquiry fosters investigation and exploration; collaboration enables one to receive and give ideas and assistance." A teacher can no longer survive as an isolated entity.

Effective learning takes place when the features are seen in combination with each other and not as isolated entities. For example, the value of being a part of a peer coaching project (technical skills) should reach beyond involvement to being collaborative (collaboration) as a way of working and towards inquiry (teacher as inquirer) and reflection (reflective practices).
2.3.2 Sources of Knowledge - Ways of Learning Model

(Jaggar 1989)

The following model developed by Jaggar (1989) is very similar to the Fullan, Rolheiser - Bennett (1989) model. Jaggar (1989) has delved deeply into the cognitive theory of learning via her own experiences as a teacher learner. Upon sharing her initial findings with colleagues and discovering many similarities, Jaggar has produced a model that identifies several characteristics of learning along with sources of new knowledge and ways of learning. This model is displayed below.

Figure 5
Sources of Knowledge - Ways of Learning (Jaggar 1989)
2.3.3 Reflective Learning Model (teacher)

Figure six presents the Reflective learning model (teacher). This model provides a framework for encouraging teacher change and practice endeavours. The model is a synthesis of the previous models which tries to take into account the uniqueness of the Australian learner and teacher.

Figure 6
Reflective Learning Model
The Reflective Learning Model (Teacher) can be visualised as a child’s wind mill (purchased at fairs and circuses). The four blades represent four of the seven main elements required for teachers to be learners. These elements are: Theory and research; Observation; Practice; and Social dialogue. The pin is the central pivot from which the mill turns and represents the core of an individual from which personal and professional philosophies and principles are drawn. The support rod gives the mill stability and through the turn of a hand can provide direction for the mill so that it can make the most of available wind. The rod represents stability for the teacher as learner and is strengthened by the giving of time and space, resources, and professional development.

Another element of teachers as learners is found at the cutting edge of each blade of the mill. This element is called Reflective Creative Thought. The sharper the edge of each blade, the greater the momentum and energy gained as the mill is blown by the wind. Strong reflective thought is the key to enhancing the growth and development of personal and professional philosophies and principles.

The winds of change are the external and somewhat unpredictable forces of nature. However, they are controllable to a certain degree... at least in the sense that the amount of momentum and energy transformed through the turning of the mill is regulated by the turn of the hand. The winds of change are motivating, refreshing, empowering and releasing.

But what of the hand... whose hand is it? Within the structure of a school in which teachers as learners operate the guiding hand is that of the principal. The principal has the ability to turn the mill headlong into the wind and gain maximum momentum and energy, or parallel to the wind thereby slowing down and even stopping the mill from turning.

Through reflective creative thinking on theory and research, risk taking practices that evolve from reflective thought, open dialogue with others, powerful observation through watching and listening, it is hoped the sense of isolation and inherent loneliness so often felt will be dissolve from within the teaching profession.

The working model and its elements are more described more fully in the following subsections.
2.3.3.1 The Pivot: Philosophy, Principles, Values & Beliefs

At the heart of any decision making and/or action is a person’s philosophy with their guiding principles, values and beliefs. The strength and durability of this pivot relies on the correct alignment and weighting of the blade. Too much of any one element can lead to an imbalance of blade weighting and therefore put pressure on the pivot. Equal weighting in all blades will mean a balanced mill which will spin well.

Reflective Creative Thought in all blades of the mill will always influence and be influenced by personal and professional philosophies, principles, values and beliefs (constructivist learning principles).

2.3.3.2 Theory and Research Blade: Teacher as Scholar

Theory and research are important sources of new knowledge. They provide researchers (teachers) with concepts and ideas that can be used as guides in observing and interpreting students’ behaviour. Suitable conditions and activities for learning can be developed from theory and research.

Viewing teachers as researchers has been a topic of interest for many years. Huyvaert, Pasch, Starko & Martin (1993, p. 32) cites several studies (Corey, 1953; Goswami & Stillman, 1987; Mohr & Maclean, 1987; Rudduck & Hopkins, 1985; and Stenhouse, 1975;). Most of this work has evolved around the philosophy of John Dewey who according to Martin cited in Huyvaert, Pasch, Starko & Martin (1993, p. 32) emphasised “the need for educators to be reflective in their practices and to be both teachers and students of classroom life.”

In more recent years the teacher as researcher movement has focused on gaining new data sources and analysis techniques such as grounded theory and action research projects. When teachers work as researchers the field gains additional knowledge about the teaching/learning process which provides information about practice. According to Mc Cutcheon and Jung (cited in Herndon and Fauske, 1994, p. 10) teachers who study and reflect on their practice develop a personal theory of practice:

Teachers develop, through their actions, interrelated sets of beliefs and practices about matters such as how students learn, what they should learn, and how motivation occurs. These interrelated beliefs and practices constitute personal theories of practice.
Jaggar (1989) is careful to point out that no theory, study or curriculum guide can “prescribe what is appropriate for individual students in a particular classroom.” She writes further:

Only teachers can make those decisions. Formal theories and the research on which they are based are descriptive, not prescriptive; they provide possibilities, not formulas for practice. (p. 74)

Patterson (1993) believes teachers to be agents of change and therefore the notion of teacher as researcher produces more effective teachers:

Educators who learn in their classroom, who conduct research and write about their observations, become the best possible teachers, thoughtful about how students learn and how they can help. (p. vii)

McIntosh (1984, p. 3) noted that “teacher researchers' expanded knowledge increases their effectiveness and, therefore, their self-concept as teachers.” The self confidence gained helps when answering questions asked by parents, administration, and other members of the community.

The students of the teacher researcher are directly affected. They see an adult in “active pursuit” of the answers. McIntosh (1984) writes further:

Instead of just hearing exhortations to be active learners (seeking knowledge, digging for answers, etc.), the students have that process modelled for them by their teacher. This helps young people see their teacher as a learner and the school as a place for learning. (p. 6)

And to conclude McIntosh (1984) writes:

As teachers become learners, they develop empathy for other learners. Students benefit from this empathy because, oftentimes, teachers have forgotten what it was like to be a learner (the frustration that comes from the inability to discover an answer no matter how hard one tries). (p.6)

Finally for research and theory to be meaningful to teachers (constructivist view) Jaggar (1989) further states:
...we must be able to relate the language and ideas to personal theories woven from our own past experiences. Learning involves connecting new ideas and experiences to old ones in a way that allows us to give meaning to the new. (p. 74)

2.3.3.3 Social Dialogue Blade: Teachers as Colleagues

Talk is an essential communicative device that a teacher should develop so as to engage in meaningful dialogue with other teacher learners. Thoughtful questioning techniques should be engaged that allow for the extraction of useful information. As Jaggar (1989, p. 76) states “making ideas explicit through discussion can lead to a fuller understanding of things that we had previously known only intuitively.”

She writes further:

Teachers can help one another to grow, learn, and change through honest, professional dialogue, during which they talk, listen, and challenge one another’s ideas in an atmosphere of respect and support. (p. 77)

However, Jaggar does fear this is not the reality for teachers in schools. Teachers still work in isolation and are very much alone with their students.

Collaborative teaching is associated with this blade of the wind mill and is a term used by writers and researchers in the field of school development and school improvement. It involves the making of time for shared teaching experiences within the normal classroom environment. Time is also made available for individual and group reflection upon learning and teaching practices with fellow practitioners.

Writers such as Michael Fullan and Andy Hargreaves (1991) are two proponents for collaboration in the learning and teaching profession. However, they believe that:

Open collaboration, extensive collegial conversation, mutual observation, and interactive professionalism are not yet an integral part of most teachers working lives. (p. 55)

Further to this, research shows (Ashton and Webb, 1986; Rosenholtz, 1960; and Lottie, 1975) cited in Fullan & Hargreaves (1991) that this lack of reflective discussion can often lead to isolation and develop into a sense of powerlessness when multiple demands
are being externally imposed on teachers. “This sense of powerlessness eats away at a teachers sense of his or her own capacity to make a difference in children’s education.” (Fullan and Hargreaves, 1991, p.54). However, make no mistake - student lives and teacher lives are unavoidably intertwined in the art of learning and the development of teaching.

The notion of collaboration and collegiality has evolved through the study of staff development practices (Little 1982 & 1986; and Rosenholtz, 1989). Little’s study (1986) as cited in Grimmett and Neufeld (1994, p. 16) revealed the importance of the principals leadership role in modelling and developing a collegial climate within a school:

In schools where the principal was actively engaged with teachers and consistently announced expectations for modelled behaviours of collegiality, there was support for self-examination, risk taking, and collective reflection on practice. When principals and teachers observed each other in classrooms, had time to talk about what they were doing, and worked to find solutions to commonly defined problems, the lives of teachers and principal were transformed. Traditions of practicality, privacy, and isolation were replaced by shared ownership of issues and problems of practice, a willingness to consider alternative explanations, and a desire to work together as colleagues.

The Rosenholtz study (1989), in support of Little’s findings reported that teachers experienced limited professional learning in environments that displayed isolation, little principal support, and a lack of collaborative goals.

Recent research (Louis, 1992) as cited in Grimmett and Neufeld (1994) investigating the school environment has revealed that workplace conditions affect not only the culture of the school but also the way teachers engage in learning. McLaughlin (1990) as cited in Grimmett and Neufeld (1994) describes three elements that build norms of collegiality within the work place environment:

The building of a professional community (which is different in each school and dependent, in part, on agreement on goals for the school), some structure for problem solving (how this is accomplished also differs, depending on teachers’ definitions of how they think about problems of practice), and teachers’ influence and control over their work. (p. 17)

Collaborative teaching practices help overcome isolation and promote the development of interdependence - independent yet still dependent on being able to work with others
(Senge, 1995 and Covey, 1994). This view is supported by Barth (1990) when he asserts:

Every teacher is a staff developer for every other teacher. This kind of adult interdependence goes a long way toward overcoming the loneliness of teaching. (p. 54)

Interdependence in a collaborative teaching environment would consist of team teaching time (in a normal classroom environment), reflective shared learning time (sharing thoughts / ideas on past and planning future lessons) and reflective individual time (individual quiet time and space).

Team work is being heralded as the way to develop collegiality (Lieberman, Darling-Hammond, and Zuckerman, 1991).

Collaborative teaching through team work allows for the expansion of a one's own classroom repertoire and the improvement of classroom practice. This raises the issues of accountability and appraisal. As teachers open up their classrooms and engage in reflective discussions and learning activities with other practitioners they begin a process of developmental appraisal. Teacher growth and development is reflected in student learning and therefore highly accountable. The definition of student learning extends beyond the classroom test and examination results to student attitude, student participation and enjoyment of lessons (enjoyment the best motivator in the world! Seconded only by need!), and the use of a variety of learning styles. Appendix A displays two techniques for encouraging teamwork, dialogue and creative problem solving.

In a sense, collaborative teaching (social dialogue blade) encourages a teacher to partake in active research (theory & research blade and practice blade) and the evaluation of learning (observation) and teaching practices (practice arm) of themselves and other practitioners.

2.3.3.4 Practice Blade: Teacher as Self

Another source of new information for teachers to increase their knowledge base is practice and individual teaching experiences. Taking the risk and trying out new ideas can provide the teacher learner and student learner with endless growth and learning opportunities provided some form of reflection is also engaged. As Amarel (cited in
Jaggar, 1989, p. 75) asserts “experience provides only the raw material for thought; it will not in itself nourish teaching practice.”

Jaggar (1989, p. 75) writes further and cites Posner (1985) as stating it was John Dewey who argued, “we do not actually learn from experience as much as we learn from reflecting on that experience.”

Teachers are in a powerful position to formulate change and engage in change practices through reflective thinking practices.

2.3.3.5 Observation of Students Blade: Teacher as Teacher

Observation can be difficult to do: to find the time and space to sit back and watch. Yet, there is possibly not a more vital information finding skill for the teacher as learner to develop. Careful observations made in a variety of settings can reveal student interests, learning styles and other features of the student learner.

As Arnarel (cited in Jaggar 1989) asserts:

The teacher as observer is, in fact, the teacher as learner, who shares a context for learning with the student - a context in which the specifics of what is learned will vary for each one...
This portrait of the teacher as learner, as an active decision maker, who uses information from the flux of classroom life to fashion her instruction, is not a common one. (p. 76)

When observation is combined with reflection “it becomes inquiry, that is, careful study that leads to sound judgments about students and to continual learning for teachers” (Jaggar 1989, p. 76).

2.3.3.6 Reflective Creative Thinking

The life which is unexamined is not worth living.
Socrates (5 BC)

Those who cannot remember the past not only relive it; they tend to impose it, mistakes and all on others.
Eliot Wigginton (cited in Posner, 1993, p.31)
Interest in the reflective thinking of teachers has blossomed through the realisation that teaching is not simple. As Mohlaman Sparks Langer and Berstein Colton (1991, p.37) state “teaching is a complex, situation-specific, and dilemma-ridden endeavour.”

John Dewey (1933) wrote about reflective thinking as a skill to be taught and developed so as there can be a marriage within the mind of the student of the emotional and imaginative aspects in all subject areas:

... ideas involving emotional response and imaginative projections - are ultimately as necessary in history, mathematics, scientific fields, in all so-called informational and intellectual subjects as they are in literature and fine arts... There is no integration of character and mind unless there is fusion of the intellectual and the emotional, of meaning and value, of fact and imaginative running beyond fact into the realm of desired possibilities. (p. 278)

Mezirow (1990, p.5) extends this view to include “making inferences, generalizations ...evaluations as well as feeling, remembering, and solving problems.” Such thinking according to Mezirow (1990) can:

Lead to transformative learning... reassessing the presuppositions on which our beliefs are based and acting on insights derived from the transformed meaning perspective that results from such reassessments. (p.18)

And what of creativity? Creativity is an innate part of human reflection.

Creativity is uncovered in the simplest of behaviours. Any thought or action that displays newness, novelty, and a difference can be thought of as a creative behaviour.

Herrmann (1993) in *The Creative Brain* is hesitant in giving creativity a definition for within each individual mind creativity is seen to be something different. In his thinking “creativity in its fullest sense involves both generating an idea and manifesting it - making it happen as a result” (p.186). Creativity involves thought and action. Creativity is a whole brain activity that requires a view of the whole picture as well as the parts of the picture.
Also, creativity can be learned. Once you have become convinced and aware that you can bring new things into being, then it is simply a matter of choosing a particular way to create.

unknown

(Herrmann 1993, p. 185)

Creativity is an innate part of every individual and you do not have to be 'living out amongst the stars' most of the time to be creative. Creativity is often seen to be a childlike childhood characteristic 'something we had and lost years ago'. Writers like Herrmann (1993) and Louise Hay (1991) speak of acknowledging and praising the inner child when it dares to speak creatively through our thoughts.

When our inner vision opens, our horizons expand.

The thoughts we think are tools we use to paint the canvas of our lives.

(Louise Hay 1991, p.11)

Lost creativity can be rediscovered or enkindled through childlike play and affirmation of the self.

In recent years several writers have stressed the need for teachers to become “reflective practitioners” and acknowledge the emotional side to learning and teaching. Glickman (1986, p. 7) uses the study of Hunt & Joyce (1967) and Calhoun (1985) to support his claim that “research is fairly conclusive that successful teachers are thoughtful teachers.” However, as Reitzug and Burrello (1995, p. 48) state, nearly a decade after this research “schools (still) have lacked the reflective, experimental qualities that make assessment of learning lead to the study of ways to improve it.”

Andy Hargreaves(1995) is currently involved in an ongoing empirical study with two colleagues that has revealed how teachers' planning and decision making is emotional work that requires a high degree of reflective practice. The research has shown that teachers do not plan units of work in linear 'lets begin with outcomes' approaches, but with knowledge and feeling about their students. Hargreaves (1995) writes further:
... with their intuitive understanding about what is likely to excite and engage those students, and with their own passions and enthusiasm about ideas, topics materials and methods that they can picture working with their classes. Often, they brainstorm these ideas with their colleagues, "sparking off" one another in planning sessions of great creativity and emotional intensity. (p. 8)

To have gained intuitive understanding and knowledge of one's own passions would require some form of reflective practice. Wellington (1991, p. 4) speaks of reflective practice or inquiry orientated teaching as engaging the "teacher in a cycle of thought and action based on professional experience... teacher more as a creative artist."

More elaborately expressed by Killion and Todnem (1991) reflection is:

A gift we give ourselves, not passive thought that lolls aimlessly in our minds, but an effort we must approach with rigor, with some purpose in mind, and in some formal way, so as to reveal the wisdom embedded in our experience. Through reflection, we develop context-specific theories that further our own understanding of our work and generate knowledge to inform future practice. (p. 14)

Mohlaman Sparks Langer et al (1991, p.37) believe most would agree "that the opposite of reflective action is the mindless following of unexamined practices or principles."
They present three elements that they consider significant in teacher's reflective thinking and practices. These are the cognitive element, the critical element, and the reflective element.

a) Cognitive Element

The cognitive element is concerned with how teachers process information and make decisions. Constructivist theory on cognitive development indicates that individuals are constantly creating meaning out of what is perceived. The Lambert and Clark study (cited in Mohlaman Sparks Langer et al, 1991, p. 36) asserts "knowledge is constructed through interaction between the mind and the context surrounding the problem." This implies teachers may have general expectation schemas that frame their thinking. Taking this research one step further, Mohlaman Sparks-Langer et al (1991) report that studies on the metacognitive behaviour of teachers have revealed a reflective teacher who:
Monitors the effect of an action taken as well as the cognitive processes employed to make decisions. These cognitive processes involve making inferences or tentative hypotheses. (p. 36)

Studies of experienced teachers and beginning teachers according to Sparks-Langer et al (1990) have revealed that experienced teachers have greater complex mental networks of meaning with more interconnections. Therefore, when presented with a problem, beginning teachers give fewer interpretations and possible alternatives than experienced teachers.

Studies such as Pasch et al (1990) on the promotion of cognitive reflection have revealed coaching may help to promote reflective thinking.

Hollingsworth’s (1990) study revealed that teachers need time to move on from concentrating on the technical aspects with student activities to a concern for student learning. The study revealed that little change occurred until the third or fourth year of teaching.

b) Critical Element

The critical element focuses on the substance that drives the thinking-experiences, goals, values, and social implications. Schon (1987) implies that the information gain through reflection is often isolated and difficult to assess. Schon views teacher reflection as an appreciation system which contains the theories, knowledge and values a teacher brings to every situation. These components influence what is actually noticed, the type of questions and the decisions a teacher will make about a particular situation.

Ross (1989, p.22) has extended the ideas of Schon and other researches into five elements of the reflective process. These are:

1. Recognising an educational dilemma
2. Responding to a dilemma by recognising both similarities to other situations and the special qualities of the particular situation
3. Framing and reframing the dilemma
4. Experimenting with the dilemma to discover the consequences and the implications of various solutions
5. Examining the intended and unintended consequences of an implemented solution and evaluating the solution by determining whether the consequences are desirable or not.
As Mohloman Sparks Langer et al (1991, p. 41) believe:

Teachers, then, need to convey the concept of teaching and learning as a process of inquiry into the problematic by asking questions such as if we use this process or content, what is the long-term effect on students' values, and thus society?

Therefore, the teacher engaging in reflection will need the skill of introspection (consideration of all that happens), be openminded (ready to accept change) and accept responsibility for their actions.

c) Reflection Element (teachers' narratives)

The reflective element refers to teachers' own interpretations of events that occur within their particular contexts. However, as Cochran-Smith and Lytle (1990, p.2) assert:

What is missing from the knowledge base of teaching, therefore, are the voices of the teachers themselves, the questions teachers ask, the ways teachers use writing and intentional talk in their work lives, and the interpretive frames teachers use to understand and improve their own classroom practices.

Questions such as:

How do teachers teach?
Why do teachers do what they do?
How do they think and feel about teaching?
How do they balance individual and group development?
How do they walk back and forth between the content and processes of teaching?
How do they manage the complexity of teaching 30 children six hours a day, five days a week, for 180 days of the year?
What are their dilemmas?
Their joys and satisfactions?
Frustrations?
How do teachers grow and learn?

Holly (1991, p. 14)
The use of journal writing is seen by Holly (1991, p. 14) as “a way to ponder these questions, and others.” Through journal writing a teacher can document what they do, highlight events that are significant, and realign values and beliefs through reflective 'thinking it out on paper' thought.

Naturalistic studies are another means to delve behind the nature of these questions. Here the teacher operates as a participant researcher, "an inquirer" as given in Fullan (1990 & 1991) and Fullan et al (1990). Action research as undertaken by Lambert (1990) can be a “powerful vehicle for encouraging teachers to tell their own stories” Mohloman Sparks Langer et al (1991, p. 42).

Many naturalistic researchers will use journals, diaries and other personal scribbles as documented sources for a study. Grounded Theory, an increasingly popular research methodology, is naturalistic in nature and involves the development of common concepts that can come from storytelling, journal writing, questionnaires, telephone conversations... through a myriad of reflective practices.

However, reflective thinking and teaching practices are not free from problems. The most significant being as Smyth (1989) states:

> The assumption that teachers will necessarily want to become self - aware and act in ways that promote their own interests and those of their students. (p. 8)


> Not to examine one’s practice is irresponsible; to regard teaching as an experiment and to monitor one’s performance is a responsible professional act. (p. 8)

2.3.3.7 Support Rod: Professional Development, Time, Space, and Resources.

a) Professional Development

Andy Hargreaves (1994, p.242) cites Sarason as believing:
Significant change in curriculum, assessment or any other domain is unlikely to be successful unless serious attention is also paid to teacher development and the principles of professional judgment and discretion contained within it.

Professional development of teachers must therefore be conducted in conjunction with changes in curriculum, assessment, learning, leadership and school management. For as David Hargreaves (1994, p.435) states “there is little significant school development without teacher development... there is little significant teacher development without school development.”

And Fullan (1991, p. 318) highlights this further when he states “there is no single strategy that can contribute more to meaning and improvement than ongoing professional development.”

Researchers have made a vital link between professional development and student learning outcomes (Stallings 1989; and Joyce 1989). However, as Fullan (1991, p.100) asserts:

Because they require such a sophisticated, persistent effort to co-ordinate, they are unlikely to succeed in many situations.
Any success that does occur is unlikely to be sustained beyond the tenure or energy of the main initiators of the project.

Writers like Fullan (1991) believe that one way to bridge the gap between teacher professional development learning and student learning is through school based professional development programs. The following literature is given in support for school based professional development programs.

Fullan (1991, p. 316) is particularly critical of the thousands of professional development activities that “led to no significant change in practice when teachers returned to their classrooms.”

Fullan explicitly states the reasons for the failures are:

(1) One shot conferences are widespread but ineffective.

(2) Topics are frequently selected by people other than those for whom the inservice is intended.
(3) Follow-up support for ideas and practices introduced in in-service programs occurs in only a small minority of cases.

(4) Follow-up evaluation occurs infrequently.

(5) In-service programs rarely address individual needs and concerns.

(6) The majority of programs involve teachers from many different schools and/or school districts, but there is no recognition of the differential impact of positive and negative factors within the systems to which they must return.

(7) There is a profound lack of any conceptual basis in the planning and implementing of in-service programs that would ensure their effectiveness.

Showers, Joyce and Bennett (1987, p. 79) within an informative article list and describe the highlights of research on professional development. This list evolved from a synthesis of nearly 200 research studies plus a review of literature:

(1) What the teacher thinks about teaching determines what the teacher does when teaching. In training teachers, therefore, we must provide more than “going through the motions” of teaching.

(2) Almost all teachers can take useful information back to their classrooms when training includes four parts: (a) presentation of theory, (b) demonstration of the new strategy, (c) initial practice in the workshop, and (d) prompt feedback about their efforts.

(3) Teachers are likely to keep and use new strategies and concepts if they receive coaching (either expert or peer) while they are trying the new ideas in their classrooms.

(4) Competent teachers with high self-esteem usually benefit more from training than their less competent, less confident colleagues.

(5) Flexibility in thinking helps teachers learn new skills and incorporate them into their repertoires of tried and true methods.

(6) Individual teaching styles and value orientations do not often affect teachers’ abilities to learn from staff development.
A basic level of knowledge or skill in a new approach is necessary before teachers can "buy in" to it.

Initial enthusiasm for training is reassuring to the organisers but has relatively little influence upon learning.

It doesn’t seem to matter where or when training is held, and it doesn’t really matter what the role of the trainer is (administrator, teacher, or professor). What does matter is the training design.

Similarly, the effects of training do not depend on whether teachers organise and direct the program, although social cohesion and shared understandings do facilitate teachers’ willingness to try out new ideas.

Fortunately, researchers have also been investigating what it is that makes a successful professional development activity by which teachers are likely to change their behaviour and continue to use new ideas (Stallings 1989; and Dunlop 1990). Dunlop (1990) is cited in NBEET Report (1994, p. 21) as giving the following features as indicative of successful professional development activities:

(1) Sense of ownership by teachers.

(2) Recognition of adult learning principles.

(3) Sound leadership on terms of communicating expectations and providing support.

(4) Appropriate site where participants can work collaboratively in physical and psychological comfort.

(5) Reflection of an appropriate conception of teaching - ‘one shot’ activities are avoided.

(6) Access to support materials and equipment.

(7) Presence of incentives/compensation for commitment, e.g. financial reimbursement, promotion, release time, etc.

(9) Variety in presentation strategies.

(10) Sound content base on teachers needs and the ‘practicality ethic’ of teachers.

(11) Time is allowed for teachers to make changes-significant impact in classrooms may take two or three years after participation.

Loucks-Horsley and Associates (1987) as cited in Fullan (1991, p. 343) have also summarised what they saw as the 10 characteristics of successful teacher development (which apply to all professional development):

(1) Collegiality and collaboration.

(2) Experimentation and risk taking.

(3) Incorporation of available knowledge bases.

(4) Appropriate participant involvement in goal setting, implementation, evaluation, and decision making.

(5) Time to work on staff development and assimilate new learnings.

(6) Leadership and sustained administrative support.

(7) Appropriate incentives and rewards.

(8) Designs built on principles of adult learning and the change process.

(9) Integration of individual goals with school and district goals.

(10) Formal placement of the program within the philosophy and organisational structure of the school and district.

From this work and the writings of other researchers (Sparks 1994, Guskey 1994, Wood & Thompson 1993, Tafel & Bertani 1992) several basic assumptions and strategies for future professional development activities have been developed by the researcher. These assumptions, displayed in Appendix B, are written in relation to adult learning principals,
work place learning environment and student outcomes and take account of what Guskey (1994, p. 44) call the optimal mix:

Rather than one right answer, there will be a collection of answers, each specific to a context. Our search must focus, therefore, on finding the optimal mix - that assortment of professional development processes and technologies that will work best in a particular setting.

b Space and Time

The importance of some quiet time and space is given by Storr (cited in Fullan and Hargreaves, 1991, p. 15) when he asserts:

*Learning, thinking, innovation, and maintaining contact with one's own inner world are all facilitated by solitude.*

All people need space and time. Physical / private space for the individual and space for a team(s) to work, play, scream and to feel 'quite at home'. Many organisations conduct studies on the work place environment taking into account the size and shape of space as well as colour, ventilation and light.

*A flash of inspiration can burst out anywhere. For Archimedes, it came in the bathtub and for Isaac Newton beneath an apple tree. But for Alastair Pilkington, it came one misty October evening while he was washing the dinner dishes. Staring at the soap and grease floating in the dishwasher, he suddenly conceived of float glass - a way of making glass more cheaply by floating it in an oven on a bath of molten tin.*

1964 Newsweek Magazine Article

Mental space should not be neglected. Mental space includes those intimate moments an individual needs to spend in quiet reflection and extends to the opportunities for further development through inserviceing and higher education. *Mental space requires the gift of time 'nothing more and nothing less'*. 
2.3.3.8 Winds of Change

The winds of change are the external and somewhat unpredictable forces of organisational nature that induce change and, at times, chaos. However, the measure of chaos is dependent on the flexibility of the ‘hand’ (principal/executive) to move boldly head long into the wind so as the mill can spin. The winds of change are seen, from a proactive point of view, as motivating, interesting, empowering and releasing.

3.0 Concluding Comments

Many of the conditions for effective teacher learning as given by Holliday (1992) are reflected in the model of Teacher as Learner: The Reflective Learning Model. The model creatively visualises the teacher as a life long learner with a support structure that encourages reflective creative thinking practices and research, collaboration and the observation of students.

The need for such a model exists because of the myriad of constant reforms and new innovations that seem an endless reality in the life of a teacher. For example, outcome learning. Sustaining the focus on learning outcomes and keeping students on task can be difficult expectations to fulfil. However, as Fullan (1990, p.21) states “constant valuing and attention to student engagement and learning can be a powerful motivating force...”.

Without doubt, the responsibility for whole school learning and growth rests with principals (and the executive) who need to create an environment where teachers and students continually learn. As Sagor (1995, p. 27) states “professional learning and student learning go hand in hand.” This learning can then be extended to the wider community.

Hence, a great need for school based professional development.
References


Joyce, B., Murphy, C., Showers, B., & Murphy, J. (1989). School renewal as cultural change. *Educational Leadership, 47*(3), 70-78.


Through organisational members collective team efforts many creative innovations can be discovered and initiated. The literature is unlimited in number, unmatched in style and presentation on how to build a team culture and create team spirit within an organisation. Words and terms like collaboration, community participation, how to delegate, project teams and matrix management (the list is endless) all contribute to this area of organisational reality. The underlying principle in team work is to value differences. Team members must learn to listen to voices other than their own. Senge (1994) stressed the need for dialogue and skilful discussion. According to Senge (1994, p. 358) through dialogue:

*People learn to think together - not just in the sense of analysing a shared problem or creating new pieces of shared knowledge, but in the sense of occupying a collective sensibility, in which the thoughts, emotions, and resulting actions belong not to one individual, but to all of them together.*

A special role for the leadership body within an organisation is to determine/devise practical propositions for developing team work within the organisation. The skills of listening and being a 'facilitator' are encouraged through the many strategies presented by Senge (1994). One part of such a strategy is outlined in Basic Components of a Dialogue Session (Senge 1994, p. 377).

*See Basic Component of a Dialogue Session*

***************

Herrmann (1993) has devised a whole brain process for stimulating and using individual creativity. This process is centred around the work of Graham Wallas (1985) who wrote a description of what happens when people try to find creative solutions for problems.

To find solutions to problems that reflect creative thought is, at times a difficult task in a team/group situation. The Creative Problem Solving Technique is an attempt to present a synthesis of Wallas' and Herrmann's revelations.

The process is dynamic: One may move up and down the figure any number of times finding each task contributes new insights and problems that need to be solved creatively. Herrmann (1993, p.192) describes the dynamic nature of the process as "'Zigzag
lightning in the brain' a phrase first used to describe the highly versatile mentality of Winston Churchill." As history tells on any given day:

Churchill might: Work on a speech for Parliament, paint a picture, walk in the garden with his grandchild, plan a military campaign, write on the history of Western Civilisation, engage in spirited conversation, contemplate a major political strategy, or carefully plan a detailed sequential operational plan.

Zigzagging is the quick movement between diverse activities that require a different combination of whole brain activities. Once again it is not within the scope of this paper to present the 'whole picture' of Herrmann's whole brain approach to creativity.

In a rapidly changing world, the ability to create and adapt is a priceless asset.

unknown

(Herrmann, 1993, p. 137)

See Creative Problem solving Techniques
Basic Components of a Dialogue Session

1. Invitation.

People must be given the choice to participate. They must understand that their resistances and fears are safely answered. Freeing up traditional structures of imposition and hierarchy in a group is essential to allow new energy for collective inquiry.

2. Generative Listening.

To listen fully means to pay attention to what is being said beneath the words. Generative listening is the art of developing deeper silences in ourself, so you can slow your mind’s hearing to your ear’s natural speed, and hear beneath the words to their meaning.

3. Observing the Observer.

When we observe the thoughts that govern how we see the world, we begin to change and transform ourselves. Many dialogue techniques like silence - are based around developing an environment that is quiet enough so that people can observe their thoughts, and the team’s thoughts. Once this happens, things can change without conscious manipulation.

4. Suspending Assumptions.

Suspending assumptions is a difficult stance to learn to take. Your assumptions are tied closely to your deepest beliefs and values. Dialogue encourages people to suspend their assumptions - to refrain from imposing their views on others and to avoid suppressing / holding back from what they think.
Creative Problem Solving Technique

- **Interest**  
  (whole brain) general interest in topic.

- **Preparation**  
  (left brain) gathering facts, organising, and developing a plan of action.

- **Incubation**  
  (right brain) contemplation, subconscious processing, reflection, mulling, visualisation, and sensory perception.

- **Illumination**  
  (right brain) idea formulated non-verbally, and often the 'aha' moment.

- **Verification**  
  (left brain) recording or capturing the idea, checking to see if it resolves the original problem.

- **Application**  
  (whole brain) usually left but subsequently involves the whole brain

- And begin again ............
1  CHANGE IS INDIVIDUAL & ORGANISATIONAL PROCESS
   Apply adult learning principles
   * work with people model not... on people model

2  THINK BIG BUT START SMALL
   Focus on student learning outcomes
   * see the forest, but focus on each tree individually or in small clumps.

3  WORK IN TEAMS TO MAINTAIN SUPPORT
   * systems thinking      * INTERDEPENDENCE between all people

4  PROCEDURES FOR FEEDBACK OF RESULTS
   Relate back to student learning

5  PROVIDE CONTINUED FOLLOW-UP, SUPPORT AND PRESSURE
   Link to instructional supervision, teacher evaluation and curriculum development

6  INTEGRATE PROGRAM
   * into existing innovations      * provide continuity

7  TIME
   * significant change takes time and is the result of staff development conducted over several years

WORKING WITH A SCHOOL...

8  TIME TO LEARN ABOUT THE SCHOOL
   * people
   * characteristics
   * buildings
   * decision making
   * relationships - trusting, honest, productive
   * ways of doing things

9  SCHOOL CULTURE SUPPORTIVE
   * norms, values and beliefs
   Teachers are life long learners
   The school is a learning community

10 SCHOOL BASED SITE MANAGEMENT
    * management, budget, etc
On this step of my journey I learnt...

The teacher as the most important learner in a school is acknowledged as a paradigm shift that can engage teachers in dialogue about personal and professional learning.

Re-worked: 1998

Published: 1999 (end of)

Launched: January 2000

(see Table 2 Portfolio Papers)

Evolution

This chapter in a book arose from the conference paper (chapter 4.0) and the subsequent article in a refereed journal in 1997 (Reflect Journal, Vol 3, No 1, pp6-13). During the three year time lapse between publications several opportunities emerged to present the model at conferences and workshops. Responses from the participants were encouraging and led to subsequent workshops that engaged participants to reflect upon their own life stories that inevitably influenced their personal and professional values and beliefs in their role as a teacher who is a learner. Once again, the link to the overarching theme of establishing moral community in schools is made through the central ‘pivot’ of the model that describes the philosophy, principles values and beliefs of the teacher as a learner.
Moving On

The joy that teachers experience and their realisation at just how ‘their stories’ do influence what / how they teach was uplifting. This encouraged me to question further the role of principles, values and beliefs in schools, communities and life in general.

I have also found this metaphor helpful when planning classroom learning experiences that involve the use of technology, cooperative learning (group work) and research work. It is a very useful tool for guiding an individual towards transformative learning experiences. The model has also been adapted to encompass how we as individuals learn – “The Reflective learner Model” (not presented in this portfolio).

Through reflection and discussion with colleagues I have made the link to earlier work on leadership that spoke of leadership attributes, values and beliefs (chapter 2.0) and future work (chapters 6.0 - 10).

From here, my studies took a slightly different perspective and I began to investigate human resource management. While still pursuing the professional development of teachers and the theories of learning, I became aware of the need to nurture the heart, soul and mind of people in the workplace.
THE MOST IMPORTANT LEARNERS IN SCHOOLS ARE NOT THE STUDENTS!

Vicki McGahey

Much educational literature about learning centres on student learning, learning outcomes and associated strategies. This focus honours the tried and true principles of the ‘client needs come first’. Another body of literature, this time on teacher professional development and teachers’ work, reports common symptoms of teaching that include stress, isolation, burnout, and a sense that the public perception of teaching is not good. In recent years many writers have inked their nibs to speculate, contemplate and find cures for these symptoms. Unfortunately, the only cure for the symptoms is to tackle the cause. The cause is found in the treatment of the most important learners in the schools - the teachers.

Barth (1990) cited in the report by the National Board of Employment, Education and Training (1994, p. 18) has “argued that there is an important sense in which teachers can be regarded as the most important learners in schools”. He writes further that:
Teacher growth is closely related to pupil growth. Probably nothing within a school has more impact on students in terms of skills development, self-confidence, or classroom behaviour than the personal and professional growth of their teachers...When teachers stop growing, so do their students. (p. 49)

THE REFLECTIVE LEARNING MODEL (TEACHER AS LEARNER)

The Reflective Learning Model presented is a theoretical metaphor developed from a review of related literature. It provides a descriptive process for reflecting upon the teacher as learner. Hopefully it will stimulate thought and subsequent action while engaging teachers in personal and professional learning. As Edward de Bono (1998, p. 96), an exponent of critical and creative thinking states:

*A metaphor provides a physical model through which we can more easily look at abstract matters... we can focus attention at different parts once we have some model.*
The Reflective Learning Model (Teacher) can be visualised as a child’s windmill (purchased at fairs and circuses). There are eight key elements to the model: The four blades of Theory and Research, Observation, Practice, and Social Interaction; the Pivot; the Support Rod; Reflective Creative Thought; and the Winds of Change.

The pin is the central pivot from which the mill turns and represents the core of an individual from which are drawn personal and professional philosophies, values and beliefs. The innate guiding principles of goodness are also found in the pivot (e.g. integrity, justice for all, valuing life, care for the environment). The pivot structurally holds the blades in place. The blades project the outward nature of the teacher as learner: The teacher as a scholar, colleague, technician and observer. They are the motion parts of the model where thought and action are linked to the real life experiences of the teacher.

The sixth element of the teacher as learner is found at the cutting edge of each blade of the mill. This element is called Reflective Creative Thought. The sharper the edge and smoothness of each blade, the greater the momentum and energy gained as the mill is blown by the wind. Strong reflective creative thought is the key to enhancing the growth and development of personal and professional philosophies, values and beliefs.

The support rod gives the mill stability and through the turn of a hand can provide direction for the mill so that it can make the most of available wind. The rod represents stability for the teacher as learner and is strengthened by the giving of time and space, resources, and professional development.

The winds of change are the external and somewhat unpredictable forces of nature. However, they are controllable to a certain degree, at least in the sense that the amount of momentum and energy transformed through the turning of the mill is regulated by the turn of the hand. The winds of change are motivating, refreshing, empowering and releasing.

But what of the hand - whose hand is it? Within the structure of a school in which teachers as learners operate, the guiding hand is that of the principal. The principal has the ability to turn the mill headlong into the wind and gain maximum momentum and energy, or parallel to the wind thereby slowing down and even stopping the mill from
turning. Without doubt, the responsibility for whole school learning and growth rests with principals (and the executive) who need to create an environment where teachers and students continually learn.

Through reflective thinking on theory and research, risk-taking practices that evolve from reflective creative thought, open dialogue with others, and powerful observation through watching and listening, it is hoped that the sense of isolation and inherent loneliness so often felt will be dissolved from within the teaching profession.

Much of the model is self explanatory and literature exists to support the concepts. However, the key elements are worthy of further discussion. A brief outline of each key element follows:

1. THE PIVOT: GUIDING PRINCIPLES, PHILOSOPHY, VALUES AND BELIEFS

_Teaching demands and evidently attracts an investment of self._

(Dunlop, 1992, p. 11)

At the heart of any decision making and/or action is a person’s philosophy with their guiding principles, values and beliefs. These form the central pivot which is the very _soul_ of the model.

Recent literature (Hargreaves 1995, Fullan and Hargreaves 1991, Covey 1994) has stressed the need to make explicit an individuals guiding principles, philosophy, values and beliefs when engaging in the activities of life. Most writers view these features of the pivot as the beginning point to any process that challenges culture, induces change and provides direction. The model extends this notion further by linking the pivot to all elements of the model. Indeed principles, philosophies, values and beliefs should be intertwined within a process from beginning to end and not treated in isolation.

The strength and durability of this pivot relies on the correct alignment and weighting of the blade. Too much emphasis on any blade can lead to an imbalance of blade weighting and put pressure on the pivot.
Equal weighting in all blades ensures a balanced mill which will spin well and in harmony with the guiding principles, philosophies, values and beliefs.

Reflective creative thought is present in all blades of the mill and provides a ‘spiritual/thoughtful’ link to the components of the pivot. Reflective creative thought will always influence and be influenced by personal and professional philosophies, guiding principles, values and beliefs.

2. SOCIAL INTERACTION BLADE: TEACHERS AS COLLEAGUES

*Teachers can help one another to grow, learn, and change through honest, professional dialogue, during which they talk, listen, and challenge one another’s ideas in an atmosphere of respect and support.* (Jaggar, 1989, p. 77)

Talk is an essential communicative device that a teacher should develop so as to engage in meaningful dialogue with other teacher-learners. Teachers should develop thoughtful questioning techniques that allow for the gathering of useful information. As Jaggar (1989, p. 76) states, “Making ideas explicit through discussion can lead to a fuller understanding of things that we had previously known only intuitively”.

However, writers such as Michael Fullan and Andy Hargreaves (1991, p. 55) feel that “open collaboration, extensive collegial conversation, mutual observation, and interactive professionalism are not yet an integral part of most teachers’ working lives”.

Further to this, research shows (Ashton and Webb 1986; Rosenholtz 1960; and Lottie 1975, cited in Fullan and Hargreaves 1991), that this lack of reflective discussion can often lead to isolation and develop into a sense of powerlessness when multiple demands are being externally imposed on teachers. “This sense of powerlessness eats away at a teacher’s sense of his or her own capacity to make a difference in children’s education.” (Fullan and Hargreaves, 1991, p. 54).
The Rosenholz (1989) study on workplace environment reported that teachers experienced limited professional learning in environments that displayed isolation, little principal support, and a lack of collaborative goals. It is the social interaction between teachers that encourages teamwork activities such as collaborative teaching practices.

Collaborative teaching practice is associated with this blade of the windmill and is a term used by writers and researchers in the field of school development and school improvement. It essentially involves the making of time for shared teaching experiences within the normal classroom environment.

Collaborative teaching practices can help overcome isolation and promote the development of interdependence - independent yet still dependent on being able to work with others (Senge 1994 and Covey 1994). This view is supported by Barth (1990) when he asserts:

\begin{quote}
Every teacher is a staff developer for every other teacher.
This kind of adult interdependence goes a long way toward overcoming the loneliness of teaching. (p. 54)
\end{quote}

Interdependence in a collaborative teaching environment may consist of team teaching time (in a normal classroom environment), reflective shared learning time (sharing thoughts/ideas on past and planning future lessons) and reflective individual time (individual quiet time and space).

Teamwork is being heralded as the way to develop collegiality. Collaborative teaching through teamwork allows for the expansion of one's own classroom repertoire and the improvement of classroom practice. This raises the issues of accountability and appraisal. As teachers open up their classrooms and engage in reflective discussions and learning activities with other practitioners, they begin a process of developmental appraisal. Teacher growth and development is reflected in student learning and therefore highly accountable. The definition of student learning extends beyond the classroom test and examination results to student attitude, student participation and enjoyment of lessons (enjoyment is the best motivator in the world, seconded only by need!), and the use of a variety of learning styles.
In a sense, collaborative teaching (social interaction blade) encourages a teacher to partake in active research (theory and research blade and practice blade) and the evaluation of learning (observation blade) and teaching practices (practice blade) of themselves and other practitioners.

3. THEORY AND RESEARCH BLADE: TEACHER AS SCHOLAR

Theory and research are important sources of new knowledge. They provide teachers/researchers with concepts and ideas that can be used to guide in observation and interpretation of student behaviour. Suitable conditions and activities for learning can be developed from theory and research.

In more recent years the teacher as researcher movement has focused on gaining new data sources and analysis techniques such as grounded theory and action research projects. When teachers work as researchers, the field gains additional knowledge about the teaching/learning process which provides information about practice. According to McCutcheon and Jung (cited in Herndon and Fauske, 1994) teachers who study and reflect on their practice develop a personal theory of practice:

Teachers develop, through their actions, interrelated sets of beliefs and practices about matters such as how students learn, what they should learn, and how motivation occurs. These interrelated beliefs and practices constitute personal theories of practice. (p. 10)

Theories can help describe and explain classroom behaviour. However, Jaggar (1989) is careful to point out that no theory, study or curriculum guide can “prescribe what is appropriate for individual students in a particular classroom”. She writes further:

Only teachers can make those decisions. Formal theories and the research on which they are based are descriptive, not prescriptive; they provide possibilities, not formulas for practice. (p. 74)
Teacher and student learning is most effectively enhanced through the experimentation of possibilities and by thoughtful observation of student behaviour. Therefore, the theory and research blade of the mill (teacher as scholar) is closely related to the practice blade (teacher as technician) and the observation of students blade (teacher as observer).

4. PRACTICE: TEACHER AS TECHNICIAN

We must be able to relate the language and ideas to personal theories woven from our own past experiences. Learning involves connecting new ideas and experiences to old ones in a way that allows us to give meaning to the new.

(Jaggar, 1989, p. 74)

Another source of new information for teachers to increase their knowledge base is practice and individual teaching experiences. Taking risks and trying out new ideas can provide the teacher learner and student learner with endless growth and learning opportunities provided some form of reflection is also engaged. As Amarel (cited in Jaggar, 1989, p. 75) asserts, “experience provides only the raw material for thought; it will not in itself nourish teaching practice.”

The students of the teacher technician are directly affected. They see an adult in “active pursuit” of the answers. As McIntosh (1984) writes:

Instead of just hearing exhortations to be active learners (seeking knowledge, digging for answers, etc.), the students have that process modelled for them by their teacher. This helps young people see their teacher as a learner and the school as a place for learning. (p. 6)

Technical work does involve watching and listening. In this sense, this blade is related closely to the teacher as observer.
5. OBSERVATION OF STUDENTS: TEACHER AS OBSERVER

Observation can be difficult to do; to find the time and space to sit back and watch. Yet, there is possibly not a more vital information-finding skill for the teacher as learner to develop. Careful observations made in a variety of settings can reveal student interests, learning styles and other features of the student learner.

As Amarel (cited in Jaggar, 1989) asserts:

\[ \text{The teacher as observer is, in fact, the teacher as learner, who shares a context for learning with the student - a context in which the specifics of what is learned will vary for each one... This portrait of the teacher as learner, as an active decision maker, who uses information from the flux of classroom life to fashion her instruction, is not a common one. (p. 76)} \]

When observation is combined with reflection “it becomes inquiry, that is, careful study that leads to sound judgments about students and to continual learning for teachers” (Jaggar, 1989, p. 76).

6. REFLECTIVE CREATIVE THINKING

\[ \text{The life which is unexamined is not worth living.} \]
\[ \text{(Socrates, 5 BC)} \]

\[ \text{Those who cannot remember the past not only relive it; they tend to impose it, mistakes and all on others.} \]
\[ \text{(Eliot Wigginton, cited in Posner, 1993, p. 31)} \]

One of the most significant differences between the Reflective Learning Model and other models on the teacher as learner is the placement of reflective thought. Reflective thought is seen as creative and the synergy (energising) link between the blades of the model...
THE MOST IMPORTANT LEARNERS IN SCHOOLS ARE NOT THE STUDENTS!

(teacher as scholar, colleague, technician and observer) and the pivot (principles, philosophies, values and beliefs). This link is mirrored in the work of John Dewey (1933) who wrote about reflective thinking as a skill to be taught and developed so as there can be a marriage within the mind of the student of the emotional and imaginative aspects in all subject areas:

Ideas involving emotional response and imaginative projections are ultimately as necessary in history, mathematics, scientific fields, in all so-called informational and intellectual subjects as they are in literature and fine arts... There is no integration of character and mind unless there is fusion of the intellectual and the emotional, of meaning and value, of fact and imaginative running beyond fact into the realm of desired possibilities. (p. 278)

In recent years several writers have stressed the need for teachers to become 'reflective practitioners' and acknowledge the emotional side to learning and teaching. The notion of emotional intelligence is relatively new to the field of education. The work of Howard Gardner and Daniel Goleman, to name two writers, have made explicit the role of emotions in the learning process. Goleman (1995) states that emotional intelligence is having abilities such as:

Being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one's moods and keep distress from swamping the ability to think; to empathise and to hope. (p. 34)

Goleman believes that intelligent people have social skills of self awareness, impulse control and empathy. From a practical perspective, he has developed a set of emotional and social skills to be modelled and taught in schools.

Glickman (1986, p. 7) uses the study of Hunt and Joyce (1967) and Calhoun (1985) to support his claim that "research is fairly conclusive that successful teachers are thoughtful teachers." However, as Reitzug and Burrello (1995, p. 48) state, nearly a decade after this research
“schools (still) have lacked the reflective, experimental qualities that make assessment of learning lead to the study of ways to improve it.”

Andy Hargreaves (1995) is currently involved in an ongoing empirical study with two colleagues that has revealed how teachers’ planning and decision making is emotional work that requires a high degree of reflective practice. The research has shown that teachers do not plan units of work in linear ‘lets begin with outcomes’ approaches, but with knowledge and feeling about their students. Hargreaves (1995) writes further:

> With their intuitive understanding about what is likely to excite and engage those students, and with their own passions and enthusiasm about ideas, topics, materials and methods that they can picture working with their classes. Often, they brainstorm these ideas with their colleagues, ‘sparking off’ one another in planning sessions of great creativity and emotional intensity. (p. 8)

To have gained intuitive understanding and knowledge of one’s own passions would require some form of reflective practice. Wellington (1991, p. 4) speaks of reflective practice or inquiry oriented teaching as engaging the “teacher in a cycle of thought and action based on professional experience... teacher more as a creative artist.”

More elaborately expressed by Killion and Todnem (1991), reflection is:

> A gift we give ourselves, not passive thought that lolls aimlessly in our minds, but an effort we must approach with rigour, with some purpose in mind, and in some formal way, so as to reveal the wisdom embedded in our experience. Through reflection, we develop context-specific theories that further our own understanding of our work and generate knowledge to inform future practice. (p. 14)

And what of creativity? Creativity is an innate part of human reflection. Creativity is uncovered in the simplest of behaviours. Any
thought or action that displays newness, novelty, and a difference can be thought of as a creative behaviour. The model encourages creativity through reflective thought.

Herrmann (1993) in *The Creative Brain* is hesitant in giving creativity a definition, because within each individual mind creativity is seen to be something different. In his thinking, “creativity in its fullest sense involves both generating an idea and manifesting it - making it happen as a result” (p. 186). Creativity involves thought and action. Creativity is a whole-brain activity that requires a view of the whole picture as well as the parts of the picture.

*Also, creativity can be learned. Once you have become convinced and aware that you can bring new things into being, then it is simply a matter of choosing a particular way to create.* (Unknown, cited in Herrmann, 1993, p. 185)

Creativity is an innate part of every individual and you do not have to be ‘living out amongst the stars’ most of the time to be creative. Creativity is often seen to be a childlike characteristic, ‘something we had and lost years ago’. Writers like Herrmann (1993) and Louise Hay (1991) speak of acknowledging and praising the inner child when it dares to speak creatively through our thoughts.

*When our inner vision opens, our horizons expand. The thoughts we think are tools we use to paint the canvas of our lives.* (Louise Hay, 1991, p.11)

Posner (1985) and Jaggar (1989, p. 75) remind us that it was John Dewey who argued, “we do not actually learn from experience as much as we learn from reflecting on that experience.”

The italic words of this section are symbolic of personal growth and development. The challenge for teachers is to take account of their own personal growth and use the strength gained through reflection to stimulate student learning.
7. SUPPORT ROD: PROFESSIONAL DEVELOPMENT, TIME, SPACE, AND RESOURCES

A) PROFESSIONAL DEVELOPMENT

Andy Hargreaves (1994) cites Sarason as believing:

> Significant change in curriculum, assessment or any other domain is unlikely to be successful unless serious attention is also paid to teacher development and the principles of professional judgment and discretion contained within it.

(p. 242)

Professional development of teachers must therefore be conducted in conjunction with changes in curriculum, assessment, learning, leadership and school management. As David Hargreaves (1994, p. 435) states, “there is little significant school development without teacher development... there is little significant teacher development without school development.” Fullan (1991) stressed the need for ongoing professional development as a means to school improvement.

Researchers have made a vital link between professional development and student learning outcomes (Stallings 1989, Joyce and Showers 1988). However, as Fullan (1991) asserts:

> Because they require such a sophisticated, persistent effort to coordinate, they are unlikely to succeed in many situations. Any success that does occur is unlikely to be sustained beyond the tenure or energy of the main initiators of the project. (p. 100)

Many educationalists believe that one way to bridge the gap between teacher professional development learning and student learning is through school-based professional development programs. School-based programs set within the workplace environment provide opportunities for school-based teacher team formation right at the heart of the learning situation. Related areas of concern such as space, time, and resources, so often neglected, can be appraised and modified according to needs.
B) SPACE AND TIME AND RESOURCES

The importance of some space and quiet time is given by Storr (cited in Fullan and Hargreaves, 1991) when he asserts:

Learning, thinking, innovation, and maintaining contact with one's own inner world are all facilitated by solitude.

(p. 15)

All people need space and time. Physical/private space for the individual and space for a team(s) to work, play, scream and to feel 'quite at home'. Many organisations conduct studies on the workplace environment taking into account the size and shape of space as well as colour, ventilation and light.

A flash of inspiration can burst out anywhere. For Archimedes, it came in the bathtub and for Isaac Newton beneath an apple tree. But for Alastair Pilkington, it came one misty October evening while he was washing the dinner dishes. Staring at the soap and grease floating in the dishwater, he suddenly conceived of float glass - a way of making glass more cheaply by floating it in an oven on a bath of molten tin.

(1964 Newsweek Magazine Article, cited in Herrmann, 1993, p. 139)

Mental space should not be neglected. Mental space includes those intimate moments an individual needs to spend in quiet reflection and extends to the opportunities for further development through inservicing and higher education. For example, time out days for teachers and follow-up sessions after a professional development program. Mental space requires the gift of time, 'nothing more and nothing less'.

In light of the model, the most valuable resource a teacher can be given is the gift of space and time. Many a great lesson has been held 'under a tree' with the only resource being shared talk of teacher and student experiences. In the history of schooling there are many accounts of 'hedge' and 'bush' schools. The Irish founder of the Presentation Order
of Nuns, Nano Nagle, organised classes hidden within the hollows of hedges. In the 1880s, it was against the law in Ireland to educate Irish children in their native tongue.

Such stories make material resources a secondary concern. Material resources enhance the teaching process and can be used as a tool for encouraging learning. However, material resources cannot induce learning, for learning is an ‘organic’ process. In human learning the ‘teacher’ is the most powerful and valuable resource available.

8. WINDS OF CHANGE

The winds of change are the external and unpredictable forces that induce change and they are seen as motivating, interesting, empowering and releasing. These forces emanate from the numerous influences upon community life. The potential for confusion, disillusion and chaos is quite high. Hence, there is a need for teachers to become reflective practitioners so that decision making is proactive and not reactive.

A teacher can be stimulated towards renewal and growth through reflective thinking that engages the winds of change on each blade of the mill. The faster the mill spins the greater opportunity for teacher learning. Maximum momentum and energy can be gained when the mill is boldly facing the winds of change. If the mill is turned parallel to the wind, the mill will slow down and may even stop. At this point, the potential for teacher learning is reduced dramatically.

Teachers as individuals can choose to put the mill face forward into the wind or parallel and side on to the wind. As previously mentioned, from a school perspective, the principal and school executive form the hand that can turn the mill face forward or parallel to the winds of change.
FUTURE POSSIBILITIES FOR THE MODEL

The future possibilities for the model seem endless when making comparisons to learning situations. One future possibility for the model relates directly to joint student and teacher learning. View the model as a class learning exercise were the teacher and students discuss and make explicit the guiding principles, individual and group philosophies on learning within the classroom. Then as a class they all engage in social interaction, practice, research and observation that encourages reflective creative thinking on a given topic. Together they build a support rod that finds strength in student and teacher shared development (e.g. learning through the internet) through the provision of time, space and resources.

The model could also be used to describe learning in other professions such as medical, business and finance.

CONCLUDING COMMENTS

The model creatively visualises the teacher as a life long learner with a support structure that encourages reflective creative thinking practices and research, collaboration and the observation of students. It encompasses the myriad of constant reforms and new innovations that seem an endless reality in the life of a teacher. One such reform is the notion of emotional intelligence and the role of emotion in the learning process. The Reflective Learning Model encompasses this concept of emotional intelligence in the development of principles, values and beliefs and through reflective creative thought.

Use of the model will help dissolve the sense of isolation and inherent loneliness so often felt by members of the teaching profession. As seen from a global perspective, the model can create an enriched learning environment for teachers, students and other members of a school community.
REFERENCES


On this step of my journey I learnt...

Workplace ethics coincide with the principles, values and beliefs that need to be made explicit within a school community.

written: January - May 1999
accepted: June 1999
presented: July 1999

(see Table 2 Portfolio Papers)

Evolution

This conference paper emerged from a combination of three areas of interest for the researcher: Human resource management (HRM), leadership and the establishment of a moral community in schools.

The paper represents the first attempt to describe the notion of schools as communities of people engaging in moral community building and shared leadership practices. It was attended by 15 participants and critiqued by Professor Glenice Hancock, Vice Chancellor of Queensland University.

At the time of writing I was the Director of Human Resources at a school. The paper described human resource management (HRM) within the context of industry and school. However HRM is seen as more than the management of people and leave requirements, record keeping, payroll and so forth. Recent research is indicating a new
role for HRM. This role includes eliciting and making explicit the shared principles, values and beliefs of the workplace. An attempt is made in the article to link human resource management to moral community and leadership.

The beginnings of a metaphor (Shepherd Metaphor) to describe the researcher’s initial response and the urge to produce something that could be ‘one stepping stone’ closer to the ideal’ of a moral community within schools is given in the concluding section of the conference paper.

Moving On

The conference paper provided vital feedback that supported the need for the study Establishing a Moral Community: Sensing the Spirit (chapter 8.0) and initiated the first drafts of subsequent papers (chapters 7.0, 9.0, 10.0 and Appendix F).

It was at about this time, I realised my worst fears - I was officially informed of a restructuring of my position which meant it would not exist beyond 1999. Though I won a moral victory with the support of the general staff and through the industrial court, still, nothing really has changed. It saddens me to see a community stumbling along because it has lost that vital element and virtue called trust. Hence, these events and subsequent discernment have impacted upon the following conference articles and the studies on moral community, leadership attributes and practices.
Human Resource Management in the Context of a Moral Community:

Some Challenges for School Leadership in the New Millennium.

Victoria Mc Gahey

Ed.D student
Director of Human Resources, Monte Sant' Angelo Mercy College,
North Sydney
INDEX


1.0 Human Resource Management pg3

1.1 What was Human Resource Management (HRM)? pg3
1.2 The Changing Role of Human Resource Management pg3
   1.2.1 What needs to be valued

1.3 The Human Resource Reality Diagram. Pg8

2.0 Moral Community pg11

2.1 What are communities? pg11
2.2 A Moral Voice pg12

3.0 Challenges for School Leadership in the New Millennium pg13

3.1 The School as Moral Community pg13
3.2 School Leadership to Foster Community pg14

4.0 The Shepherd: A Metaphor of Human Resource Management and Leadership for Building a Moral Community pg18

4.1 The Traditional Image and Personal Qualities of the Shepherd pg19
4.2 The Shepherding Role of HRM pg20
   4.2.1 Herding - gathering
   4.2.2 Pathfinder - the guide to greener Pastures
   4.2.3 Always There – presence
   4.2.4

5.0 Conclusion pg31

References pg32

Educational writers and researchers are reinforcing the ‘global need’ for schools to become places of community. The world is intensifying the demand on those responsible for the education of future generations: A demand that requires schools of the future to be communities with shared principles, values, beliefs and a common purpose leading to a common destiny - a world of purpose, and a world of goodness and good will.

The challenge for schools is in establishing ways to provide the foundation stones for community building. One such foundation stone is a school’s human resources - the people who make community - in particular, the teachers who are charged with the responsibility of establishing a caring and nurturing learning environment for children. Proactive leadership is essential to motivate school staff toward sharing in the creation of a caring and learning community.

Human Resource Management (HRM) is a term used extensively in the corporate world. Some of the HRM knowledge and skills can be applied to schools. However, schools are not corporate organisations and research into the field of HRM within schools has been minimal. The following presents some thoughts, ideas and challenges for school leadership, based upon a review of the literature, on HRM, moral community and leadership.

...sensing the spirit of the challenge...

Resolution by Mahatma Gandhi

Let the first act of every morning be to make the following resolve for the day:

I shall not fear anymore on earth.
I shall fear only God
I shall not bear ill toward anyone
I shall not submit to injustice from anyone
I shall conquer untruth by truth
And in resisting untruth, I shall put up with all suffering.
1.0 Human Resource Management

To reflect upon human resource management in the context of a moral community, it would seem wise to develop an understanding of human resource management frameworks and strategies. The following discussion of HRM has evolved from a literature review and the personal experiences of human resource (HR) managers.

1.1 What is Human Resource Management (HRM)?

Fundamentally, the human resources of any organisation are the people involved in the organisation (e.g., staff, students and volunteers).

The Ohio State University Center on Education and Training and Employment (1994, p.8) in a programme developed for acquiring competence in entrepreneurialship defined HRM as:

All management decisions and practices that directly affect or influence the people who work for a business.

This definition though broad is representative of most HRM programmes operating in organisations. However, statements and beliefs like the following that appear in HR documents have cast a shadow on HRM for many years. As revealed by the Ohio State University Center on Education and Training and Employment (1994, p.15):

People are a resource that must be managed with the same care and precision that money is managed.

HR practices that reflect this belief leave people feeling as if they are a commodity to be used, abused till worn out and then thrown away. Fortunately, there are HR researchers, practitioners and leaders who value the people of an organisation not just as a commodity but as a living self renewable resource. Batros (1999, p.48) believes that HRM needs “a shift in emphasis from managing humans as ‘resources’ to humans as persons.”

1.2 The Changing Role of Human Resource Management (HRM)

Jill Warwick (1990) is a researcher who has developed a set of guidelines for HR managers based upon equal opportunity within the workplace. Jerry Shackleton, Principal, Wurrel Metropolitan College, has used the guidelines in developing HR policies and programmes for her College. Shackleton cited in Warwick (1990, p.8) asserts:

We are interested in a notion of HR development rather than personnel management; we concentrate on the unique contribution that staff can make rather than control and duty.
This same ideology is reflected by the Australian Human Resources Institute (AHRI), the people management professional body in Australia. AHRI (1998, p.1) believe that:

knowledge management is a critical competency for the future, that it should be influencing people management issues at the highest level, making enterprises more productive organisations and better places for people to work.

AHRI has split HRM work into two categories: Operational management work and influential/strategic work. Within these categories of work there are distinctive areas of human resource management work. A review of the literature revealed these areas vary from workplace to workplace. They include industrial relations, HR policy development, personnel relations (HR files), professional development, staff induction, staff leave & benefits, staff recruitment & selection and staff appraisal. This list is by no means exhaustive.

Recent articles by Donald McNerney (1996) and James Wilkerson (1997) have highlighted the changing role of HRM. The administration related work of HR such as record keeping, leave requirements, payroll and so forth can be given to clerks and secretaries. According to Wilkerson (1997, p.5), a recent study revealed administration work can make up to 60% of HRM time. Employee relations, work compensation, career development, pay rises and employee discipline can be shifted to a middle manager of a department. This currently assumes 30% of HRM time. This leaves 10% for what McNerney (1996, p.4) refers to as strategic human resource work and employee communications: "those activities that directly help the company function more effectively to achieve its business goals...the competitive edge".

Many HR researchers and practitioners believe more time for strategic human resource work is required and have reported on significant changes in the structure and philosophy of HRM work within organisations (McNerney, 1996; Wilkerson, 1997; Down, 1997; HR Management International readers digest, 1998).

The Down (1997) research into the HR practices of several organisations revealed that management is shifting from a micro view to a macro view (the big picture). Down (1997, p.23) reported that IBM, American Express, British Telecom, Intel to name a few are focusing on issues such as "change management, leadership and culture building, rather than on individual case management."

Recently, 576 HR directors questioned in survey of over 200 top British firms listed 10 concerns for the year 2005. The top 4 are: Skill level of the workforce, managing change, information technology and the aging workforce. These concerns require strategic human resource management philosophies and strategies. HR managers and organisational leaders will need to devote time for developing philosophies and strategies which will guide an organisation and its people. As previously cited, AHRI believe that knowledge management is a critical competency for the future. A current
role for HRM within an organisation is to unite organisational process, information technology, people and organisational culture.

1.2.1 What needs to be valued

Another role for HRM is to elicit and make explicit an organisation’s shared principles, values and beliefs. Attracta Lagan of the St James Ethics Center (Sydney) as cited in Vines (1999, p.17) states:

Human resource professionals need to take a leading role in creating a working place culture that actively nurtures values such as;

- Integrity
- Trust
- Compassion
- Fairness
- Respect and
- Teamwork

Many organisations are endeavouring to make explicit their values, or at least, what is valued through HRM work. This change in the concept of HRM has led many organisations to restructure and remodel their HR departments. An Eric search, HR journal reviews and related literature has revealed no universal overarching models for HRM. However, most organisations have some form of strategic plan of action, system diagram, HR processes and policy documents and checklists that provide a framework for the HRM of the organisation (Human Resource Managers International Digest, 1997, No 1-6; Jereb 1995; Warwick 1990).

The key words in recent HRM terminology (including those already mentioned) are values, leadership, cultural change, learning, innovation, teamwork, staff development and appraisal based on self evaluation and future skill development. Numerous organisations such as AT&T (communications organisation), Houston Lighting and Yaoman International Group have recently restructured HRM within their organisation. Several of these key words appear within the text of their HRM documents.

AT&T have identified eight HRM systems to support cultural change. These systems are “leadership, leave, careers, benefit and pension reward and recognition, communication, health and safety and organisation” (HRMID, 1997a, p.10).

Underlying this structure are several skills and competencies. These include:

- Business needs such as cost reduction and cost focus.
- Strategic implications such as teamwork, quality, continuous improvement, learning, empowerment and valuing diversity.
• Key area development such as HR business plan linkage to leadership, role changes, recruitment, performance management, rewards and recognition, training and development.

As (HRMID, 1997a, p.10) reported AT&T believe that the key objective for HRM is to help their managers “and leadership to become their own change agents, committed to organisational transformation”. This objective is derived from five guiding principles and values giving a sense of purpose and direction for organisational growth and development. These are cited by HRMID (1997a, p. 10) as being:

• Respect for individuals.
• Dedication to helping customers.
• The highest standard of integrity.
• Innovation.
• Teamwork.

Houston Lighting and Power cited in HRMID (1997b) has reduced its HR workforce and made work roles more streamlined. HRMID (1997b, p.32) report that within the HR department are people practices consultants (PPC) who work with front line managers to determine the “people strategy and practices which will drive business results.” The identified areas of people strategy and practices are workforce planning, continuous learning, people strategy and total compensation.

Houston Lighting and Power has given priority to initiatives that involve:

• Leadership development and cultural change
• Redesigning the staffing and selection process under workforce planning
• Incentive pay schemes
• Continuous learning
• Performance assessment

Once again, the importance of organisational transformation throughout the whole company is seen as vital for future growth and development. People are a renewing and regenerating resource. Therefore, central to HRM in organisations is the training and development of its people. While widely acknowledged as an important issue, research cited in HRMID (1996, p.22) has revealed that “training still is very much an ad hoc activity geared to meet immediate business needs, and poorly evaluated.”

However, one organisation based in Japan, Yaoman International Group, are using staff development as a means to company growth and success. The organisation focuses on the human emotion of love. This notion of love within an organisation is not new. A recent study cited in HRMID (1996, p37) showed that women as leaders are able to cope with the concept of love in the organisation. Male counterparts did not express the same ability.
According to HRMID (1997c, p.27) the organisation believes “it will not thrive unless every employee feels happy.” The organisation has as a slogan ‘Yaoman grows with you’. Therefore, the thrust of the training and development is geared to the themes of heart and mind with the focal points being:

- Gratitude and Love
- Cheerfulness
- Awareness of individual potential

Yaoman International seeks to develop employee’s awareness of their own unlimited potential. The organisation has a philosophy based on “the truth of life... (which) acknowledges the underlying truth of all religions” (HRMID, 1997c, p.27). This philosophy brings peoples of all races and backgrounds together and helps to develop open communication within a large organisation.

In the words of Takanori Tsuchiya of the Yaoman International Education center as cited in the HRMID (1997c, p.28):

> Education is an art and life itself. Yoaman International is building a community.

As Dreher (1997, p.5), a writer on the teachings of Lao-tzu and leadership states:

> The new leader is a facilitator, a communicator, a team builder who realises that our greatest natural resources are the mind and hearts, together with those of the people around us.

There is a need for organisations to become aware of the potential for organisational growth through the untapped talents and gifts of people. The following model, Human Resource Reality Diagram, takes account of this shift in HRM toward valuing the heart, soul and mind of people and the building of community.

### 1.3 The Human Resource Reality Diagram

Images and metaphors can be used to explain and develop an understanding of qualities and associated values. They can also be used to creatively explain what is at the heart and the soul of things. As Edward de Bono (1998, p.96), an exponent of critical and creative thinking, states:

> A metaphor provides a physical model through which we can more easily look at abstract matters...we can focus attention at different parts once we have some model.

The Human Resource Reality Diagram- a weather balloon with a tail and a golden key - is a possible metaphor or image to describe HR work. The model takes into account the shift in HRM toward valuing the heart, soul and mind of people. It provides a
descriptive process for reflecting upon the interacting facets of HRM work. The Human Resource Reality Diagram has been developed from a review of related literature and practice within the domain of HRM. See Figure 1, Human Resource Management Reality Diagram.
Human Resource Management Reality Diagram

Strategic/Influential Balloon

- Industrial Relations
- Personnel Relations
- Staff Induction
- Staff Appraisal

Policies (HR)
Professional Development
Staff Leave & Benefits
Selection & Recruitment
The Model can be visualised as a balloon with a long tail. Attached to this tail are bows and at the end a golden key. There are five key features to the model: The strategic/influential balloon; the operational tail; the bows of management; the golden key; and the bolt of lightning.

The balloon is the birth place for shared principles, values and beliefs that stimulate and give substance to an organisation’s culture. The balloon contains the gases that provide lift and give the structure the capacity to fly. The gaseous molecules are the bouncing brain and emotional power of the structure. They represent the creative and visioning aspect of organisational growth. The stronger the bolt of lightning, the greater the energy to stimulate more bouncing, therefore increasing the volume of the balloon to give more lift.

The tail is made of a fine malleable material that will bend with the wind and is strong enough to carry the bows of management and the golden key. The tail provides stability and balance. The bows of management are the distinctive areas of HRM work such as industrial relations, HR policy development, personnel relations (HR files), professional development, staff induction, staff leave and benefits, selection and recruitment, and staff appraisal. The bows can vary from organisation to organisation and they can weigh the structure down.

The golden key attracts the lightning to provide the spark that arouses the areas of HRM (bows) and the gaseous molecules of strategic/influential thoughts and intuition. The golden key is the processes, attitudes and behaviours which reflect the emotional side of HRM. The key is made up of human qualities that emerge from the heart, soul and mind of people: The emotional material that will attract a bolt of lightning.

The bolt of lightning is any outside environmental event or need that strikes the key and causes an energy spark that energises the gaseous molecules in the balloon. For example, there is the need to achieve cultural change, new leadership initiatives, new ways of forming teams, staff appraisal and re-skilling of employees. Outside events can induce change which usually involves an emotive experience. Change can be seen as good or bad.

The balloon structure can be drifting freely, just floating with the wind and aimlessly waiting for events to happen (the lightning bolt to strike). The balloon can be attached or controlled by a guiding hand: A hand that will determine if the structure should fly in clear blue skies or into dark stormy lightning weather.

This is a simple model for the description of what HRM involves. The areas of management (bows) will change according to different work situations. The model provides a framework upon which to visualise and describe the HRM within a work situation. Hopefully, the model will stimulate growth and development in the leadership practices of HRM - leadership practices that value the heart, soul and mind of people and build community.
The following section will describe the challenges in establishing community that values people.

2.0 Moral Community

The concept of moral community echoes the angelic tones of a sacred ideal - a higher level of community growth and achievement. There is no definition given to moral community in associated literature - at present. However, many theorists and researchers have written about community and the notion of a collective moral voice (Sergiovanni, 1992, Etzioni, 1993; 1996; Etzioni in Berreth and Scherer 1993). Their research is providing a framework for establishing what could be loosely termed moral community. The following presents some of their findings.

2.1 What are communities?

The Tao leader creates harmony
Reaching
From the heart
To build community

(Dreher, 1997, p.246)

The notion of communities is not new. Most cultures have religions that are based upon a community framework of principles, values, norms and beliefs. Some religions and groups share the same values and beliefs, other religions are a world apart.

Sergiovanni (1996, p.48) has defined communities as:

collections of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals.

Tonnies cited in Sergiovanni (1996, p.50) refers to the bonds as community relationships, community of place and community of mind:

Community by relationships characterises the special kinds of connections among people that create a unity of being similar to that found in families and other closely knit collections of people. Communities of place characterises the sharing of a common habitat or locale. This sharing of place with others for sustained periods of time creates a special identity and a shared sense of belonging that connects people together in special ways. Community of mind emerges from the binding of people to common goals, shared values, and shared conceptions of being and doing. Together the three represent webs of meaning that connect people together uniquely by creating a special sense of belonging and a strong common identity.
The norms, purposes and values of community are communicated through people’s thoughts, actions and deeds. When shared thoughts, actions and deeds are made explicit, they become a unifying moral voice.

2.2 A Moral Voice

Sergiovanni (1996, p.59) quotes Etzioni (1993) as believing:

Communities speak to us in moral voices ... they lay claim on their members. Indeed, they are the most important sustaining source of moral voices other than the inner self.

According to Sergiovanni (1996, p.60), an individual as part of a community will seek not only to advance their own interests, but those of the group:

When norms come from values and beliefs that are shared, and when group identities are freely chosen, the norms speak as a compelling moral voice. They provide guidance and affirm the decisions one makes.

But whose moral voice?

Etzioni, in his conversation with Berreth and Scherer (1993), talks about communitarianism. Communitarianism is a new social movement whose ideals are based upon family values and community service. Etzioni in Berreth and Scherer (1993, p.12) states:

Communitarianism does not uphold the individual rights at all costs, nor does it improve moral solutions in an authoritarian way... instead, it is rooted in the beliefs that strong rights presume strong responsibilities and that moral standards should be based on consensus.

Consensus can only be reached when people of like minds/values come together. Upon consensus being reached the path is laid for the formation of a community.

Once again, as for HRM, leadership practice becomes a vital key to establishing a moral community. The acknowledgment of individual and collective values, norms and beliefs, and the willingness to listen to the heart, souls and minds of people are essential ingredients of leadership. The following section will examine some challenges for school leadership in building a moral community.
3.0 Challenges for School Leadership in the New Millennium

The ultimate purpose of school leadership is to transform the school into a moral community. The restoration of integrity and character in school administration depends on this transformation. (Sergiovanni, 1996, p.45)

The first challenge for school leadership is to see the school house as a moral community - to explore just what a moral community means for ‘our school’. This means school leaders will need to imagine, shape and create their thoughts and actions to meet the needs of the moral community they serve.

3.1 The School as a Moral Community

The notion of schools as moral communities has recently become popular amongst educational administration writers and researchers (Sergiovanni, 1992, 1994, 1996; Etzioni in Berreth & Scherer, 1996; Etzioni, 1993; Bolman & Deal, 1995; Shivers 1994).

The concept and form of the school as a moral community is a developing work in action as leaders in education realize that current administrative practices are not achieving desired goals. The past twenty years in education has seen the adoption of corporate and organisational leadership theories and models that to a large degree have not been successful in transforming schools into places of learning (Sergiovanni, 1996).

Indeed as Sergiovanni (1996, p.67-70) has found, many educationalists and education authorities are finding that real learning takes place best in environments conducive to developing community spirit as opposed to corporate know-how and management techniques (Minneapolis Public Schools; Rock Mountain School of Expeditionary Learning).

Smith and Blase (1988, p.3) poignantly assert this belief when they state:

The idea that there is a science of leadership that could allow teachers to effectively and efficiently shape knowledge and other resources to achieve predetermined outcomes is one of the major moral fictions of our age.

Dreher (1997, p.152) believes that "leadership is an art. Your task is to listen, watch for the energies, recognize the patterns, and improvise."

And further to this, Morrison (1986, p.3) alludes to the change in perception required to build a school community with moral intent:
One’s learning to view life morally is quite different from using the scientific approach to education.

Society is also experiencing a breakdown in human relationships. This has been a contributing factor towards encouraging schools to become moral communities. Lickona (1993, p.8) states the issues as:

1. Decline of the family;
2. Troubling trends in youth characteristics; and
3. A recovery of shared objectively important ethical values;

The decline of the family is closely related to the troubling trends in youth characteristics. The family and the ‘family home’ was always seen as the bastion for teaching common good (global values) and cultural values and beliefs to the young. In recent years, the arcade play centre, action movies and peer groups have become the places of ‘moral’ learning. Fortunately, there is a movement towards establishing other bastions for moral learning and the sharing of important ethical values. Schools are becoming lyceums for moral discourse and the formation of community.

Therefore, within the context of a school community, principals and administrators “have special responsibilities to behave as head followers of the community ideas, values, and shared commitments” (Sergiovanni, 1996, p.58).

3.2 School Leadership to Foster Community

The leaders are responsible for providing the right environment, the right feel that will entice people to form community. There is an ancient Chinese fable that tells of the leader’s role in forming community. Two men needed a third to bring their individual innovations together to create a useful work of art.

One man who made outstanding arrows, another who made exceptional bows. Each man praised the excellence of his creation but accomplished no more until the master archer Yi showed them how to use the bow and arrow together to hit any target.
(Dreher, 1997, p.118)

Without community we are lonely individuals working as isolated cells.

Smith and Blase (1988, p.9) argue that:

Educational leadership in moral terms means that the relationships among people be played out not against a background of technical expertise (which simply does not exist for us), but rather be mediated by sense of membership in a community of moral discourse.
A community of moral discourse involves principals, teachers, students, parents and other community members engaging each other personally and spiritually. But how?

Sergiovanni (1996, p.42) poses that the answer, in part, “is to share a common moral quest- to be tied as one a set of conceptions, purposes, ideas, and values.”

Morrison (1986) has listed several implications for teacher education for moral leadership. The teacher is viewed as a moral leader. These statements of intent could be used as a starting point for developing dialogue between teachers, principals and the school community. Morrison (1986, p.15) states:

1. Teacher education for moral leadership includes the rational, affective, and aesthetic in its teacher preparation.
2. Autonomy in thought and practice is of central significance in the functioning of a morally effective teacher.
3. Moral leadership in the classroom and in the school emphasizes human rights and human dignity which are appreciated both rationally and affectively.
4. Aesthetic experiences contribute to the development of morally sensitive persons.
5. Moral leadership includes a respect for democracy with its right of freedom and its obligation of responsibility for one’s acts.
6. The teacher as a moral leader defends his/her principles but without demagoguery or indoctrination.
7. The teacher as moral leader organises the class activities in consonance with the highest professional standards and creates a unique and productive learning environment for all students.
8. The teacher as moral leader is a participant in the democratic processes of the community.
9. The teacher as moral leader individually and as a member of a profession seeks to contribute to the educational process and accepts responsibilities for these activities.
10. Moral leaders teach so that their students can attain moral autonomy through rational, affective, and aesthetic activities.
11. The educator as moral leader respects each person and the potential within each individual.
12. Teacher education through college and university-wide planning can provide education for moral leadership.

The expectations for teachers as moral leaders is quite awesome. Many would say too unrealistic. Nonetheless, the increasing problems of society, the decline of the family, and, in particular, children’s growing need for role models, places a large amount of responsibility on the shoulders of teachers. However, upon reflection, these expectations can be met by teachers. Recent literature (as cited) is showing that
through a shared sense of what is right and a belief in the simple, yet profound
goodness of the human spirit, schools as moral communities are growing in number.

Recently, educational leaders have reflected upon leadership not just as a moral
discourse, but also as a venture into the soul...into oneself. Wenniger (1997a)
describes this venture as a discovery of self and the giving of gifts such as the gifts of
love, the gifts of authorship (freeing the intelligence), the gifts of significance
(celebration of rituals, stories and ceremonies). Wenniger (1997a, p.30) speaks of the
soul in relation to community spirit:

Leading with soul is dangerous business. It takes courage to accept our
imperfections and be vulnerable. You need to be authentic to bring your
essential self into your working relationships, but that’s what it takes to
nurture community spirit.

The inner voice - human intuition - has long been regarded as one of the best tools for
finding solutions to questions of purpose (life, personal, community direction).
Westerhof (1997), a research professor, advises educational leaders to use intuition to
guide decision making. As Westerhof 1997, p.27) states:

Einstein, Plato and Jung spoke of intuition as the most important of an
individual’s thinking. Set your sights, follow your vision but know that the
final destiny is not in your control.

Robert Greenleaf was the one who first spoke and wrote of ‘servant leadership’
(1997b p.2):

A new moral principle is emerging which holds that the only authority
deserving one’s allegiance is that which is freely and knowingly granted by
the led to the leader in response to the clearly evident servant stature of the
leader.

Wenniger (1997b, p.2) writes further that Greenleaf believes a servant leader exhibits
the following behaviors:

- Persuasion over coercion.
- Entheous or sustaining spirit over ego.
- Foresight over control.
- Listening over directing.
- Acceptance and healing over judgment.
- The art of systematic neglect over perfectionism.

The opening of one’s mind, body and soul to the full realm of possibilities would seem
to be an emerging need for leadership as viewed from the perspective given thus far.
Indeed Wenniger (1997c, p.35) believes “the most effective leaders are those who can see a wide range of perspectives.”

In another article, Wenniger (1997b, p.2) writes further that:

Growth from one moral reasoning level to the next normally results from expanding awareness of social issues and one’s place in the larger world.

Perhaps from this review of literature a suitable, yet loose definition for a moral community could be:

a community that is built upon shared values, norms and beliefs, and one that values the heart, soul and mind of its people.

Without doubt, leadership practices in schools need to acknowledge the collective voice of community (shared values, norm and beliefs). This can be achieved through school based HRM that establishes communication channels that listen to the heart, soul and minds of people and provide a forum for moral discourse and the building of a moral community.

4.0  The Shepherd: A Metaphor of Human Resource Management and Leadership for Building a Moral Community

HRM within the a school context, has largely been the responsibility of the principal. In recent years, with the establishment of school executive committees, several key areas of HRM have been delegated to members of the executive and other staff who have positions of special responsibility. For example, recruitment and selection is left to middle managers and heads of departments. There are many different strategies/methods devised by schools to successfully cover the HRM areas. These are unique to each school.

However, no matter how varied the approach may be, several qualities and values should be the same for all schools who endeavour to build a moral community: Qualities such as trust, openness and caring for the human side of an organisation and a strength that is reassuringly persistent. The leadership practices of the school community should demonstrate these qualities.

Needless to say, these leadership practices require a framework upon which to grow and develop. As Sergiovanni (1996, p.46) has found there is a need for “changing our theory of schooling to moral community - and the urgency to invent a unique practice of leadership that fits this theory.” The following section will describe a possible metaphor to make explicit these qualities and provide a framework for school leadership in action.
Images and metaphors can be used to explain and develop an understanding of qualities and associated values. Sergiovanni (1992, p.45), when speaking of common norms, values and beliefs as being the essence of moral leadership iterates that:

Metaphors are important, for they frame the way we think about management, leading and schooling, and they create the reality that we ultimately live as school leaders.

Edward de Bono (1998, p.96) an exponent of critical and creative thinking supports this view when speaking about simplicity - making life more simple:

A metaphor provides a physical model through which we can more easily look at abstract matters...we can focus attention at different parts once we have some model.

The Christian image of Jesus as the Good Shepherd is a possible metaphor or image. This image would seem to be appropriate for the context of building moral communities. Indeed the bible refers to Jesus as the Good Shepherd. The Good Shepherd displayed all the characteristics of a caring, loving, strong leader of the flock. However, one should not restrict the image of a shepherd to a Christian perspective. Shepherds have been associated with Christian and non - Christian cultures. The following section will explore universally the abstract nature of the image of a shepherd in an effort to provide a framework for leadership in the context of moral community.

The traditional image and personal qualities of the shepherd will be used to convey the ethos and qualities that should be present within a moral community.

4.1 The Traditional Image and Personal Qualities of the Shepherd

The traditional image of a shepherd is as a symbol of tenderness, security and provision. Down through the ages, the ancient work role of herding has been shared amongst family members: Women, children and men.

The predominant image of the shepherd is male, bearded, god-like and wise looking. The clothing is a long garment tied at the waist with rope. The head is covered with cloth and head band. Sanded shoes are worn. Most traditional pictures show the shepherd carrying a lamb in one hand or across the shoulders and, in the other hand a crook (walking stick). The clothing was practical and befitting for the rugged out door life style led by a shepherd.

This closeness to nature is mirrored in other religions. The Tao Te Ching written by Lao Tzu (Taoism) has many references to nature - getting close to nature:
Tao leaders live close to nature.
Their actions flow from the heart.
In words they are true;
In decisions, just. (Tao, 8)
(Dreher, 1997, p.218)

Of greater significance are the personal attributes or qualities associated with a shepherd. The life of a shepherd is not seen as anything outstanding or significant. Yet, traditional stories reveal the shepherd to be loving, caring, trustworthy, patient and a tenderness that would see:

no lamb so tiny that he will not carry it,
no saint so weak that he will not gently lead,
no soul so faint that he will not give it rest.
(Roper, 1995)

The shepherd is always there!

Such qualities reveal a compassionate and passionate heart with a quiet strength that is reassuringly persistent. Biblical stories such as the parable of The Lost Sheep reveal the shepherd to be a risk taker. The shepherd left the flock to search the wilderness for the lost lamb. The Good Shepherd had faith in the flock knowing that the flock could be left to fend for themselves, even for a short time. This belief freed the Shepherd to use his intuition in detecting the loss and then in finding the lost lamb.

A good shepherd would communicate openly with the flock. The shepherd would develop and train the flock in the use of signals and sounds. These sounds would worn the flock of danger, and the need to regroup or split up. As Roper (1997, p.2) writes, “At the shepherd’s morning call - a distinctive guttural sound- each flock would rise and follow its master to the feeding grounds.” The shepherd would become familiar with the sights and sounds of the flock as they communicated with each other. The shepherd would take the time to listen.

A shepherd would begin a journey with the end in mind (Covey, 1994). There is only one noted period of biblical history when the shepherds of Israel wandered aimlessly in the desert for forty years. These shepherds, the chosen people, were punished for the sin of pride against God.

Before this and since that time, the future of the flock and the hope of a season of good breeding and the fattening of lamb, always saw the shepherd looking ahead to the next feed and place of safe rest.

The shepherd has also been a symbol of wisdom - all knowing. Such wisdom is gained through experience and quiet reflection. The shepherd is the path finder, the guide to greener pastures.
The following section will take account of the traditional image and qualities of the shepherd for the establishment of a moral community.

4.2 **The Shepherding Role of HRM.**

It is not more light that is needed  
in the world, it is more warmth.  
We will not die of darkness but of cold.  
(Jenny Read cited in Cooper & Sawaf, 1997, p.215)

The shepherding role of HRM within the context of a moral community can be thought of as areas of shepherd action. These areas of shepherd action include:

*Herding* - gathering  
*Pathfinder* - always searching  
*Always There* - never alone

All actions are guided by principles and values, the nature of which is reflected in the qualities displayed and practised. A shepherd values life no matter how small, therefore, a principle of a shepherd could be ‘life is a precious gift’. The optimum word being ‘life’. It is life that is the gift and not all the trappings like possessions. Just being alive and living is the gift.

Within the concept of a moral community, one would hope a “spirit of good intent” would prevail. That is, thoughts and actions would emerge from the ‘goodness of one’s heart’ and collectively, from the goodness of people’s hearts - people would sense the spirit. A vital part of a ‘spirit of goodness’ is being slow to judge and learning to suspend judgment. This requires some detachment from a situation and giving time to reflect while viewing from multiple perspectives. Indeed, a spirit of good intent can be both as a principal and a value.

Several human values emerge from these principles:

- Respect for human life and human dignity - compassion  
- The truth - without truth there is no trust  
- Openness - integrity, empathy and communication  
- Valuing intuition and passion - a belief in a future and willingness to share the dream / vision  
- Valuing a spirit of good intent - being slow to judge - learning to suspend judgement.  
- Valuing a spirit of good intent - being slow to judge - learning to suspend judgement and reflection from multiple perspective.
More values can be written to reflect these principles. From values several qualities of character/behaviour can be found. The following qualities are derived from these principles and values, and are essential within the shepherding role of leadership. These qualities should be made explicit as they are the substance, strength and motivation behind all shepherd actions. The qualities include:

- Empathy
- Integrity founded on honesty
- Trustworthy
- Passion with persistence
- Guided by intuition
- Compassionate - caring/patient
- Willingness to communicate
- Willingness to take risks
- Willingness to trust
- Faithfulness - belief in a future
- Transcendence - a clearly articulated vision of the future that is energising and desirable.

Figure 1 displays the qualities and shepherd action as a visual representation. The guiding principles that echo the essential spirit are given as the foundation upon which the metaphor rests.

The qualities transcend all aspects of shepherding to reach into the soul of organisational leadership work. The strength of each area of shepherd action is dependent upon the explicitness and predominance of the qualities within a school. All the shepherd qualities should be evident in all three shepherd actions. However, at times, certain qualities will be more evident than others. These qualities should be present within the teachers, the support staff, executive members, the students and the school board. Dreher (1997, p.270) reports that a study of more than 10 year duration with 15,000 managers world wide, discovered that integrity was the quality most looked for in a leader.
Qualities of a Shepherd and Shepherd Actions

**shepherd actions**

**Herding - gathering**

- Empathy
- Integrity - founded upon honesty
- Trustworthy

- Passion with persistence
- Guided by intuition
- Compassionate - caring/ parent
  - Willingness to Communicate
  - Willingness to take risks
  - Willingness to trust
  - Faithfulness - a belief in a future
  - Transcendence - clearly articulated vision of the future that is energising and desirable

**Pathfinder - guide**

**shepherd qualities**

**Always there - never alone**
The following sections provide a broad description of the shepherding areas of action. Several qualities are described within each area. HRM is seen as a shared responsibility between the principal, school executive, school board and those in positions of special responsibility (e.g., heads of department).

As this paper is focusing on the development of staff and staffing issues the intention is not to include the student body of a school. However, some reference will be made to the student body and the learning and teaching process.

An important concept to the shepherd metaphor is that the shepherding journey is never ending. The journey is like a spiral - cyclic in nature - never returning to exactly the same point - always climbing or descending.

4.2.1 Herding - gathering - formation of community

Our value system is based upon the principle that each member of the College staff makes an equal contribution to the effective running of the College. (Ann Limb, Principal, Milton Keynes College, cited in Warwick, 1990, p.7)

Statements and beliefs that speak of equal opportunity for all people will lead to a ‘gathering’ of people from all levels of organisation.

Real action steps taken towards providing equal opportunities include the establishment of committees to oversee and develop policies and action programmes with members from all levels of the school organisation. Commitment is vital to securing funding and resources needed for implementation of policy, programme monitoring and education.

School leaders need to increase their empathy by taking the time to listen and immerse themselves in others’ problems/issues, showing a willingness to communicate openly. This develops trust and believability which displays a leaders integrity and, therefore, encourages people to follow.

Alexander Lucia (1997, p.25) wrote an article with two headings: Big Ears - Listening Part and Big Heart - The Feeling Part. She argues convincingly for organisational leaders to hear what others have to say and empathize with their issues. School leaders should heed Lucia’s (1997, p.25) advice:

People perceive a lack of empathy because those around them don’t take the time to find out what they’re feeling and yes, don’t take the time to listen. So these two characteristics - caring and feeling are very much intertwined. Effective leaders listen empathetically.

Two issues that can be dealt with at a practical level with this shepherd action are HR policies and staff development. School leaders need to ensure HR policies are relevant.
A good policy encompasses the whole organisation. Therefore, within the context of a moral community, the student body should also be considered along with parents and community members who are involved with the school. Again, school leaders can display the shepherd quality of a willingness to communicate with the members of the school community and a willingness to trust their school community in shared decision making.

Schools should engage in staff development training which operates at all levels of the school organisation. A recent conference on the development of HR for secondary education in Europe: Teaching and non teaching staff - today and tomorrow revealed the differing trends and innovations from country to country. However, the common link between these different issues was the need for staff development and staff training. A theme that emerged from the conference was towards providing teachers with the knowledge, skills and understanding of the changing social and cultural aspects of a global community.

As the European country of Lithuania reported (Taylor, 1996, p.7), the trend and motivation for HR in schools is to acknowledge:

The increasing stress on the personal and social skills required by teachers (communication, adaptability, creativity, self confidence and empathy) and on teamwork with a school community, to include the development of non-teaching staff.

A staff development programme centered on these issues could unite staff within a school. Cross jobs, cross cultural links can emerge from open discussion and workshops. In this sense, the herding or gathering is not just left up to the leaders, as it will become a shared endeavour.

People want meaning and purpose in their work. As reported by Barrett (1997, p.16):

It is only when people feel a direct link among their own contribution, the success of the company and their personal reward, that they assume responsibility for the whole. When this happens they feel encouraged to fulfil their potential.

For average people work is one of the most important ways they give expression to who they are and are able to find their fulfillment. In this sense, schools usually attract people who enjoy working with young people.

When school leaders' actions reflect the qualities of a shepherd, a sense of unity and belonging will prevail. This belonging will eventually lead to the gathering, a gathering of collective minds, all different and unique. These minds will be united through a shared purpose based upon shared qualities, principles and values.
Once gathered the flock needs to be directed and guided towards green pastures and a safe resting place. School leaders will become the pathfinders.

4.2.2 Pathfinder - the guide to greener pastures

Leaders must have the courage to follow their vision, to believe in the invisible, to work for something that is still only a possibility, while others often wring their hands in despair.
(Dreher, 1997, p.138)

The shepherd as a pathfinder within a school as a moral community must always be searching for ways to fulfil the ultimate mission of education - the teaching and training of people.

The real challenge for the 'pathfinders' in schools is to find ways to link principle and policy to practice (school leadership and HRM) and pedagogy thus ensuring a close connection to the everyday reality of school and teaching for members of the school community. Figure 3, Principles & Policy to Practice and Pedagogy is a visual display of this challenge.

Principle AND Practice (school leadership & human resource management)

AND

Policy AND Pedagogy (teaching & learning)

Figure 3: Principles & Policy to Practice and Pedagogy

One programme that has forged such a link is developed around the concept of peace (Dinhon - Haynes, 1996). The programme is designed to enhance caring, skills and emotional intelligence in children. These concepts also reflect many of the principles, values and issues viewed as important in many religious and modern community based teachings: Family, peace and caring for a diverse society. The programme specifically addresses concepts such as the promotion of positive relationships, diversity issues, and emotional intelligence.

The use and power of emotion in the learning process has been discussed in past literature (Glickman, 1986). The notion of emotion as intelligence is relatively new to the field of education. The work of Howard Gardener and Daniel Goleman, to name two acclaimed writers, have made explicit the role of emotions and emotional intelligence in the learning process. Goleman (1995, p.34) states that emotional intelligence is having abilities such as:

Being able to motivate oneself and persist in the face of frustrations; to
control impulse and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathize and to hope.

A similar programme called “Connecting With Others” was reported by Richardson and Evans (1997, p.5) as designed to “assist students in developing interpersonal, intrapersonal and emotional intelligence and to develop tolerance and acceptance of difference.”

Once again, several shepherd qualities emerge from these programmes such as empathy, communication and caring. Other areas pursued include awareness of self and others, socialisation and sharing. School leadership through HRM practices need to make these areas or qualities explicit.

A previous section of this paper also cited examples where companies are including similar values and qualities within the workplace world (e.g., AT&T and Houston Lighting). Without doubt, such values and qualities should also be evident in the school as a workplace for teachers and non-teaching staff.

Implicit with these values is the need for people to develop knowledge, skills and certain competencies. Bilkson and Low (1994) as cited in Gow (1997, p.8) reported on the Rand Corporation Research that is endeavouring to forge a link between principle & policy to practice and pedagogy. This research into education and learning concluded that graduates will need the following competencies to meet future work requirements: Domain knowledge, cognitive social and personal skills, prior work experience and on the job training, and cross-cultural competence.

More importantly, as Gow (1997, p.9) found, explicit with these competencies are skills such as interpersonal (negotiation, compromise, cooperation, collaboration), team work (cross discipline), innovative, entrepreneurial, problem solving and decision making. Calculated risk taking, knowing how to learn, and being able to handle uncertainty are also considered important. Furthermore, Gow (1997, p.7) argues the need for personal skills which reflect qualities such as:

- Flexibility, adaptability, openness to new ideas and practices, empathy with others’ perspectives, commitment to quality work and innovativeness.

Implicit with all skills and competencies is the need for effective communication skills such as reading, speaking and writing.

Daniel Goleman, cited previously, believes that intelligent people have social skills of self awareness, impulse control and empathy. Goleman acknowledges what McDowell and Bell (1997, p.12) believe “that education is at its essence a people business.”

Goleman developed a set of emotional and social skills to be practised and taught in schools. As Goleman (1996, p. 283 - 284) states, schools who promote the
development of these skills will find students displaying emotional self-awareness, being able to manage emotions and harness emotions productively, displaying empathy and able to handle relationships.

As is clearly evident from the three programmes that promote the development of emotional intelligence and Goleman's set of skills, the shepherd quality cited the most is empathy. Indeed, empathy is the single quality from which the other qualities emerge (see figure 1). Without empathy, trust and integrity cannot grow - there is no need to show any passion and compassion, or to use intuition, and so on.

The competencies and skills given by Bilkenson and Low (1994) cited in Gow (1997), and Goleman (1995 & 1997) though acknowledged by educationalists as realistic beliefs, unfortunately, have not been widely put into practice. Nonetheless, more people are intuitively sensing a place for these competencies and skills in the education of the young and the old.

It will take more than belief to get the required competencies and skills accepted and developed within school based curriculum initiatives. A shared passion with persistence and a belief in a bright value led future will need to be a cornerstone and the foundation upon which a moral community is built. School leadership will need to be willing to trust the staff, students and parents in shared decision making.

Just as the shepherd is the guide to greener pastures of tranquillity, satisfaction and rest, so too are school leaders. School leaders need to be always searching, always seeing ahead and being guided by their intuitive heart and soul, always believing in a bright future.

Pathfinding will require some risk taking and school leaders will need to become trail blazers who are living examples of the competencies and skills to be taught and lived. Pathfinders are guided by intuition.

School leaders as HR managers will need to evoke a vision for their schools that includes a shared oasis with quiet peaceful waters to drink and bathe at the end of a long hard trail.

4.2.3 Always There (theme) - presence

A good shepherd never left his sheep alone. They would have been lost without him. His presence was their assurance. (Roper, 1997, p.3)

The Tao Te Ching as translated by Dreher (1997, p.131) discloses:
Without the One, the heavens would fall,
The earth would die,
The spirits would mourn,
The valleys dry up,

This shepherd action - always there - is vital for developing endurance and perseverance amongst the flock and so too within the context of a moral community.

As Anthony Micolo reports in HR Focus (1996, p.16) human resource people (school leaders) must be seen as a “trustworthy, fair, consistent and accessible resource that can walk the fine line between being an employee and a management representative.” There is a need for school leaders to be willing to communicate openly and become:

The constant voice that calls for ethical commitment, vision, behaviour, achievement and courage...someone must be the keeper of the corporate conscience. Someone must remind the organisation of the need to err on the side of goodness. (Larimer, 1997, p.5)

The shepherd knows the sheep by name and knows all the cuts and bruises they carry (empathy). The school leader should display compassion and caring that is open to all in need. Through the leader’s actions, a leader’s integrity shines forth. In the words of Roper (1997, p.4):

Throughout the day each shepherd stayed close to his sheep, watching them carefully and protecting them from the slightest harm. When one sheep strayed, the shepherd searched for it until it was found. Then he laid it across his shoulders and brought it back home. At the end of the day, each shepherd led his flock to the safety of the fold and slept across the gateway to protect them.

With the school community in mind, the words of Gow (1997, p.10) speak a truth:

Young people need to be given opportunities to be exposed to a wide range of learning experience in a safe learning environment. They should be able to feel free to explore and make mistakes without criticism, but with care-filled monitoring. They need affirmation from their mentors, that they are intrinsically worthwhile citizens, just as they are and they require feedback on task performance by their coaches, so they can correct the direction of their error and get back on track.

Indeed, people from all levels of a school community should be treated this way. Actions that reflect these words are vital in school leadership that is building a moral community.
Shepherding leadership comes from within, it is a knowing, a calling that speaks of good will and prosperity through the sharing of insight and truth. Leadership that has people as the most valuable resource is iterated in the following words:

The shepherd is spiritual, a wanderer of open spaces, freedom and greener pastures. The shepherd will mingle with the flock walking sometimes behind, sometimes in front, but usually within the flock.

Just as the Good Shepherd is always there, within a moral community, school leaders should always be there to listen, lead, mingle within, or at times just follow. The Tao Te Ching as cited in Dreher (1997, p. 230) states that leaders:

Live with humility
Remaining ahead of their people
By walking behind

5.0 Conclusion

Educationalists have come to the realisation that schools of the future will involve more than the regurgitation of knowledge and the development of skills if the human race is to survive the onslaught of too much choice. There is a need for valuing the heart, soul and mind of people as well as developing and nurturing their gifts and talents.

Schools of the future need to be the places of gathering, where people can find the guiding hands that will always be there to open the mind to the many different possibilities and encourage the sharing and caring of resources, in particular the human kind of resource. As Rylatt (1999, p.33), when commenting on the role of HRM, states:

Tapping the human spirit is fundamentally what our work is about, thereby requiring us to take the lead in expanding ingenuity, fostering respect and mutual understanding.

School leadership and HRM responsibility, within the school as a moral community, should reflect the simplicity of the shepherd. Leadership that addresses HRM responsibility is a simple concept when aligned to the shepherd’s vision and plan: A vision and plan that emanates from the qualities of a shepherd that are enacted through shepherd like actions.

Once the shepherd qualities, and actions are in place and ‘lived’, leaders should find they are not limited to their individual strength. Leaders should not need to overact to challenge and change because they realise that their security is not based on external sources but upon inward principles, values and qualities. These principles, values and
qualities as Dreher (1997, p.257) states, produce results that seem effortless, paradoxical, defying all logic:

The best runner leaves no tracks.
The best speaker makes no mistakes.
The best mathematician does problems in their head.
The best door needs nothing to secure it.
The best knot does not bind,
Yet cannot be loosened. (Tao, 27)
References (HRM in the context of a moral community)


On this step of the journey I learnt...

The shepherd is a unique symbol of care, devotion and love. The attributes of a shepherd have endured throughout the journey of humankind.

The attributes of a shepherd can be developed from within. School leaders who strive to build moral community should reflect upon the simplicity and soul of a shepherd.
7.0 Article - School Leadership for Establishing a Moral Community: The Shepherd Metaphor. Accepted, Leading and Managing Journal, Australia.

Submitted: June 2000

Accepted: December 2000

Published: due in May 2001.

(see Table 2 Portfolio Papers)

Evolution

This article represents the first attempt to design and present a metaphor/model of leadership for the establishment of a moral community within a school. Since the submission of the article, the study (chapter 8.0), has been completed and the shepherd leadership attributes have been reduced in number and modified to reflect the findings of the study (chapter 9.0).

The Shepherd Metaphor is given as a metaphor that describes the leadership attributes and practices for establishing a moral community. Leadership that values the heart, soul and mind of people is a simple concept when aligned to the image of the shepherd. School leadership that builds moral community should reflect the simplicity and soul of a shepherd.

Moving On

The metaphor will need future modification of the leadership attributes as defined through the major study (chapter 8.0). Potential articles include a revised Shepherd
Metaphor and a list of leadership attributes that can be used as selection criteria for school leaders (see the final section of this portfolio).

The article was presented as a lecture/workshop presentation at the ACEA International Conference, Education the Global Challenge: Community Building in a Global Context, Hobart, September 2000. The participants (60 out of a possible 180 who had 5 choices of presentations to attend) engaged in open dialogue that focused on the leadership attributes and their personal selection of five most significant attributes for the establishment of a moral community. The 40 minute presentation session lasted one and a half hours (plus) for 10 -15 of the participants.

The importance of the study, Establishing Moral Community - Sensing the Spirit (chapter 8.0), was highlighted by the conference participants’ responses to the presentation material. The subsequent final analysis of the data collected in the study is supported by many of the informal observations made by the participants at the conference. Several participants have requested further information on the results of the study and associated work.
School Leadership for Building a Moral Community: The Shepherd Metaphor

Abstract

Educational writers and researchers are reinforcing the 'global need' for schools to become places of community. The world is intensifying the demand on those responsible for the education of future generations: A demand that requires schools of the future to be communities with shared principles, values, beliefs and a common purpose leading to a common destiny - a world of purpose, and a world of goodness and good will.

As Starratt (1996: 93) in his work that describes a way towards establishing an ethical school:

The challenge of building a richer form of community in our schools is a reflection of the challenges facing our society at large, namely, the widespread creation of richer forms of community life.

This article aims to explore the concept of a moral community and to develop a metaphor that could be used by school leaders. It is the precursor to a research study of the perceptions of school leaders on the formation of a moral community through leadership practices and leadership attributes.
Introduction

The ultimate purpose of school leadership is to transform the school into a moral community. The restoration of integrity and character in school administration depends on this transformation.

(Sergiovanni, 1996, p.45)

The transformation of a school into a moral community requires more than the establishment of vision/mission statements, the development of strategic plans and goals that reflect shared principles, values and beliefs. Transformation requires the willingness of the school community to explore reflective and collective practices that encourage the development of attributes (qualities). These attributes are made explicit and reflected through the daily work practices of the school community. School leaders are the prime movers, motivators and models for this transformation toward moral community.

The following section will define moral community as given in the literature and present a rationale for the development of a metaphor to describe the attributes and roles of leaders when endeavouring to develop a school as a moral community.

Moral Community


collections of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals.

This view is shared with Starratt (1996: 87) who writes, “communities tend to signify a group of equals who are bonded together in friendship and shared values”.

A moral community, according to Etzioni (1993) cited in Sergiovanni, (1996, p.59), is seen as a community that speaks to its members through a moral voice: A moral voice that is built upon consensus around shared principles, values and beliefs. Etzioni (in an interview in Berreth and Scherer, 1993, p.12) adds further to this by stating, “that strong rights presume strong responsibilities and that moral standards should be based on consensus.”

Therefore, school leadership, in the context of building a moral community should be engaging in the transformation of individual values and beliefs into shared community values and beliefs. As Sergiovanni (1996, p.60) states:
When norms come from values and beliefs that are shared, and when group identities are freely chosen, the norms speak as a compelling moral voice. They provide guidance and affirm the decisions one makes.

What does this mean for school communities? In particular, school leaders?

**School Leadership**

Recent approaches to school leadership have seen an increased emphasis on the devolution in the role of the principal as the key leader and the increased involvement of others (Sergiovanni, 1996; Starratt, 1994). School leadership, within the context of a school, includes student leaders, support staff, teachers, parents, school board and local community involved with the school. With the establishment of school executive committees, several key areas of leadership (e.g., finance, people management, buildings) have been delegated to members of the executive and other staff who have positions of special responsibility. For example, recruitment and selection may be left to middle managers such as heads of departments. There are many different strategies/methods devised by schools to successfully cover the different areas of management. These are unique to each school.

However, no matter how varied the approach may be, one could argue that several attributes and values need to develop in schools which endeavour to build a moral community (Sergiovanni, 1992, 1994, 1996). Schools need to foster qualities such as trust, openness and caring for the human side of an organisation. There is a need for nurturing the heart, mind and soul as well as developing gifts and talents. Indeed, the leadership practices of the school community should demonstrate these qualities tirelessly.

In this sense, the school leaders become the servants of the community. The notion of servant leader was first written about by Greenleaf (1996). According to Greenleaf (1996) cited in Wenniger (1997b p.2).

A new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to the clearly evident servant stature of the leader.

Needless to say, these leadership behaviours and practices require a framework upon which to grow and develop. This is iterated in the words of Sergiovanni (1996, p.46) who states there is a need for “changing our theory of schooling to moral community - and the urgency to invent a unique practice of leadership that fits this theory.”
The following section will present a metaphor that describes these attributes
within a framework for school leadership in action. The metaphor is that of a shepherd.

**The Shepherd Metaphor**

Images and metaphors can be used to explain and develop an understanding of
qualities and associated values. Sergiovanni (1992, p.45), when speaking of common
norms, values and beliefs as being the essence of moral leadership claims that:

Metaphors are important, for they frame the way we think about management, leading
and schooling, and they create the reality that we ultimately live as school leaders.

de Bono (1998, p.96) suggests that metaphors help us to simplify complex
phenomenon:

A metaphor provides a physical model through which we can more easily look
at abstract matters...we can focus attention at different parts once we have
some model.

The Christian image of Jesus as the Good Shepherd is a possible metaphor for
the context of building a moral community. The Bible refers to Jesus as the Good
Shepherd who displayed all the characteristics of a caring, loving, strong leader of the
flock. However, one should not restrict the image of a shepherd to a Christian
perspective. Shepherds have been associated with Christian and non-Christian
cultures. Pictures and paintings of shepherds past depict the role of herding as being
shared amongst the sexes. Women, men and children are drawn traversing fields of
green with crook in hand as they tend their flock.

Figure 1 is a visual display of the Shepherd Metaphor. The figure consists of
several key features: The Guiding Principle; The Attributes of a Shepherd; and the
Shepherd Actions. An important concept of the Shepherd Metaphor is that the
shepherdng journey is never ending. The journey is like a spiral - cyclic in nature -
ever returning to exactly the same point - always climbing or descending.
The Shepherd Metaphor:
Sensing the spirit - A spirit of good intent

Guiding Principle of
"Life is the precious gift"

Shepherd Attributes

- Empathy
- Integrity - founded on honesty
  - Trust
  - Passion with persistence
  - Guided by intuition
- Compassion - caring/patient
- Willingness to communicate
- Willingness to take risks
  - Willingness to trust
  - Willingness to suspend judgement
- Faithfulness - belief in a future

Always there – never alone
(shepherd action)
The following sections will explore universally the abstract nature of the image of a shepherd in an effort to provide a framework for leadership in the context of moral community. A moral community in which all members may strive towards shared principles, values and beliefs, and while doing so become shepherd leaders for their community.

In this sense all members of a community can aspire to becoming shepherd leaders assuming different roles at various times. A community member may act as a shepherd leader or they may be prepared to follow and be happy to remain a part of the flock. The role of a principal as a shepherd leader is to guide and get syncronicity with the school community.

The Guiding Principle

\textit{It is not more light that is needed}
\textit{in the world, it is more warmth.}
\textit{We will not die of darkness but of cold.}

Read (1947 - 1976)

The essence of leadership is poignantly expressed in this quote by sculptor Jenny Read in Cooper & Sawaf (1997, p.215): Leadership that shines like a beacon to attract the flock, but also keeps its people together through the sheer warmth emanating from the source - the leader(s). This warmth is expressed through qualities such as empathy and compassion. These attributes arise from the principles and values that profoundly influence human thoughts and deeds (Covey, 1994; Goleman 1997; Mc Gahey, 1997; Sergiovanni, 1992, 1994; Starratt, 1994). Covey (1994, p.35) believes there is a clear distinction between a principle and a value:

Principles are not values. A gang of thieves can share values, but they are in violation of the fundamental principles we are talking about. Principles are the territory. Values are the maps. When we value correct principles, we have truth - a knowledge of things as they are.

The shepherd is the guardian of the flock - the protector of life. Therefore, a shepherd values life. A possible principle that emerges from this is, ‘life is the precious gift’. The important word being ‘life’. It is life that is the gift. The gift is not all the trappings like possessions. Just being alive and living is the gift. ‘Life is the precious gift’ - is given as the foundation upon which the Shepherd Metaphor rests.

Within the concept of a moral community, one would hope a spirit of good intent would prevail. That is, thoughts and actions would emerge from the goodness of one’s heart and, collectively, from the goodness of people’s hearts - people would sense the spirit. A vital part of a spirit of good intent is being slow to judge or learning
to suspend judgment (Dreher, 1997). This requires some detachment from a situation and time to reflect while viewing from different points of view (multiple perspectives). Indeed, a spirit of good intent can be thought of as both a principle and a value.

Several human values reflect these principles. These are largely derived from the work of several writers including Covey (1994), Dreher (1997), Fullan (1998), McGahey (1993), Sergiovanni (1992 & 1994) and Wenniger (1997a; 1997b). Most of these values have been iterated in the works of Greenleaf and others who speak of servant leadership (Shelton, 1997; Gardner, 1990; Spears, 1995). By no means is this list inclusive of all possible values. Attached to each value is a brief description of the meaning behind the value:

- Respect for human life and human dignity - having compassion.
- The truth - without truth there is no trust.
- Openness - helps build integrity, empathy and open communication.
- Valuing intuition - valuing what is ‘felt’ to be true...one perspective of the truth.
- Valuing a spirit of good intent - encouraging the practice of suspending judgment and the practice of reflection from different points of view (multiple perspectives).

From these values several shepherd attributes can be found that give purpose to the shepherd leader’s role. These attributes are considered essential for the shepherd leader within the context of a moral community - a community in which all members endeavour to live as shepherd leaders.

**Qualities of a Shepherd Leader**
The following list presents attributes for a shepherd leader. Many of these attributes have evolved from the previous work of the author (McGahey, 1993; 1997). Explanation of each attribute follows this section.

- Empathy - the art of listening and feeling.
- Integrity - the condition of being whole; honest.
- Trustworthy - worthy of trust.
- Passion with Persistence - enthusiasm that flows from the heart.
- Guided by Intuition - the direct perception of truth.
- Compassionate - caring / patient.
- Willingness to Communicate.
- Willingness to Take Risks.
- Willingness to Trust.
- Willingness to Suspend Judgement - detachment from a situation and practicing reflection while viewing from different points of view.
(multiple perspectives).

- Faithfulness - belief in a future.
- Transcendence - a clear vision of the future that is energising and desirable.

The first three attributes - empathy, integrity and trustworthy are paramount to the formation of community. These three attributes are not skills to be learnt, but qualities to be found within oneself and nurtured by conscious thought and lived through the shepherd role.

**Empathy - the art of listening and feeling**

The traditional shepherd would communicate openly with the flock. The shepherd would become familiar with the sights and sounds of the flock as they communicated with each other and would take the time to listen - to feel and empathise.

School leaders (*not just the principal*) need to increase their empathy by taking the time to listen and immerse themselves in the problems and issues of others. They should show a willingness to communicate openly and honestly. This develops trust and believability which displays a person’s integrity (another shepherd attribute) and, therefore encourages people to follow.

Lucia (1997, p. 25) wrote an article entitled *Big Ears - Listening Part and Big Heart - The Feeling Part*. She argues convincingly for organisational leaders to hear what others have to say and empathise with their issues. School leaders should heed Lucia’s (1997, p.25) advice:

> People perceive a lack of empathy because those around them don’t take the time to find out what they’re feeling and yes, don’t take the time to listen. So these two characteristics - caring and feeling are very much intertwined. Effective leaders listen empathetically.

Such feeling and listening will encourage honest dialogue between people and within a community. This could lead to a growth in integrity within people themselves and the whole ‘moral’ community.

**Integrity - the condition of being whole; honest**

The Macquarie Dictionary defines integrity as “the condition of being whole; honest” (Bernard, 1989). A study of more than 10 years duration with 15,000 managers worldwide, discovered that integrity was the attribute most looked for in a leader (Dreher, 1997, p.270).
This finding is supported through the results of a study that explored the perceptions, thoughts and feelings of school leaders who are actively engaged in the establishment of schools as moral communities (Mc Gahey, 2000). Every participant had placed integrity as one of the five most significant attributes required for establishing a moral community out of a possible twelve attributes. Further statistical analysis revealed they had ranked integrity as 1 or 2 in the ranking.

But how is integrity found and nurtured?

The shepherd carried very little while grazing the flock and would spend many hours alone, just sitting and watching. Integrity is found in the quiet recesses of the heart and soul. It is nurtured by the time one spends reflecting upon personal principles and values and how these are expressed in the role one has in the formation of community.

Honesty builds integrity which, in turn, creates trust. Shepherd leaders need to practise openness and see themselves as being worthy of a community’s trust - being trustworthy.

**Trustworthy - worthy of trust**
A shepherd would gain the flock’s trust through clear communication and by providing food. The shepherd leader will need to communicate openly with a community for as Sergiovanni (1992, p.125) states:

For trust to be forthcoming the led must have confidence in the leader’s competence and values. Furthermore, people’s confidence is strengthened by their belief that the leader makes judgements on the basis of competence and values rather than self interest.

The shepherd leader should make explicit their personal principles and values to the community. Within a moral community this should be done continuously with passion and sincerity.

**Passion with persistence - enthusiasm that flows from the heart**
A shepherd’s passionate love for the land and love for the flock is revealed in the traditional stories, fables and pictures of the shepherd. Traditional images of a shepherd show the shepherd carrying a lamb in one hand, or across the shoulders and, in the other hand a crook (walking stick). The clothing was practical and befitting the rugged outdoor lifestyle led by a shepherd.

The need for leaders to be close to and passionate about nature is mirrored in other religions, particularly in Eastern teachings. For example, Buddhism and the Tao
Te Ching written by Lao Tzu (Taoism) have many references to leaders, passion, the heart and nature.

Tao leaders live close to nature.
Their actions flow from the heart.
In words they are true;
In decisions, just. (Tao, 8)
(Dreher, 1997, p.218)

The shepherd leader can use this attribute to motivate the community towards actions that will create and sustain moral community.

The shepherd leader should always be passionate towards seeking the truth by being enthusiastic about that which they feel is good and true. In other words, the shepherd leader should use intuition (feeling for the truth).

Guided by intuition - the direct perception of truth
The Macquarie Dictionary defines intuition as “the direct perception of truth” (Bernard, 1989). The inner voice - human intuition - has long been regarded as one of the best tools for finding solutions to questions of purpose (life, personal, community direction). Westerhof (1997) advises educational leaders to use intuition to guide decision making. As Westerhof 1997, p.27) states “Einstein, Plato and Jung spoke of intuition as the most important of an individual’s thinking. Set your sights, follow your vision but know that the final destiny is not in your control.”

Einstein, cited in Wagmeister and Shifrin (2000: 48) once stated:

I believe in intuition and inspiration...at times I feel certain I am right while not knowing the reason... Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution.

As Shelton, C.(1997: 7) states:

Mozart said of his compositions ‘Whence and how they come? I do not know, but I do know that I have nothing to do with it’...Rene Descartes’ four rules for rational decision making came to him in a dream.

The work of people like Schon (1984) on reflective practice has legitimised the use of intuition and sensing (using the 5/6 senses) in organisational decision making. Schon (1984) believes in reflection in action that allows “on the spot surfacing, criticising, restructuring and testing of intuitive understandings of experience.”
The shepherd leader needs to look within and be guided by their intuition when building a moral community. However, shepherd leadership should always be compassionate (caring/patient) when revealing the truth.

**Compassionate - caring / patient**
Compassion and courage go hand in hand. It takes great courage to be compassionate. It is far easier to destroy an enemy rather than be compassionate toward them. Being compassionate requires trust in oneself; one's own judgement and wisdom. Compassionate action requires stopping, and, as iterated by Covey (1994), seeking first to understand; then be understood.

Traditional stories reveal the shepherd to be loving, caring, trustworthy, patient and a tenderness that would see:

no lamb so tiny that he will not carry it,
no saint so weak that he will not gently lead,
no soul so faint that he will not give it rest. (Roper, 1995)

This passage reveals a compassionate and passionate heart with a quiet strength that is reassuringly persistent. Such attributes should be sought by the shepherd leader as they endeavour to build and sustain a moral community.

The next three attributes all begin with the word willingness. It is the willingness to act upon thoughts and feelings that is the attribute.

**Willingness to communicate**
A good shepherd would communicate openly with the flock. The shepherd would develop and train the flock in the use of signals and sounds. These sounds would warn the flock of danger, and the need to regroup or split up. As Roper (1997, p.2) writes, “At the shepherd's morning call - a distinctive guttural sound- each flock would rise and follow its master to the feeding grounds.” The shepherd would become familiar with the sights and sounds of the flock as they communicated with each other. The shepherd would take the time to listen.

Leaders often fail to communicate through lack of knowledge or skill, but if there is the will or intent to communicate, then one can assume that some action will be taken to rectify a problem. The shepherd leader should always be willing to develop and open lines of communication between the community members of the school. The same willingness should be evident in the taking of risks, in trust and in suspending judgement as the shepherd leader endeavours to establish and sustain a moral community.
Willingness to take risks

Biblical stories such as parable of The Lost Sheep reveal the shepherd to be a risk taker. The shepherd left the flock to search the wilderness for the lost lamb. The Good Shepherd had faith in the flock knowing that the flock could be left to fend for itself, even for a short time. This belief freed the shepherd to use his intuition in detecting the loss and then in finding the lost lamb.

Fear of the outcome of an action is the reason why people fear to take risks. It was Ghandi who believed that we should not worry about the outcome of our actions when the action is in line with our principles and values. As Dreher (1997, p.205) states:

Ghandi used to say that we are not responsible for the outcome. Our duty is to make sure that our motives are pure and our means are consistent with our beliefs. If we take care of our motives and means, the rest will follow naturally.

The shepherd leader needs to be willing to trust in themselves and others for risk taking to be without fear within a moral community.

Willingness to trust

Those who do not show a willingness to trust others cannot expect to be trusted. The shepherd leader should be the first to offer the hand in trust for as Covey (1994, p.178) states:

Trust is the highest form of human motivation. It brings out the very best in people.

Ultimately, ‘the very best in people’ is what is needed to form a moral community. Sometimes all that is required for the ‘very best’ to reveal itself is time - the time given when shepherd leaders suspend their judgement.

Willingness to suspend judgement - detachment from a situation and practising reflection while viewing from different points of view (multiple perspectives).

The shepherd is a symbol of wisdom - all knowing. Such wisdom is gained through experience and quiet reflection upon experience. While the flock grazed the shepherd would reflect and plan the course for night shelter and the following day's journey.

Suspending judgement requires detachment and reflection time. Dreher (1997, p.208) speaks of the Tao as defining detachment through this simple verse:
The best leader does not use force...
The best managers seek to understand their people.
This is the practice of detachment
Which brings the power to lead others
And is the highest lesson under heaven (Tao, 68)

Through detachment the shepherd leader can call upon their thoughts and feelings through reflective practice to recall the principles, values and other attributes that are needed to make a good decision (Mc Gahey 1997, p.7). Jaggar (1989, p.75) reminds us it was John Dewey (1933) who argued, “we do not actually learn from experience as much as we learn from reflecting on that experience.”

More elaborately expressed by Killion and Todnem (1991, p.14) reflection is:

A gift we give ourselves, not passive thought that lolls aimlessly in our minds, but an effort we must approach with rigor, with some purpose in mind, and in some formal way, so as to reveal the wisdom embedded in our experience.
Through reflection, we develop context - specific theories that further our own understanding of our work and generate knowledge to inform future practice.

Within a moral community, when detachment and suspension of judgement become custom and practice, a shepherd leader can listen to all points of view without the need to judge (at least straight away).

The insight gained through reflection on our experiences from multiple perspectives can only occur through detachment and time. Taking time to listen to one’s heart and soul (personal principles and values) for the answers to problems is a desirable attribute for a shepherd leader. It is this shepherd attribute that provides the foundation upon which to build a belief in a future - a faith born of personal principles and values that can be revealed to the moral community.

**Faithfulness - belief in a future**
The future of the flock and the hope of a season of good breeding and the fattening of lamb, always saw the shepherd looking ahead to the next feed and place of safe rest.

This shepherd attribute grows with the other 11 attributes as they emerge through the actions of the shepherd leader. Altogether they provide the hope for the future of the moral community.

Fundamentally, faithfulness is the belief in oneself and the principles, values and beliefs one holds dear. The shepherd leader can bring people together through such faith. From this gathering, shared principles, values and beliefs can emerge and the
formation of a moral community can begin that has a clear vision of the future that is both energising and desirable.

**Transcendence - a clear vision of the future that is energising and desirable**

Transcendence is explained by Bennis and Nanus (1985, p.101) when they state:

> ...if there is a spark of genius in the leadership function at all, it must be in the transcending ability, a kind of magic, to assemble out of a variety of images, signals, forecasts and alternatives - a clearly articulated vision of the future that is at once single, easily understood, clearly desirable, and energising.

A shepherd would begin a journey with the end in mind (Covey, 1994), but not fearful of the outcome. There is only one noted period of biblical history when the shepherds of Israel wandered aimlessly in the desert for forty years. These shepherds, the chosen people, were punished for the sin of pride against God. Nevertheless, they still believed in the future of their nation (community) and in the compassion of God.

Shepherd leaders need to remain self motivated and ready to articulate their vision of the future for the community. A vision can become “shared” through changes made in open dialogue with the members of the community.

The shepherd attributes should not be seen as definite attributes that require a “more than human” person to live them. They are ideals that every member of a moral community can strive to find within themselves and then through their activities help lead the community towards greener pastures.

The attributes of a shepherd leader transcend all aspects of the Shepherd Metaphor to reach into the soul of organisational leadership work. These attributes should be made explicit as they are the substance, strength and motivation behind all shepherd actions. The following section will detail the role of the shepherd leader incorporating the attributes of a shepherd leader.

**The Role of a Shepherd Leader - Shepherd Actions**

The role of a shepherd leader within the context of a moral community can be thought of as areas of shepherd action such as:

- Herding - gathering
- Pathfinder - always searching
- Always There - never alone
Within a school, the principal can be considered as the shepherd who assumes responsibility for initiating and synchronizing the events that surround these actions. Therefore, the principal need not be the shepherd leader who takes the lead in these shepherding actions - other school leaders or teams of shepherd leaders from within the school community may do so.

The strength of each area of shepherd action is dependent upon the explicitness and predominance of the shepherd attributes within a school community. All the shepherd attributes should be evident in all three shepherd actions. However, at times, certain attributes will be more evident than others.

The following sections will describe the three shepherd actions in light of school leadership and the attributes of a shepherd leader (in several places the shepherd attribute will be placed in brackets).

**Herding - gathering**

The Tao leader creates harmony
Reaching
From the heart
To build community

(Dreher, 1997, p.246)

The herding - gathering shepherd action - is what leads to the formation of a community. A leader's vision and plan are tools that can be used to gather people and gain the support needed for the establishment of a moral community. Vision/mission statements and beliefs that speak of equal opportunity for all people will lead to a ‘gathering’ of people from all levels of organisation. Ann Limb, Principal, Milton Keynes College, cited in Warwick (1990, p.7) believes:

Our value system is based upon the principle that each member of the College staff makes an equal contribution to the effective running of the College.

Real action steps taken towards providing equal opportunity include the establishment of committees to oversee and develop policies and action programmes with members from all levels of the school organisation (Sergiovanni, 1996). Commitment is vital to securing funding and resources needed for implementation of policy, programme monitoring and education.

Two issues that can be dealt with at a practical level with this shepherd action are site based policies and staff development. Establishing the need within people to gather together to develop policy and participate in staff development is vital to the formation of a moral community. School leaders need to also ensure policies are
relevant. A good policy encompasses the whole organisation. This requires the involvement of teachers, students, parents and community members in policy formation. Such involvement demonstrates shared decision making and the willingness of school leaders to communicate and trust the school community (shepherd attributes).

Schools should engage in staff development training which operates at all levels of the school organisation and provides the opportunity for a gathering and sharing of knowledge, skills and experience. This belief was supported at a recent conference on the development of human resource management for secondary education in Europe: Teaching and non teaching staff - today and tomorrow. The conference revealed the differing trends and innovations from country to country. However, the common link between these different issues was the need for staff development and staff training. One theme that emerged from the conference was toward providing teachers with the knowledge, skills and understanding of the changing social and cultural aspects of a global community.

In Lithuania (Taylor, 1996, p.7), the trend and motivation for human resource management in schools is to acknowledge:

The increasing stress on the personal and social skills required by teachers (communication, adaptability, creativity, self confidence and empathy) and on teamwork with a school community, to include the development of non-teaching staff.

A staff development programme centred on these issues could unite (gather) staff within a school. Cross jobs, cross cultural links can emerge from open discussion and workshops. In this sense, the herding or gathering is not just left up to the shepherd leaders, for it can become a shared endeavour amongst the flock as well. As Barrett (1997, p.16) found:

It is only when people feel a direct link among their own contribution, the success of the company and their personal reward, that they assume responsibility for the whole. When this happens they feel encouraged to fulfil their potential.... For average people, work is one of the most important ways they give expression to who they are and are able to find their fulfilment.

People want meaning and purpose in their work. In this sense, schools usually attract people who enjoy working with young people.

When school leaders' actions reflect the attributes of a shepherd, a sense of unity and belonging will prevail. This belonging will eventually lead to the gathering -
a gathering of collective minds all different and unique. These minds will be united through a shared purpose based upon shared principles, values and attributes.

Once gathered - the flock needs to be directed and guided towards green pastures and a safe resting place. School leaders will become the pathfinders.

Pathfinder - the guide to greener pastures

Leaders must have the courage to follow their vision (shared), to believe in the invisible, to work for something that is still only a possibility, while others often wring their hands in despair.

(Dreher, 1997, p.138)

Shepherd leaders as a pathfinders within a school as a moral community must always be searching for ways to fulfil the ultimate mission of education - teaching and learning. The following will present recent research in learning and several programmes that strive to create pathways toward knowledge and skill acquisition.

The real challenge for the ‘pathfinders’ in schools is to find ways to link principle and policy to pedagogy and practice (school leadership and management practices) thus ensuring a close connection to the everyday reality of school and teaching for members of the school community. Figure 2. Principles & Policy to Pedagogy and Practice is a visual display of this challenge.

![Diagram](image)

Figure 2

Several programmes and recent research have forged such a link (Dinhon - Haynes, 1996; Goleman, 1996; Richardson and Evans, 1997; Gow, 1997). They provide the skill and competency areas that can be used not only to develop personal attributes and skills, but also whole school links between principles, policy formation, management practices and learning programmes for students and staff.

The common skill and competency areas that emerge from this research are the development of emotional intelligence, intrapersonal skills, interpersonal skills and acknowledgement of diversity through tolerance and acceptance of difference. Emotion is the common link for this research.
The use and power of emotion in the learning process can be found in earlier literature (Glickman, 1986; Calhoun 1985; Hunt and Joyce, 1967). However, the notion of emotion as intelligence is relatively new to the field of education. For example, the work of Gardener (1993) and Goleman (1996, 1998) has made explicit the role of emotions and emotional intelligence in the learning process. Goleman (1996, p.34) states that emotional intelligence is having abilities such as:

Being able to motivate oneself and persist in the face of frustrations; to control impulse and delay gratification; to regulate one’s moods and keep distress from swamping the ability to think; to empathise and to hope.

Goleman (1996, p.283 - 284) has developed a set of emotional and social skills to be practised and taught in schools. These skills are emotional self awareness, managing emotions, harnessing emotions productively, empathy - reading emotions, and handling relationships. Goleman acknowledges what McDowell and Bell (1997, p.12) believe: “that education is at its essence a people business.”

The programme entitled “Peace Education: Enhancing Caring Skills and Emotional Intelligence in Children” is developed around the concept of peace (Din hon - Haynes, 1996). The programme is designed to enhance caring, skills and emotional intelligence (pedagogy) in children. These concepts also reflect the principles, values and issues viewed as important in many religious and modern community based teachings: Family, peace and caring for a diverse society (principles). The programme specifically addresses concepts such as the promotion of positive relationships, diversity issues, and emotional intelligence.

A similar programme called “Connecting With Others” was reported by Richardson and Evans (1997, p.5) was designed to “assist students in developing interpersonal, intrapersonal and emotional intelligence and to develop tolerance and acceptance of difference.”

Bilkson and Low (1994) as cited in Gow (1997) reported on the Rank Corporation Research that is also endeavouring to forge a link between principle and policy to pedagogy and practice. This research into education and learning concluded that students will need the following competencies to meet future work requirements: domain knowledge, cognitive social and personal skills, prior work experience and on the job training, and cross - cultural competence.

More importantly, as Gow (1997, p.9) found, explicit with these competencies are skills such as interpersonal (negotiation, compromise, cooperation, collaboration), team work (cross discipline), innovative, entrepreneurial, problem solving and decision
making. Calculated risk taking (shepherd attribute), knowing how to learn, and being able to handle uncertainty are also considered important. Furthermore, Gow (1997, p.7) argues the need for personal skills which reflect qualities such as:

- Flexibility, adaptability, openness to new ideas and practices, empathy with others’ perspectives, commitment to quality work and innovativeness.
- Along with all skills and competencies is the need for effective communication skills such as reading, speaking and writing.

As these programmes and research findings are implemented many of the shepherd attributes will begin to emerge through the skills developed and subsequent actions taken by the students. However, as is clearly evident from these programmes the shepherd attribute cited the most is empathy. Indeed, empathy is the single attribute from which the other attributes emerge (see Figure 1). Without empathy, trust and integrity cannot grow - there is no need to show any passion and compassion, or to use intuition, and so on.

Essentially, educationalists view these skills and competencies as realistic expectations for students and from which the school community can develop principles, policy and practice. However, these competencies and skills are not explicitly or widely put into use in school programmes. Nonetheless, more people (globally) are intuitively sensing a place for these competencies and skills in the education of the young and old (Gardener, 1993; Goleman, 1996, 1997; Gow, 1997; Morrison, 1986; Lickona, 1993; Starratt, 1994).

It will take more than belief to get the required competencies and skills accepted and developed within school based curriculum initiatives, policy formation, management practices and within shared principles. The pathfinders - school leaders - will need to find within themselves the shepherd attribute passion and a belief in a bright value led future. This will need to be a cornerstone and the foundation upon which a moral community is built. The pathfinders will also need to be willing to trust staff, students and parents in shared decision making.

Just as a shepherd is the guide to greener pastures of tranquillity, satisfaction and rest, so too are school leaders. School shepherd leaders need to be always searching, always seeing ahead and being guided by their intuitive heart and soul, always believing in a bright future.

Pathfinding will require some risk taking and school leaders will need to become trail blazers who are living examples of the competencies and skills to be lived and taught.
School leaders will need to evoke a vision for their school that includes a shared oasis with quiet peaceful waters to drink and bathe at the end of a long hard trail.

_Always there (theme) - presence_

A good shepherd never left his sheep alone.  
They would have been lost without him.  
His presence was their assurance. (Roper, 1997, p.3)

The Tao Te Ching as translated by Dreher (1997, p.131) discloses:

Without the One, the heavens would fall,  
The earth would die,  
The spirits would mourn,  
The valleys dry up,

This shepherd action - always there - is vital for developing endurance and perseverance amongst the flock and so too within the context of a moral community.

Micolo (1996, p.16) believes that human resource people (such as school leaders) must be seen as a “trustworthy, fair, consistent and accessible resource that can walk the fine line between being an employee and a management representative [school board].” There is also a need for school leaders to be willing to communicate openly and become:

The constant voice that calls for ethical commitment, vision, behaviour, achievement and courage...someone must be the keeper of the corporate conscience. Someone must remind the organisation of the need to err on the side of goodness. (Larimer, 1997, p.5)

The shepherd knows the sheep by name and knows all the cuts and bruises they carry (empathy). School leaders should display compassion and caring that is open to all in need. Through a leader’s actions, a leader’s integrity shines forth. In the words of Roper (1997, p.4):

Throughout the day each shepherd stayed close to his sheep, watching them carefully and protecting them from the slightest harm. When one sheep strayed, the shepherd searched for it until it was found. Then he laid it across his shoulders and brought it back home. At the end of the day, each shepherd led his flock to the safety of the fold and slept across the gateway to protect them.
This passage is reflected in the words of Gow (1997, p.10) that speak of young people's needs within a school community:

Young people need to be given opportunities to be exposed to a wide range of learning experience in a safe learning environment. They should be able to feel free to explore and make mistakes without criticism, but with care-filled monitoring. They need affirmation from their mentors, that they are intrinsically worthwhile citizens, just as they are and they require feedback on task performance by their coaches, so they can correct the direction of their error and get back on track.

Indeed, people from all levels of a school community should be treated this way. Actions that reflect these words are vital in school leadership that is building a moral community.

Shepherding leadership comes from within, it is a knowing, a calling that speaks of good will and prosperity through the sharing of insight and truth. Leadership that has people as the most valuable resource is stated in the following words:

The shepherd is spiritual, a wanderer of open spaces, freedom and greener pastures. The shepherd will mingle with the flock walking sometimes behind, sometimes in front but usually within the flock.

Just as the Good Shepherd is always there, within a moral community, school leaders should always be there to listen, lead, mingle within, or at times just follow. The Tao Te Ching as cited in Dreher (1997, p. 230) states that leaders:

Live with humility
Remaining ahead of their people
By walking behind.
Conclusion

Schools of the future need to be the places of gathering, where people can find the guiding hands that will always be there to open the mind to the many different possibilities and encourage the sharing and caring of resources, in particular the human kind of resource. There is a need for valuing the heart, soul and mind of people as well as developing and nurturing their gifts and talents. As Rylatt (1999, p.33), when commenting on the role of leadership, states:

Tapping the human spirit is fundamentally what our work is about, thereby requiring us to take the lead in expanding ingenuity, fostering respect and mutual understanding.

Recently, educational leaders have reflected upon leadership not just as a moral discourse, but also as a venture into the soul...into oneself (Greenfield and Ribbins 1993; Shelton 1997; Starratt 1993a; 1993b; 1994; 1996; Wenniger 1997a; 1997b; Westerhof 1997). Wenniger (1997a & b) describes this venture as a discovery of self and the giving of gifts such as the gifts of love, the gifts of authorship (freeing the intelligence), the gifts of significance (celebration of rituals, stories and ceremonies). Wenniger (1997b, p.8) speaks of the soul in relation to community spirit:

Leading with soul is dangerous business. It takes courage to accept our imperfections and be vulnerable. You need to be authentic to bring your essential self into your working relationships, but that’s what it takes to nurture community spirit.

Leadership that values people is a simple concept when aligned to a shepherds’ vision and plan. School leadership, within the school as a moral community, should reflect the simplicity and soul of a shepherd.

The shepherd attributes, founded through shared principles, values and beliefs should emerge from within the hearts, souls and minds of all the members of a moral community. The shepherd actions can then evolve through the active participation of the community. Therefore, a community should not need to overact to challenge and change because they realise that their security is not based on external sources but upon inward principles, values and attributes. These principles, values and attributes as Dreher (1997, p.257) states, produce results that seem effortless, paradoxical, defying all logic:
The best runner leaves no tracks.
The best speaker makes no mistakes.
The best mathematician does problems in their head.
The best door needs nothing to secure it.
The best knot does not bind,
Yet cannot be loosened.  

(Tao, 27)

This verse speaks of a freedom that can only be achieved through the sharing of minds (thoughts and feelings) and the building of a moral community - what better place to begin than within a school community.
References


WENNIGER, M. (1997a) Why a president adopts the 'servant leadership philosophy',
Women in Higher Education, 6(8), pp. 2.

WENNIGER, M. (1997b) Learning to lead with soul, Women in Higher Education,
6(7), pp. 8.

WESTERHOF, C. (1997) Let intuition guide your decision making on campus,
Women in Higher Education, 6(9), pp. 27
On this step of my journey I learnt ...

The road isn’t easy, as schools and systems endeavour to establish moral community.
8.0 Research Project - Establishing Moral Community: Sensing The Spirit

*developed: September 1999 - January 2000*

*conducted: January 2000 - August 2000*

*final analysis completed: March 2001*

*(see Table 2 Portfolio Papers)*

*Evolution*

The research project (study) evolved from the work presented in an article linking human resource management, school leadership and moral community (chapter 6.0). The events of 1998 and 1999, as described in the narrative chapter 1.2 and throughout chapters 2-10, highlighted the need for a study that focused on the establishment of moral community and the development of leadership attributes and practices within the school.

The research project was designed to investigate the intentions of school leaders toward the concepts of community, moral community, school leadership attributes and associated practices.

The study commenced in the beginning of 2000 with the final interview in August 2000. Analysis of data took several months and culminated with the article titled “Establishing Moral Community: Sensing the Spirit of School Leadership” (chapter
9.0). Chapter 8.10 of the research project presents related findings not given in chapter
9.0.

In July 2000 a conference paper (appendix L) evolved through the need to describe the
process(es) engaged in the development and implementation of the study “Establishing
a Moral Community: Sensing the Spirit”. The paper was presented to 13 participants
and critiqued by Dr Tony Shaddock. Questions were taken from the floor.

At the time of writing, more than half the participants had been interviewed and the
initial analysis of data had begun. The paper provide an opportunity to reflect
retrospectively on what has happened thus far and to gauge participants’ reaction to
the content of the study and the processes used. The dialogue provided the motivation
to move on and bring the study to an end.

Moving On

The interim findings of this study influenced the work of the article in Appendix F.
The findings of this study support the notion of the Shepherd Metaphor as described in
several papers and articles (chapters 6.0, 7.0 and appendix F), and the final list of
leadership attributes for establishing a moral community (chapters 9.0 and 10.0).

Special note:

The literature review for this study is incorporated in the work of several conference
papers and articles (chapters 6.0, 7.0 and 10.0, appendix F).
8.1 Introduction

This research project explored leaders' beliefs and philosophies in the formation of school community. The focus was on the notion of moral community and building a moral community through leadership and associated practices within a Catholic school. Simple in nature and task, the study is merely an effort to engage participants in dialogue that examines intent not practice.

The process used to develop the study is described in the conference paper “Establishing Moral Community in Schools: Sensing the Spirit - A Reflective Discourse in Developing an Ethnographic Study and the Subsequent Analysis of Data” (appendix L).

A review of related literature can be found in several articles (chapters 6.0, 7.0 and 10.0, appendix F). Hence, a literature review is not included in this section.

The following section will describe the research methodology, context of study, data collection & analysis, ethical considerations, and the limitations of the study. Some of the findings of the study are presented in the article “Establishing Moral Community in Schools: Sensing the Spirit of School Leadership” (chapter 9.0). Additional findings that may be of interest are given in chapter 8.10. These will form the content of future articles.

8.2 Research Design and Methodology

The research paradigm is naturalistic inquiry and the methodology/strategy is ethnographic.
This paradigm was chosen because the study was a continual work in progress that required ongoing analysis of data and an awareness of the uniqueness of each individual participant’s perspective. As Woodward (2000) states:

As opposed to positivism, which seeks to explain or predict, qualitative research seeks to describe or interpret the events, knowledge and understandings of those involved in regard to the problem being investigated. (p. 13)

The nature of the research problem also influenced the choice - to explore leaders beliefs and philosophies on the formation of moral community in schools.

As Guba and Lincoln (1983) state:

Naturalistic inquiry(s) are not mounted in a vacuum; like other forms of inquiry, they emerge in response to perceived problems. (p. 88)

In addition to this, Ely et al (1991) has found:

A key characteristic of naturalistic research is that questions for the study evolve as one is studying. (p. 30)

This study has looked beyond behaviour and more at intent - the intentions behind thoughts and actions. Researchers such as Lincoln and Guba (1985) and Cohen and Manion (1989) believe the naturalistic paradigm is most appropriate for studies that
involve making meaning which humans construct. Much of this constructed meaning is taken from “personal stories and the ways in which they intersect” (Glesne & Peskin, 1992 as cited in Woodward, 2000).

More importantly as Hammersley and Atkinson (1995) write:

human actions are based upon, or infused by, social meanings: that is, by intention, motives, beliefs, rules and values...according to naturalism, in order to understand people’s behaviour we must use an approach that gives us access to the meanings that guide behaviour. (p.7)

The findings described above are aligned to the main purpose behind the study - to gauge the participants intentions towards the concepts of moral community and school leadership for establishing a moral community in schools.

Ethnographic procedures were employed as these provided the most suitable methods for obtaining data and entering the field. As the most basic form of research, Hammersley and Atkinson (1995) believe:

it (naturalistic inquiry) bears a close resemblance to the routine ways in which people make sense of the world in everyday life. (p. 2)

The interview questions were designed to illicit the ‘making sense of the world’ feelings and beliefs of participants. As Hammersley and Atkinson (1995) state:
Here, not only may we not know why people do what they do, often we do not even know what they are doing...ethnography exploits the capacity that any social actor possesses for learning new cultures, and the objectivity to which this process gives rise. (p. 8)

8.3 *Content and Intent of Study*

The research attempted to explore leaders beliefs and philosophies in the formation of moral community within the context of a Catholic school. The analysis focused on the notion of moral community and building a moral community through leadership practices and leadership attributes.

The participants were educationalists who have actively engaged in school leadership roles. They were past/present school executive ( principals, deputy principals, coordinators) educational consultants and educational officers (consultants, CEO people - directors/heads of department).

As previously stated, this research looked beyond behaviour and more at “intent” ...the intentions behind thoughts and actions. One criteria for selection is that the participants be people who have displayed a tendency towards moral leadership and moral community building.

The results of this research revealed the ‘perceptions’ of school leaders on moral community and the establishment of a moral community in schools.
8.3.1 Research questions

Overarching research question.

- What is required of a leader in order to initiate and sustain a moral community within a school environment?

The overarching research question evolved from a ‘play’ with words - using the content areas of moral community, leadership and school community. This process is described in the conference article in appendix L.

The following research questions stem from the overarching research question.

- RQ1. What is a moral community?
- RQ2. What is required of schools to become moral communities?
- RQ3. What practices do leaders engage in when building a moral community?
- RQ4. What leadership attributes (qualities) are considered essential?

8.3.2 Aims of study

The main aims of the study were:

A1. To examine the notion of moral community building from a school leadership perspective.
A2. To investigate the beliefs and the assumptions/intentions behind the thoughts and practices (actions) of school leaders who are in a position to influence the development of moral community within schools.

A3. To examine a participant’s responses to a list of leadership attributes as given in a metaphor/model of leadership designed to build moral community within a school.

A4. To observe, reflect and comment upon the researcher’s own beliefs within this area. To observe any change in the researcher’s opinion as a result of this study (a diary/log will be kept as the research progresses).

8.3.3 Interview questions

The interview questions are given in Appendix G.

The interview questions were designed to allow participants to express their thoughts, feelings and true intentions surrounding the research topics of community, school community, moral community and school leadership. Appendix E presents the interview questions. Chapter 8.3.1 Interview Structure, will describe how the questions were presented during the interviews.

8.3.4 Potential outcomes

The potential outcomes listed below can be directly linked to the study aims, overarching research question and research questions and the interview questions.
Potential outcomes include:

- PO1. Further knowledge in the related fields of leadership, moral community and schools.
- PO2. Insight into leaders’ perceptions in the related fields of leadership, moral community and schools.
- PO3. Further insight into what is a moral community.
- PO4. Further insight into what a school is like as a moral community.
- PO5. Provide a framework/guide for people (leaders) engaging school communities in moral community building practices.
- PO6. Explore leadership practices that are considered essential for building a moral community within a school.
- PO7. Develop a list of leadership attributes considered necessary for building a moral community within a school.
- PO8. Recording any changes in opinion of the researcher in relation to the concepts of a moral community, leadership and school.

8.3.5 Study aims, questions and outcomes linking

The following Table 8 displays the direct link between the many connecting facets of the study. These connecting facets include the research questions (8.3.1), study aims (8.3.2), interview questions (8.3.3) and potential outcomes (8.3.4).
Table 7


<table>
<thead>
<tr>
<th>Research Aims</th>
<th>Research Questions</th>
<th>Interview Questions</th>
<th>Potential Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>RQ1. What is a moral community?</td>
<td>IQ2a (IQ1a; 1b)</td>
<td>PO1 PO3</td>
</tr>
<tr>
<td>A1 A2</td>
<td>RQ2. What is required of schools to become moral communities?</td>
<td>IQ2a, IQ3b (IQ1a; 1b)</td>
<td>PO1 PO2 PO4</td>
</tr>
<tr>
<td>A1 A2</td>
<td>RQ3. What practices do leaders engage in when building a moral community?</td>
<td>IQ2b; IQ2c IQ3c; IQ3d (IQ4 all; IQ5 all)</td>
<td>PO1 PO2 PO5 PO6</td>
</tr>
<tr>
<td>A1 A2 A3</td>
<td>RQ4. What leadership attributes (qualities) are considered essential?</td>
<td>IQ2b, (IQ2c) IQ2d; IQ3c; IQ3d IQ4 all IQ5 all</td>
<td>PO1 PO2 PO5 PO7</td>
</tr>
</tbody>
</table>

Research aim four (A4) is not included in this table because it asks the researcher to reflect upon her own beliefs in this area of study. The narrative chapter (1.2) provides insight into the values and beliefs of the researcher. Potential outcome eight (PO8) is linked to this research aim (A4).

### 8.4 Data Gathering Methods

The study was ethnographic in nature. All data collected by interview and research was documented in a log book kept by the researcher. Data included interview transcripts, meeting notes, diary reflections and other relevant literature.
The study participants were leaders in schools or leaders associated with schools (past/present). For example, principals (1), coordinators (4), consultants (2), Catholic Education Office personnel (1) and Directors of Schools (2). Participants were invited to participate in the project by personal invitation (see Appendixes H). Eligibility of participants depends upon availability, leadership roles, and the degree to which they are “known” as a moral leader or a moral community member.

Demographic information gathered included current role, years of leadership experience, age group and qualifications (see Appendix I).

The study was in-depth as the participants could submit written or documented material. Such material was used and appropriately referenced within the log kept by the researcher. The interviews (60 - 90 min) were taped. Member checking (participant reading the transcript and commenting) was conducted so as to ensure reliability-validity of comments and interpretation.

8.4.1 Interview structure

The major purpose of an in-depth ethnographic interview is to learn to see the world from the eyes of the person being interviewed...in this approach the researcher allows those who are studied to become the teachers and to instruct her or him in the ways of life they find meaningful.

(Ely, 1991, p.30)
The interview questions were designed to allow the participants to express their thoughts, feelings, and true intentions surrounding the research topics of community, school community, moral community and leadership (see appendix G). This process is explained at the beginning of the interview. The participants were then able to get an idea of the intent behind the interviews and the overall study.

The interview questions asked the participant to reflect upon their life experiences as a means to induce reflection and to generate new learning through the life experiences of the participant. The first two questions (1a & 1b) set the tone of the interview and give the participants a clear message that the rhetoric of noted writers was not required or needed in order to make a significant contribution to this study.

After reading literature on the topic of moral community building and leadership attributes (Appendix J), the participants reflect further upon their own experiences in light of the literature just read. This was to both reaffirm and generate new thinking and subsequent discussion.

As the interviews proceeded (interviews 1 - interview 6) several changes were made to the questions that concerned leadership attributes (questions 4 & 5). In interview No.1 the participant was given a list and asked to rank the 12 given leadership attributes (question 4). This proved quite difficult (and messy on paper). After considerable thought each of the 12 attributes were made into individual cards and given to the participants as a mixed bundle. This enabled easy manipulation and ordering of the cards. It also added a sense of play and allowed subsequent discussion to flow and evolve as the participants manipulated the cards in all sorts of ways. These leadership
attributes are presented in Table 9. A detailed explanation of each attribute is given in the article School Leadership for Building a Moral Community: The Shepherd Metaphor (chapter 7.0).

Table 8

<table>
<thead>
<tr>
<th>Leadership Attributes</th>
<th>Explanation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathy</td>
<td>the art of listening and feeling</td>
</tr>
<tr>
<td>Integrity</td>
<td>the condition of being whole; honest</td>
</tr>
<tr>
<td>Trustworthy</td>
<td>worthy of trust</td>
</tr>
<tr>
<td>Passion with Persistence</td>
<td>enthusiasm that flows from the heart</td>
</tr>
<tr>
<td>Guided by Intuition</td>
<td>the direct perception of truth</td>
</tr>
<tr>
<td>Compassionate</td>
<td>caring / patient</td>
</tr>
<tr>
<td>Willingness to Communicate</td>
<td>a genuine desire to communicate</td>
</tr>
<tr>
<td>Willingness to Take Risks</td>
<td>a leap of faith</td>
</tr>
<tr>
<td>Willingness to Trust</td>
<td>a genuine desire to trust someone else</td>
</tr>
<tr>
<td>Willingness to Suspend Judgement</td>
<td>detachment from a situation and practising reflection while viewing from different points of view (multiple perspectives)</td>
</tr>
<tr>
<td>Faithfulness</td>
<td>belief in a future</td>
</tr>
<tr>
<td>Transcendence -</td>
<td>a clear vision of the future that is energising and desirable</td>
</tr>
<tr>
<td>*Diversity as a strength</td>
<td>the capacity to see diversity / differences as a strength</td>
</tr>
<tr>
<td>*Consistency</td>
<td>being consistent in all things. Treating others equitably including oneself</td>
</tr>
<tr>
<td>*Prophetic and Challenging</td>
<td>prepared to make a stand</td>
</tr>
</tbody>
</table>

*Denotes added attributes as study progressed.

After the completion and initial analysis of the first 6 interviews three new leadership attributes were added to the card pack. The new attributes were diversity as a strength, Consistency and Prophetic and Challenging. These new cards were used in interviews 7, 8, 9 & 10.
8.5 Recording of the Data

A recording of data was completed in fully transcribed texts of the interviews (done by the researcher), use of tables, concept maps and narrative. These can be viewed in several articles and chapter 8.5. These articles include “Establishing Moral Community in Schools: Sensing the Spirit - A Reflective Discourse in Developing an Ethnographic Study and the Subsequent Analysis of Data” (appendix L) and “Establishing Moral Community in Schools: Sensing the Spirit of School Leadership” (chapter 9.0).

The use of a diary/log formed a significant part of the reflective practices engaged by the researcher for this study. The following section discusses the use of logs in research studies.

8.5.1 Diary/log reflections of the researcher as the analysis proceeds.

This exploration was continually grounded in the experiences of the participant, with the ongoing writing of the log a most important impetus for continuous development of the study. The log includes the interview transcripts, the development of research questions and concepts, jottings of spontaneous ideas, and the analysis that is part if the cyclic process of doing - reflecting - doing. This was used in analysis and has been kept as a valuable reference for future related studies.

Logs, as much as possible, should be chronological records of what has been learnt and the insights about how ‘it’ was learnt. As Ely (1991) writes:
It is the home for the substance that we use to tease out meanings and reflect upon them as they evolve. The log is the place where each qualitative researcher faces the self as instrument through a personal dialogue about moments of victories and disheartenment, hunches, feelings, insights, assumptions, biases, and ongoing ideas about method. (p. 69)

Indeed, logs can describe the significant transformative learning experiences of a researcher. The following is taken from the diary/log reflections Mc Gahey (2000):

Life goes on....it is 12.30 pm and I have just driven a round trip of 300 km to conduct a 1 hour interview that still echoes in my mind even at this late hour. The thought of a leader with no vision of their own... or at least a vision that is of any consequence ...the notion that it is not one’s personal vision that is important but “our vision” - the shared vision is what counts...even at this late hour. To empower someone implies to control them / influence them profoundly... very different perspective from the ‘now’ view of empowerment. What did Jesus and Hitler have in common as leaders...they were both very charismatic and gathered their believers around them.

It is good to see the same old truths are coming through in the attributes....integrity, compassion.... and a new one to reflect upon “authenticity”??? To be authentic is to be honest and “just be as you are”.

The leader is a “doer” not just a person who states the obvious. No prescribed formula for leadership or how to lead....no set of overall all encompassing list of “how to lead or be a good leader”.
Oh God I’m tired...I’ll sleep on this... and listen for the voice of morning to shed new light upon the dreams I will have this night of today’s new insight.

(p. 10)

The article “Establishing Moral Community in Schools: Sensing the Spirit - a reflective discourse in developing an ethnographic study and the subsequent analysis of data.” (appendix L) was developed from the writings disclosed in the log. In particular, the sections on reflective playtime and the various tables and maps as given in the article.

8.6 Analysis of the Data

Data analysis has taken the form of concept development (re-occurring concepts) and the formation of themes.

Analysis will seek to establish links between the research content areas of community, school community, moral community and leadership. The leadership topic area is expanded to include leadership practices and leadership attributes. These research content areas will form the guiding analysis concepts for the study. The guiding analysis concepts have been developed from the research questions, interview questions and research study sheet for the study (Appendix K).

The transcripts were placed on coloured paper and sectioned into questions 1,2,3 for ease in the initial development of concepts. The questions are linked 1b – 2b etc. also for ease of analysis. For example, IQ1b – IQ2b. The link is the important feature here.
The following Figure 2 displays the guiding analysis concepts (research content areas) in relation to the interview questions.

![Diagram of relationships between leadership, moral community, school community, and community]

Figure 2. Guiding analysis concepts & interview questions

The idea here is to make explicit the links between the content areas through the wording of the interview questions.

The results of the study are reported citing examples to illustrate the concepts found and universal themes that emerge from the study. The results are given in the article “Establishing Moral Community in Schools: Sensing the Spirit of School Leadership” (chapter 9.0) and additional findings (chapter 8.10).

8.7 Reliability and Validity

Validity and reliability were checked via the repetition of concepts and themes. Member checking was conducted and is discussed in the following section.
Triangulation of data occurred by the inclusion of documents (policies, written works) and literature on related studies and work. This is also discussed in a following section.

8.7.1 Member checking

Credibility is a trustworthiness criterion that is satisfied when source respondents agree to honour the reconstruction (transcript); that fact should also satisfy the consumer.

(Guba and Lincoln, 1985, p. 329)

Participants were sent a copy of their interview transcript and asked to review the transcript. This allowed the participants to give fuller descriptions and to correct any incorrect or missed assertions. This process also allowed the participants to reflect at a deeper level upon the questions asked and issues raised.

This process enhanced the reliability of the data obtained through the interview.

8.7.2 Triangulation of data source.

The following Figure 3 visually describes this process.

```
Interview data/script

| subsequent informal interview/conversations | Member checking | Literature review |
```

*Figure 3. Triangulation of data sources*
The participants were also asked to provide any documentation or reference to works that supported or influenced their views. These references along with relevant readings provide a continuous review of related literature for the study.

On several occasions, through the course of the study, informal conversations with the participants occurred via phone or in person. These conversations gave insight to further reflections of the participant on the subject of the study. At the very least these informal conversations confirmed the data, analysis of the data and findings thus far.

Member checking also facilitated the process (described in chapter 8.6).

8.8 Ethical Considerations

The research did not involve drugs or other invasive procedures. The research did not involve physical or psychological stress or discomfort. There was no intended deception of the participants at any stage of the research.

Participants were either known by the researcher or recommended by others. The likely participants were invited to participate (Appendix H). If the response was positive then a date for an interview was set via a phone call. Before the interview commenced the participant was given a letter disclosing the relevant details of the project and the right to withdraw at any stage (Appendix H).

Participants were sent a copy of the transcript (member checking). The results of the study was also be made available to the participant.
Confidentiality was maintained by reporting only recurring concepts/themes that emerged from interviews.

Anonymity was assured by the use of false names and location (when needed) in any direct quotation or narrative description given in any presentation of data.

Data was stored at the home of the researcher in written notes and on computer as analysis data. Only the researcher and the supervisor had access to the data.

8.9 **Limitations of the Study**

An obvious limitation of the study is that it only examined the perceptions of participants and their intentions. The study did not, nor was it intended to measure or justify the participants’ actions. Therefore, the findings are limited in their use for describing actual events or circumstances or situations.

The integrity of the study rests solely on the integrity of the participant and the researcher – have they told and reported the truth truthfully? Is what has been revealed the truth and not made up or based upon what the participant assumes the researcher wants to hear???

This limitation was largely addressed by inviting only known participants (people considered moral people / moral leaders who would only speak the truth as they believe).
The use of participants known to the researcher as ‘moral’ people presents another limitation. There is unlikely to be any negative responses to the idea of moral community or the establishment of a school as a moral community. However, gathering data on the argument for or against moral community building is not an intended outcome of this study or portfolio presentation.

The researcher came to this study with many preconceived ideas and beliefs on moral community and schools leadership. The researcher remained aware of this throughout the interviews and during the analysis of data. A number of ways were employed to address this limitation such as remaining mindful of the following:

- Listen... active listening to what is being said...try to listen for intentions/reasons for belief and actions
- Provide focus- direction
- Sensitive...being sensitive to the clues given by participants (Ely, 1991, p.59). Awareness of the role of emotions in this kind of research.
- Own involvement... being involved - level of detachment (is it possible). Observe your own emotions and reactions (Ely, 1991, p.63).
- Keeping a log/diary ....so as to release the mind from the chatter and induce reflective thought.

The intent behind the study and the need for objectivity is clearly expressed in this quote from Ely (1991):
The entire endeavour (study) must be grounded in ethical principles about how data are collected and analysed, how one’s own assumptions and conclusions are checked, how participants are involved, and how results are communicated. Trustworthiness is thus more than a set of procedures. To my mind, it is a personal belief system that shapes the procedures in process. (p.21)

It is the use of a log/diary throughout the study and beyond that has helped the researcher to explore her own personal belief system - a belief system that has indeed shaped this study and provided the format for the portfolio (the use of narrative).

8.10 Findings of the Study

Some of findings of this study are discussed in the proceeding article “Establishing Moral Community in Schools: Sensing the Spirit of School leadership” (chapter 9.0). Below is a description of the findings not presented in the final report (chapter 9.0). It is advisable to read both chapter 9.0 and the following in order to develop a comprehensive view of the findings of the study.

8.10.1 School leadership - additional findings (not presented in article chapter 9.0)

*Please note participants are denoted as “pt”. For example (pt 1)

Several participants commented on the fact that the moral leaders of a school community are not necessarily the principal or the executive:
often a moral leader is not the one with the highest title (pt 8).

Indeed more often the moral leader in a school is the one whom people will seek out for an opinion and then act accordingly. As one Catholic Education Office participant stated:

teachers are the moral leaders of a school... (it has) never been the school principal ... so the kind of people who became school principals up until very recently are people who are very efficient at things like they will get their census in on time and the canteen and physical things around the school are good... human relations and the way in which they interact with people and in establishing relationships are not really seen as important (pt 3).

Schools need leaders who will endeavour to establish moral community through their example, modelling and good deeds.

The participants spoke of a leadership style that was non autocratic (pt 1) and more of a consultative leadership style (pt 7) with the ability to let go of power (pt 1), though as one participant stated:

sometimes it is easier to be dictatorial (pt 7).

A leader needs to display strength and flexibility (pt 1) and know how to delegate.
The following is a synthesis of moral community and school leadership issues as disclosed by the participants as the study progressed. It is presented as a list of practices for school leadership. School leaders should model and practice:

- Authenticity. Be honest and act with integrity.
- Being human. Willing to reveal mistakes.
- Reflective practices. The consideration of the self and one’s role within community
- Having a genuine respect for the human dignity of each individual and valuing this as a basic attribute (quality) of a leader.

- Communicating with people
  - listen to them. Empathetic listening
  - converse with them through open dialogue.
  - Be clear and consistent.

- Speaking about each member’s responsibility to the community.
- Requiring all members to take responsibility for the community’s shared voice and its efforts to become one voice.
- Being inclusive of all people so as to increase others’ self-worth. Acknowledge the feelings of others.
- Appreciating diversity.
- Being prophetic and challenging.
- Being prepared to make a stand.
- Being patient.
- Forgiveness.
- Encouraging/developing ways to help members to live up to the community's expectations.
• Being positive.
• Articulating a vision.

Participants believe that these practices will increase people’s self worth and therefore lift the community spirit and enable a school to move toward becoming a moral community. They should also provide direction, security and challenge for members of the community. Most participants believed that leadership has transcended the notion of giving the power to another. Leadership is seen as a gentle wave of support that at times will need to push forward, at times role back - yet to ‘always be there’ in support of the community.

8.10.2 Moral community and the school.

A moral community is a place that has integrity and respect between peoples of that community (pt 10).

Participants spoke of their experiences of community as being family, peer groups, church and gatherings of people with similar ideals/values.

They could see the similarities between different communities that had similar values but also appreciated the uniqueness of each community. As one participant put it:

Communities have a dynamic of their own. There is a kind of life and death cycle for all communities - they come into being, they reach a pinnacle and then they gradually die (pt 4).
The notion of a community dying can often be seen in organisations who ‘reinvent’ themselves and communities who undergo a re-birthing - a change. Dying does not have to signal the end of a community...simply a signal to indicate it is time to change and grow into a new community.

Participants spoke of moral communities in terms of their experiences personally and professionally. No one tried to define moral community and their comments support the notion that moral community is not a fixed concept but a ‘fluid and dynamic reality...undergoing birth and death cycles’ because we exist as humans (as diverse as we are). As a participant stated:

The actual building of community is essentially moral...They (moral communities) lay claim on their members to the extent that they make them mutually committed - that they will work towards their goals ... moral communities are dynamic (pt 4).

The character of a moral community can be found in the following comments:

I suppose no-one has an ideal community - you are all the time working towards an ideal community and that there are many minds in a community...so part of building moral community is giving opportunity for development in a particular area so that we are able to come to a shared vision, shared values, shared community of mind ... values are at the heart of community (pt 7).
A high level of achievement working towards something: a set of shared ideals, relationships characterised by special connections, a sense of unity...communities of Faith (pt 6).

It (community) cannot be a moral community without a purpose...I think a moral community has got to be going somewhere. If it is not going somewhere it ossifies (pt 10).

The need for schools to become moral communities is poignantly expressed in the following:

If a school is not a moral community then it is not a very good school (pt 6).

This statement aptly describes the beliefs of the participants of this study. However, you would expect this of leaders who are working within a Christian (Catholic) environment. Moral community within the context of a school was asked as a direct question before any reading/reflection material was given to the participants. It is interesting to note that no participant spoke of any physical features for a school - all spoke of the ideals and attributes of people who form the community. Their responses tended to focus on the behaviour of community members within the school as a moral community. As a participant stated:

You can not intellectualise it (moral community) and this is the problem (pt 9).
Participants spoke of the school as a moral community ensuring its focus was on the children and the education of children:

Educate the whole person...even though kids come from a variety of different moral perspectives...(providing) pastoral care and counselling...and choice within the curriculum (pt 1).

Without doubt we are not just factories where we produce just outcomes. Certainly outcomes education focuses more on intellectual outcomes than it does to the service of values (pt 10).

The place of values in the educational process is supported by most participants in the study:

A school community that lives out the values that it professes (pt 3).

A school community that is other person centred...it is cool to care (pt 1).

Values are at the heart of moral community so you have to be able to articulate this and how you see values are exercised (pt 7).

Several participants spoke of the values witnessed through the gospels as being essential for a school as a moral community:
Witness to what you believe to make Catholic schools a place where students encounter the risen Christ...everything flows from that (pt 9).

A teacher's role within a school as a moral community should be developed through independent thinking within the community. This takes reflection and time for as one participant disclosed:

Bertrand Russell (philosopher) has this quote about education 'The point of education is to make a child think; not to make the child think what the teacher thinks'...which means when you teach the value that you are supposed to instill, it is important to critical thinking not to indoctrinate them or brainwash them into what you believe (pt 5).

The need for schools to allow critical and independent thinking is highlighted as one participant reflected upon the teachings of a famous teacher:

The charge against Socrates was corrupting the youth and not believing in the gods of state. Now he did not share the values or beliefs of the current state and he was therefore thought to be corrupting the youth - he was encouraging the youth to think critically as they would follow him around and he would ask questions (pt 5).

Perhaps the simplest yet most profound statement of the school as a moral community is:
...schools as moral communities are places of hope (pt 9).

The word hope is defined as “an optimistic sense or feeling that events will turn out well” (Wordsmyth Dictionary, n.d.). It instils a sense of forgiveness, compassion...

‘there is still a chance - even though’

Participants were asked if there was a place for moral community building in schools. The responses were affirmative:

Essential (pt 1).

Education institutions cannot be anything else but moral (pt 2).

More than ever (moral community is needed in schools) (pt 3).

Community building is essentially moral (pt 4).

If a school is not a moral community then it is probably not a good school (pt 6).

Without doubt (pt 10).
The perceptions of the few need to endure the cynicism of the many. This can only be achieved through trust and a deep abiding love for all that is good and true within each other.

written: September 2000-April 2001

Submitted: May 2001

Published: due in June/July 2002

(see Table 2 Portfolio Papers)

Evolution

This article, currently under review for publication, presents the main findings of the study “Establishing Moral Community: Sensing the Spirit” (chapter 8.0). The study investigates the beliefs and intentions of school leaders in the areas of moral community and school leadership. In particular, the perceived leadership attributes and practices for the establishment of a moral community within a school.

The study evolved from the work presented in an article linking human resource management, school leadership and moral community (chapter 6.0).

Moving On

The article does not contain all the findings of the study. Therefore, a brief summary of the other findings is presented in chapter 8.10.
Further development of the Shepherd Metaphor is required based upon the leadership attribute findings of the study. This could include:

- a closer look at virtues (virtue ethics) and the association to leadership attributes and practices.

- work could be initiated into the development of selection criteria for school principals. Applicants should be able to display and provide evidence of the leadership attributes though their daily practices in work and play.

- articles that speak purely on moral community and the establishment of a moral community in schools (other church schools and Government schools) form the next phase of work beyond this portfolio.

Abstract

The onslaught of globalisation (the world as one unified community) has been instrumental in causing the need for people to develop tolerance, the ability to accept diversity and at the very least, to accept change. Such willingness to listen and value the human rights of others is the essence of a moral community. A moral community as described in this paper is found through the sharing of principles, values, beliefs and the open and honest dialogue with all members of a community. Leaders play a key role in this dialogue by ensuring all voices are heard.

This paper presents the findings of a study exploring school leaders’ beliefs and philosophies in the formation of a moral community within the context of a Catholic school: In particular, school leaders’ thoughts on leadership attributes (qualities) for establishing a moral community within schools. The findings of this study may have implications for non Catholic schools, corporate and community organisations. Therefore, this paper maybe of interest to educatationalists and organisational leaders.

Context and Intent of Study

We must look at the lens through which we see the world, as well as at the world we see, and understand that the lens itself shapes how we interpret the world.

(Covey, 1994, p. 17)

The study is attempting to explore leaders’ beliefs and philosophies in the formation of a moral community within the context of a Catholic school. The study involved a series of interview questions developed to seek the participant’s views on the topics of moral community, school leadership and the school as a moral community. The analysis focused on the notion of moral community and building a moral community through leadership attributes and practices.

The participants were educationalists who have actively engaged in school leadership roles. They are past/present school executive ( principals, deputy principals, coordinators) educational consultants and educational officers (consultants, CEO
people - directors/heads of department). Nine of the ten participants came from the Catholic sector of education.

The research looked beyond behaviour and more at “intent”...the intentions behind thoughts and actions. One criteria for selection was that the participants be people who displayed a tendency towards moral leadership and moral community building practices.

**Literature Review**

The beliefs and philosophies of writers such as Thomas Sergiovanni is that the future of a school lies in the establishment of a moral community.

*The ultimate purpose of school leadership is to transform the school into a moral community. The restoration of integrity and character in school administration depends on this transformation.*

(Sergiovanni, 1996, p.45)

The transformation of a school into a moral community requires more than the establishment of vision/mission statements, the development of strategic plans and goals that reflect shared principles, values and beliefs. Transformation requires the willingness of the school community to explore reflective strategies that encourage the development of attributes (qualities and practices) like integrity, empathy and the willingness to communicate. (Bolman and Deal, 1995; Berr eth and Scherer, 1996; Greenleaf, 1972; 1996; Mc Gahey, 1995, 2000; Morrison, 1986; Schon, 1984; Sergiovanni, 1992, 1994, 1996, Shivers, 1994). These attributes and others will be discussed in this article.

Leadership attributes are made explicit and reflected through the daily work practices of the school community. School leaders are the prime movers, motivators and models for this transformation toward moral community. (Duigman and Macpherson 1987; 1992; Etzioni 1993; Morrison, 1986; Mc Gahey, 1993,1995, 2000; Sergiovanni, 1992, 1994, 1996; Smith and Blase, 1988; Starratt 1993a; 1993b; 1994; 1996).

In the early 70’s and 80’s educational theorists encouraged school leaders to use empirical rational models for leadership, decision making and organisational structure based on scientific theory (Greenfield and Ribbins 1993). However, these usually operated as an eclectic group (mixed bag) of processes within the day to day organisational events of a school. They consisted of models that operated in a linear (sometimes circular) step by step sequence. Past styles include bureaucratic, authoritarian and dictatorship. More recently
leadership styles have been described as contingency, transactional, transformational and charismatic (Bottery 1993; Covey 1992; Duignan and Macpherson 1987; 1992; Dreher 1997; Evers and Lakomski 1996; Greenleaf 1996; Harris and Berry, 2000; Sergiovanni 1992; 1994; 1996; Starratt 1993a; 1993b; 1994; 1996).

The concept of leadership as developed through the findings of this study is a form of transformational leadership. Within the transformational leadership perspective the leader manages meaning, creates vision and empowers others towards becoming ‘self leaders’. This perspective assumes leadership potential in everyone. Transformative leadership is thought to be more powerful and complex then contingency and transactional leadership (Burns, 1978).

Transformational leadership has four characteristics according to several theorists (Avolio, Waldman and Yammarino, 1991; Bass, 1997). These are

1. Idealised Influence: Leadership will provide vision and a sense of purpose. Elicits respect, trust and confidence from followers. A charisma quality that emanates high moral and ethical standards.

2. Inspirational Motivation: Leaders provide followers with challenges and meaning for engaging in shared goals and undertakings. Increases optimism and enthusiasm, communicates high expectations, points out possibilities not previously considered.

3. Intellectual Stimulation: Leader actively encourages new ways of achieving goals, stimulates creativity, encourages others to look at problems and issues in a new way.

4. Individual Consideration: Leader treats each follower as an individual and provides coaching, mentoring and growth opportunities.

Transformational leaders engage followers by singularly or collectively displaying these characteristics.

As previously stated, the concept of leadership as developed through the findings of this study is a form of transformational leadership. However, it is more communal and relies on the collective voice of a community that is constantly engaging in dialogue within itself and with the greater world. It encourages the ‘honest’ sharing of thoughts and ideas and in this sense can be seen to be less cohesive. For as Starratt (1993a, p. 8) states transformational leaders “encourage followers to function collectively at a higher moral level, transcending their more self-serving motives for the achievement of some higher common good.”
Transformational leadership, as with the charismatic leadership style, focuses on the essence of leadership (vision and purpose) and less on the ways of management. Harris and Berry (2000, through their work with leaders, make the distinction between management and leadership:

Management - maintaining today's organisation efficiently and effectively.

Leadership - visioning and planning tomorrow's organisation for a sustainable future.

Several participants in the study spoke of the significant difference between management and leadership; they concluded that foremost a leader must be genuine and authentic.

I have worked with a school principal who was the most hopeless leader in doing things according to leadership theory. But people would walk over cut glass for him because you knew ultimately that deep down in his heart he just loved kids and what he was doing whether it was right or wrong was for the benefit of the kids and the commitment for the mission of the Church. That is respect and that is real authenticity and people resonate towards authenticity (pt 9).

Through authenticity which reflects the integrity of a leader, a community can begin to engage in practices that promote a moral community.

A large part of a leaders authenticity evolves from the personal qualities (attributes) displayed and practiced professionally (everyday work dealings). Hence the focus of this study on the leadership attributes for establishing a moral community.

The concept of a moral community in relation to this study was explored through related literature (Bolman and Deal 1995; Dreher 1997; Etzioni in Berreth and Scherer 1993; Etzioni 1993; Morrison 1986; Sergiovanni 1992; Shivers 1994; Starratt 1996). A previous article "School leadership for Building a Moral Community: The Shepherd Metaphor" (McGahey, 2001) describes briefly the concept of moral community. A conceivable yet simple definition of a moral community has been developed through the findings of this study (Mc Gahey, 2000). A moral community is a:

community that values the heart, soul and mind of its people through the growth and development of shared principles, values, norms and beliefs.
The following section will describe the context and research method of the study. Then the findings of this study will be presented in relation to leadership attributes for the establishment of a moral community in a school.

**Research Method**

The study is ethnographic in nature. All data collected was documented in a log book kept by the researcher.

*Gathering data*

Participants were invited by personal invitation and asked to submit any relevant written material. The interviews (60 - 90 min) were taped. Member checking (participant reading the transcript and commenting) was conducted so as to ensure reliability/validity of comments and interpretation.

The exploration was continually grounded in the experiences of each participant. A log was kept by the researcher containing all data collected during this research such as written field notes, demographic information, documents and tapes (Ely, 1991, p.69). This was used in analysis and will be kept as a valuable reference for future related studies.

*Analysis*

Data analysis took the form of concept development (reoccurring concepts) and the formation of themes. Validity and reliability was checked via the repetition of concepts and themes. Triangulation of data occurred through the comparison of data documents (policies, written works) and literature on related studies and work.

The following describes the analysis of the leadership attributes. The five attributes identified are considered essential qualities for leadership that engages community in moral community building practices.

**Leadership Attributes**
Participants were handed a set of cue cards. Each card listed and described one leadership attribute. The twelve original attributes were derived from a review of related literature and the experiences of the researcher (Bennis and Nanus, 1985; Beerreth and Scherer, 1996; Bolman and Deal, 1995; Cooper & Sawaf, 1997; Covey, 1994, Dewey, 1933; Dreher, 1997, Fullan, 1988; Goleman, 1997; Jaggar, 1989; Killman & Todnem, 1991; Lucia, 1997; McGhiey, 1995, 2000; Morrison, 1986; Roper, 1995; Schon, 1984; Sergiovanni, 1992, 1994, 1996, Shivers 1994; Wenniger, 1997a, 1997b, 1997c; Westerhof, 1997). As the interviews progressed, another three attributes were formed through the subsequent analysis of transcribed data.

The fifteen attributes were Integrity, Prophetic and Challenging, Empathy, Transcendence, Guided by Intuition, Willingness to Suspend Judgement, Passion with Persistence, Willingness to Communicate, Diversity as a strength, Consistency, Faithfulness, Compassionate, Trustworthy, Willingness to Take Risks and Willingness to Trust.

The cue cards enabled participants to manipulate (order / pattern) each card (single attribute) on a table while describing their thoughts and feelings. The participants were asked to select the five most significant attributes for building a moral community. The discussion that evolved through this manipulation provided great depth and insight into what the participants were thinking and feeling as they positioned and repositioned the cards. Through this process many of the participants linked several attributes to other attributes. For example:

* integrity linked to trustworthy, consistency
  willingness to trust,
  willing to communicate.

* empathy linked to compassionate,
  willing to communicate.

* willingness to suspend linked to diversity as a strength
  judgement.

* prophetic and challenging linked to willingness to take risks,
  transcendence, faithfulness,
  passion with persistence.

Through this linking (absorbing of attributes) and the final analysis of the data the six most significant leadership attributes for establishing a moral community were derived. These are:
integrity, prophetic and challenging, empathy, guided by intuition, willingness to suspend judgement, and the willingness to communicate.

The six attributes are listed and described in Table 1 and in the following section.

**Study Findings and Development of the Leadership Attributes for Establishing a Moral Community in a School**

A good leader will try to create an environment where every individual understands that these three interplay intrinsically - heart, mind and soul.

(pt. 7)

The above quote aptly describes the sentiments expressed by the participants as they reflected upon their perceptions, beliefs and experiences on the notion of a moral community and what is required of leaders who endeavour to establish a moral community in schools.

The study revealed six leadership attributes for school leaders who encourage the establishment of a moral community within a school. All of these attributes and most of these practices were described by the participants of the study (see Table 1).
Table 1: The Six Leadership Attributes for Establishing a Moral Community within a School.

<table>
<thead>
<tr>
<th>Leadership Attribute</th>
<th>Description</th>
</tr>
</thead>
<tbody>
<tr>
<td>Integrity</td>
<td>The condition of being whole; honest. Trustworthy, trusting and consistent.</td>
</tr>
<tr>
<td>Prophetic and Challenging</td>
<td>Prepared to make a stand, to be passionate and take risks always believing in a future. Is able to see a clear vision of the future that is energising and desirable (transcendence).</td>
</tr>
<tr>
<td>Empathy</td>
<td>The art of listening and feeling. Always willing to communicate and to be compassionate, caring and patient.</td>
</tr>
<tr>
<td>Guided by Intuition</td>
<td>The direct perception of truth.</td>
</tr>
<tr>
<td>Willingness to Suspend Judgement</td>
<td>Detachment from a situation. The practice of reflection while viewing from different points of view (multiple perspectives). The capacity to see diversity and differences as a strength</td>
</tr>
<tr>
<td>Willingness to communicate</td>
<td>Being prepared to listen to the voice of others through open and honest dialogue.</td>
</tr>
</tbody>
</table>

One participant of the study categorised the attributes into two specialised groups. This perspective may be useful when engaging a community in moral community practices.

Integrity, empathy, willingness to suspend judgement are the daily maintenance attributes. Prophetic and challenging, guided by intuition, passion with persistence and the willingness to communicate are the what is happening - moving on attributes. (pt 10)

The following sections will discuss each leadership attributes in relation to the findings of the study.

**Integrity - the condition of being whole; honest.**

A moral community is one that has integrity and authenticity. I believe there are many truths. The truth is very problematic - there are many truths and many paths to the truth. The challenge is to be authentic about how you respond to
those truths. I mean you have to be honest and open about all those things I talked about before (challenging people in a caring and affirming manner). (pt 9)

Participants spoke of the need for community members and, in particular, leaders to be upfront and honest so as to build the aura of authenticity:

You may not agree with everything they do, but if they are upfront, honest and integrity is vital (to them) - they are going to be good leaders. (pt 1)

A study of more than 10 years duration with 15,000 managers world wide, discovered that integrity was the attribute most looked for in a leader (Dreher, 1997, p.270). This finding is supported by the study described in this paper. As a participant stated:

Once you get into a leadership position you really do realise that integrity is quite important. (pt 4)

You don’t get anywhere as a leader if you don’t have integrity. (pt 3)

To model / to lead by example / to practise what you preach echoed continuously throughout the interviews. Indeed, the development of a community into a moral community can only begin when the leaders and the community behave with integrity and therefore display authenticity.

However, integrity alone is not enough for “one has to be seen to be a person of integrity. You can have tremendous integrity but the organisation is not actually going anywhere.” (pt 10)

Therefore, a leader needs to develop a second leadership attribute - to be prophetic and challenging.

Prophetic and challenging - prepared to make a stand

...if there is a spark of genius in the leadership function at all, it must be in the transcending ability, a kind of magic, to assemble out of a variety of images, signal, forecasts and alternatives - a clearly articulated vision of the future that is at once single, easily understood, clearly desirable, and energising.
(Bennis and Nanus, 1985, p. 101)
A leader should begin a journey with the end in mind (Covey, 1994), but not fearful of the outcome. School leaders need to remain self motivated, confident and ready to articulate their vision (prophecy) of the future for the community. As one participant noted when speaking of a fellow colleague “confident of her own place in life and able to articulate a vision that was large enough for others to share and then recreate their own stories.” (pt 6)

A vision can become “shared” through changes made in open dialogue with the members of the community. There is a need for dialogue that will “draw to your attention things that you might need to think about ...questioning and challenging what people think.” (pt 5)

The participants of the study were able to describe the leadership attributes and practices required for establishing a moral community through the examples given of leaders who were considered prophetic and challenging in thoughts and actions. These leaders included well known people like Nelson Mandella, Mahatma Ghandi, Mother Theresa, Socrates, Chomski (philosopher) and Bertrand Russell (philosopher). They also mentioned leaders such as past Directors of Education, principals, teachers and family members.

For example:

He brings an incredible moral depth to his leadership and he is wise - he brings great wisdom. He is very intelligent and I think this is really important for moral leadership to have really intelligent people who are bigger than the little scenes, who have a bigger frame of reference than the actual little enterprise you are dealing with now. People like him because he will take a stance for what is right... people like him build the moral fibre of the Church and of others (people).

They are inspiring so they really encourage people to keep looking for the good of the community and the people. So I think he is a good example of a moral leader. (pt 8)

Participants spoke of leaders challenging members of the community to be voices that speak out - speak the truth about issues such as social justice and the protection of the needy and most vulnerable of the community. They believed “a moral community should “side with the least powerful in the community or take the side of those who are most vulnerable.” (pt 3)
When school leaders challenge the school community to take action upon social issues a
growth in moral reasoning begins. Wenniger (1997a, p. 35) believes “growth from one moral
reasoning level to the next normally results from expanding awareness of social issues (global)
and one’s place in the larger world.” This view is reflected in the following participant
comment:

We are as good a group or community to the extent to which we treat the most
disadvantaged person or how we relate to the most disadvantaged member
of our community and that will give you a sense of how really moral we are
in our actions. I think that is where it really counts. In terms of implications for
leaders of community - it is how we reflect upon this (pt 8).

Participants spoke of leaders being prophetic and challenging with passion in their hearts:
“leaders should make explicit that which is implicit through their passion and commitment”
(pt 9). Through this passion leaders are able to “get others engaged in things because they
(the others) see what the other person is saying is of greater value than what they are doing”.
(pt 4)

This can present its own challenges for “being able to continue and work with that passion
even when things get tough ” (pt 3) requires continuous energy.

Passion should not be confused with enthusiasm. For example, the following description of a
moral leader - “now he was passionate about the things he thought were important but he was
never enthusiastic. He would just quietly work through them.” (pt 4)

However, the community as a moral community must be able to discuss openly that which is
considered good and bad within a community for as one participant stated, “a leader has to
have persistence and enthusiasm that flows from the heart, but that may not be moral. What is
in my heart may not be what is true and good” (pt 7). Several participants cited examples
such as Adolf Hitler as leaders with passion but questionable principles, beliefs and values.

Schools as lyceums of learning for future generations require leadership that can ‘touch the
future’ - reach beyond reality and engage people in reflective thought and action towards new
possibilities. To achieve this leaders need to develop a third attribute that requires them to
listen and to be empathetic towards the community.
Empathy - the art of listening and feeling

A moral community would consist of a supported and nurtured environment. (pt 2)

School leaders (not just the principal) need to increase their empathy by taking the time to listen and immerse themselves in the problems and issues of others. They should be willing to communicate openly and honestly. This develops trust and believability which displays a person’s integrity (another leadership attribute) and, therefore encourages others to follow.

“Big Ears - Listening Part and Big Heart - The Feeling Part” is the title of an article by Alexander Lucia. Lucia (1997) argues convincingly for organisational leaders such as school leaders to hear what others have to say and empathise with their issues:

People perceive a lack of empathy because those around them don’t take the time to find out what they’re feeling and yes, don’t take the time to listen. So these two characteristics - caring and feeling are very much intertwined. Effective leaders listen empathetically. (p. 25)

Such feeling and “listening to others stories” (pt 6 & 7) will encourage honest dialogue between people and “help to open up people not close them up” (pt 6). This will lead to a growth in authenticity within people themselves and the whole ‘moral’ community.

Several participants spoke of moral community in terms of reaching out beyond oneself “helping each individual reach their own soul / faith journey” (pt 2) and becoming other person centred where “every person within that community should have a sense of belonging and being accepted...being cared for and moving towards those values (of a moral community)” (pt 7). This can be achieved through empathetic listening to each other and responding to people’s needs. A moral community needs to be supported and nurtured by leaders who look, listen and feel. A school leader should be able to respond spontaneously as the need arises. For example:

Upon seeing me the first time since my mother’s death he gave me a huge hug. In all my years, I have never been hugged so by another man - he was genuine in his feelings. This in an example of compassion and it is one I often use to describe what leadership practices / community building is about (pt 10).
Leadership actions as described above develop self-worth and provide a sense of purpose for all members of a moral community. A leader “realises how important a sense of self-worth is as it develops commitment to each other (community)” (pt 4).

Participants spoke of the importance of a leader’s display of respect for every community member in every situation. However, as one participant felt, “it is not always easy when people are coming from different perspectives” (pt 7).

Yet, as Wenniger (1977a, p. 35) in an article on moral reasoning states, “the most effective leaders are those who can see a wide range of perspectives.”

The ability to see things from a wide range of perspectives can require the use of one’s own intuition. Guided by intuition is the next leadership attribute considered essential for the establishment of a moral community.

*Guided by intuition - the direct perception of truth*

Intuition is having a sense of connection. (pt 2 & pt 7)

Many of the participants reflected upon the intuitive and the spiritual nature of leadership which enabled each leader to gain insight into themselves. Leaders should strive to develop the “ability to manage what I call the symbolic dimension of leadership... having a sense of inwardness is important” (pt 4), “ability to reflect - consider oneself” (pt 2/9) and a good “sense of / understanding of themselves as people - and not an individual sense but as a humanitarian sense...so it is a double sided coin”. (pt 6)

One participant spoke quite poignantly:

(Leaders) make explicit that which is implicit. (This) is one of the big challenges for our leaders today...a lot of people do not like the degree of ambiguity that goes with this...they don’t have the personal spiritual development that goes with it. They see it as an unnecessary function - give me a formula, give me that - they have missed the point. (pt 9)

The work of people like Schon (1983 & 1984) on reflection and reflective practices has legitimised the use of intuition and sensing (using the 5/6 senses) in decision making. Schon (1984, p.42) believes in reflection in action that allows “on the spotsurfacing, criticising, restructuring and testing of intuitive understandings of experience.”
Recently, educational leaders have looked upon leadership as a venture into the soul - into oneself (Shelton, 1997; Greenfield and Ribbins 1993; Starratt 1993a; 1993b; 1994; 1996; Wenniger 1997a; 1997b; 1997c; Westerhof 1997). Wenniger (1997b), a researcher on women’s issues and moral reasoning, describes this venture as a discovery of self and the giving of gifts such as the gifts of love, the gifts of authorship (freeing the intelligence), the gifts of significance (celebration of rituals, stories and ceremonies). Wenniger (1997b, p.8) speaks of the soul in relation to community spirit:

Leading with soul is dangerous business. It takes courage to accept our imperfections and be vulnerable. You need to be authentic to bring your essential self into your working relationships, but that’s what it takes to ‘nurture community spirit.

This view of ‘moral’ leadership - finding your essential self - can be thought of as using your intuition. The inner voice - human intuition - has long been regarded as one of the best tools for finding solutions to questions of purpose (life, personal, community direction). Westerhof (1997), advises educational leaders to use intuition to guide decision making. As Westerhof 1997, p.27) states “Einstein, Plato and Jung spoke of intuition as the most important of an individual’s thinking. Set your sights, follow your vision but know that the final destiny is not in your control.

Einstein, cited in Wagmeister and Shifrin (2000, p.48) once stated:

I believe in intuition and inspiration...at times I feel certain I am right while not knowing the reason... Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution.

And Shelton (1997, p.7) states:

Mozart said of his compositions ‘Whence and how they come? I do not know, but I do know that I have nothing to do with it’...Rene Descartes’ four rules for rational decision making came to him in a dream.

To be guided by one’s intuition requires time to reflect. This is also true for the next leadership attribute - willingness to suspend judgement.
Willingness to suspend judgement

It is a magnificent phrase (willingness to suspend judgement). I think that is sometimes where the truth often lies. It does not lie in my own perception of the truth - it lies somewhere in there (striking their chest thus indicating their own person). (pt 8)

Suspending judgement requires detachment and reflection time. Through detachment the leader can call upon their thoughts and feelings through reflective practice to recall the principles, values and attributes that are needed to make a good decision (Mc Gahey 1995, p.7). Jaggar (1989, p.75) reminds us it was John Dewey (1933) who argued, “we do not actually learn from experience as much as we learn from reflecting on that experience.”

More elaborately expressed by Killion and Todnem (1991, p.14) reflection is:

A gift we give ourselves, not passive thought that lolls aimlessly in our minds, but an effort we must approach with rigor, with some purpose in mind, and in some formal way, so as to reveal the wisdom embedded in our experience. Through reflection, we develop context - specific theories that further our own understanding of our work and generate knowledge to inform future practice. Within a moral community, when detachment and suspension of judgement become custom and practice, a leader can listen to all points of view without the need to judge (at least straight away).

Leaders should encourage a community to suspend their judgement when faced with people or objects that are different or unfamiliar. Leaders need to help the community see that differences or diversity are a means for open dialogue towards finding shared values and purpose, for sometimes “it is good to have a renegade in there who is going to question what I am doing, to challenge me.” (pt 10)

Diversity and differences are tools for creating unity and generating life within a community:

A leader needs to take hold of issues and have a positive view - sense where a community is in the scale of things and bring it back to life. Finding good in people to counteract the negativity...seeing diversity as a strength not a weakness. (pt 4)

Participants warned of the dangers of taking this attribute to its extreme:
I do not think you can suspend your own judgement in leadership. You might be unwilling to rush the judgement but you just can not afford legally to step back from judgement. (pt4)

Your judgement must inform rather than be suspended. I would like to think of holding judgement off to the side rather then suspending it because sometimes in leadership you have got to deal with things which you personally would not in any place walk into but because you are dealing with other people you are - domestic violence, drugs etc. (pt 6)

Another potential problem is procrastination. Procrastination can be mistaken for detachment. It is important not to let procrastination set in and stifle any opportunity for creating shared meaning through open dialogue. Open and honest communication is essential.

*Willingness to communicate*

True communication is listening to others. (pt7)

Communication is an essential leadership skill. As an attribute, it is the willingness to communicate - to be prepared to listen to the voice of others through open and honest dialogue.

Communication between a leader(s) and a community is essential for the genesis and growth of a moral community. It is the continuous sharing of principles, values and beliefs that is the essence of establishing moral community. Effective communication is dependent upon the degree of willingness to communicate. If there is not an honest desire to communicate then effective communication will not eventuate and moral community building practices cannot evolve.

Communication is seen as more than just speaking and getting the message across. It is the seeking and sharing of knowledge from each other (wisdom sharing). As participants expressed:

Articulate a vision which other people can walk along with - this is very important. Going along with this is a very strong need to have an extraordinary sense of communication - of being able to share that with other people and invite other people to share with you. (pt 6)
A great community is where people respect the thoughts and ideas of others. It is a great affirmation of the other person to mutually seek their wisdom on things and seek their understanding or their insight or to explain something that is puzzling you. I think that is a lovely expression of it - community of mind. (pt 8)

Therefore, school leaders should employ strategies that ensure all voices are heard:

Everyone has got something special to bring. I make sure everyone gets their chance to talk and that we acknowledge the contribution of everyone and all that builds up sense of community. (pt 10)

Participants spoke of moral communities as having ritual, celebration and shared stories that embody who the community is. It is up to the leader to create and foster many of these stories and rituals so as to communicate the true purpose of the community.

The symbol-myth-ritual place that the sharing of this togetherness and being a part of one another's story will often lead us out to ways that transcend the Ordinary spoken word and the ordinary things that are done...the stories become mythologised because they go beyond where the story started. I think that is part of the community and therefore that sense of how we celebrate one another. (pt 6)

His speech captured the essence of what we had just done - it was brilliant. He (school leader) used a huge amount of symbolism that developed into ritual. (pt 10)

However, communication, is more than just the willingness to communicate for “leaders have to be able to communicate otherwise they cannot do the essential things of being community...if you cannot communicate you cannot build the levels of understanding - to have people share common values” (pt4). This view was shared by many participants who spoke of a leader’s ability to articulate their values and beliefs.

Conclusion
The leadership attributes should not be seen as definite “set in concrete” qualities that require a “more than human” person to live them. They are ideals that every member of a moral community (not just the leaders) can strive to find within themselves and then through their activities help lead the community towards becoming a moral community.

Several participants commented on the fact that the moral leaders of a school community are not necessarily the principal or the executive:

Often a moral leader is not the one with the highest title. (pt 8)

Indeed more often the moral leader in a school is the one whom people seek will out for an opinion before taking action. As one Catholic Education Office participant stated:

Teachers are the moral leaders of a school... (it has) never been the school principal ... so the kind of people who became school principals up until very recently are people who are very efficient at things like they will get their census in on time and the canteen and physical things around the school are good ...human relations and the way in which they interact with people and in establishing relationships is not really seen as important. (pt 3)

There is without doubt a very real need for those in the position of selecting school leaders to consider the findings of this study when choosing potential school leaders. Applicants for school leadership positions need to be able to show evidence of the development of leadership attributes in all areas of their lives - they must be authentic and a person of integrity. The remaining five attributes can be developed from this simple yet profound perspective.

Perhaps the greatest insight gained from this study is that the findings do not present anything new. The attributes and practices of leadership, as given through this study, have been spoken of before by many philosophers for hundreds of years. Therefore, the question lies begging - what has gone wrong? Recent studies reveal disenchanted teachers and a profession that believes it’s status within the community is fading (Dinham, and Scott, 1996). Can these attributes be used to develop a professional ‘soul’ statement for the teaching profession (a creed). What can be done to encourage school leaders to develop these attributes within themselves and the members of their community? What can be done to encourage school communities to see value in the establishment of a moral community within their school? The answers to these questions lie in continuous dialogue on teaching as a profession, further research and future papers.
At the very least, this study has supported the beliefs of past and present educational philosophers on the subjects of moral community and school leadership. Starratt (1994, p. 136) in his work on what is an ethical school and essential qualities for a school community striving to build an ethical (moral community) believes it will take:

great courage, a modicum of intelligence, lots of humility, humor and compassion, and an unyielding hope in the endurance and heroism of human beings. It is a dream worthy of educators.
References


On this step of my journey I learnt...

The attributes and practices of the shepherd can create caring and nurturing communities within workplace environments. (Thus laying down the foundation stones of Camelot)

The attributes of the shepherd are relevant to workplace environments other than schools. (Thus Camelot will grow.)
2001


Submitted: January 2001
Accepted: February 2001
Published: March 2001

(see Table 2 Portfolio Papers)

Evolution

The researcher’s interest in human resource management (HRM) and its relationship to moral community arose from her acceptance of the position of Director of Human Resources at a school. The article provides a clear connection between human resource management that values the heart, soul and mind of people and the need for principles, values and beliefs that reflect a shared meaning for the establishment of a moral community within the workplace.

The article has taken the six leadership attributes as discussed in the study (chapter 8.0) and a subsequent article (chapter 9.0). These have been described as the ‘golden key’ for HR personnel and organisational leaders to develop, nurture and model through their daily work practices.
Moving On

No future work in the area of human resource management has been undertaken for this portfolio. However, this article has exposed a link between schools and the corporate world from a human resources perspective: A perspective that values the people of an organisation through the nurturing of the heart, soul and mind.

The article has been re-printed (with permission) in several workplace news magazines. Permission to print has also be sought by students and academics involved in the field of human resource management and leadership.

Upon completion of this article I recommenced preparation of the final draft of the portfolio.

The following chapter will present the concluding narrative, the re-modelled metaphor of leadership – “The Shepherd Metaphor” and possible future directions for study beyond this portfolio.
PLEASE NOTE

The greatest amount of care has been taken while scanning the following pages. The best possible results have been obtained.
Keepers of the corporate conscience

Leaders and HR personnel around the globe are being encouraged to model the principles, values, attributes (qualities) and practices that will result in a more ethical approach in organisational behaviour. If every person involved in an organisation—from the top down—assumes responsibility for human values by nurturing and caring for each other, it is more likely that a transition from traditional corporate management strategies to culture based on principles and values will be achieved throughout the entire organisation. In "Reflections on ethics and integrity" (HR Monthly, vol. 74, 1997), Larimer states that leaders and employees become "the constant voice that calls for moral commitment, vision, behaviour, development and courage...someone must be the keeper of the corporate conscience." No one must remind the organisation of the need to err on the side of goodness.

The global community, through its reaction to human rights and other social injustice issues, is repeatedly demanding the establishment and recognition of world-based principles, values and beliefs. From these principles, values and beliefs, organisations (communities) can establish (rediscover in many situations) qualities or attributes that are reflected in the way people act toward each other and in the way organisations operate.

Atracma Lagan argues that "human resource professionals need to take a leadership role in creating a working place culture that actively nurtures values such as integrity, trust, compassion, fairness, respect and teamwork." ("The core of good business", HR Monthly, June 1999)

Essentially, the spirit of those values is towards guiding leaders in building community within the workplace. A 'golden key', can be used as a metaphor to describe a set of attributes HR personnel and organisational leaders can strive to develop, nurture and model through their daily work practices. These attributes reflect directly back to personal and organisational values and beliefs that value the heart, soul and mind of people.

The golden key can unlock the door to people's hearts, souls and minds through example and persistent modelling of the attributes. The golden key's brilliance is dependent upon the quality and explicitness of the attributes displayed by HR personnel and organisational leaders.

These attributes are not skills to be learnt, but qualities to be found within oneself and nurtured by conscious thought, and lived through leadership and personal practices.

VICKY McGAHEY is a teacher and human resources practitioner in the field of education. She is studying the perceptions of school leaders on the formation of moral community through leadership and HR management.
E-mail: victoria@zeta.org.au

- Attributes of the 'golden key'

<table>
<thead>
<tr>
<th>Attribute</th>
<th>Description</th>
</tr>
</thead>
</table>
| Integrity                       | • The condition of being whole, honest
• Trustworthy, trusting and consistent |
| Prophetic and challenging        | • Prepared to make a stand, to be passionate and take risks always believing in a future
• Is able to see a clear vision of the future that is energising and desirable (transcendence) |
| Empathy                          | • The art of listening and feeling
• Always willing to communicate and to be compassionate, caring and patient |
| Guided by intuition              | • The direct perception of truth |
| Willingness to suspend judgment  | • Detachment from a situation, the practice of reflection while viewing from different points of view (multiple perspectives)
• The capacity to see diversity and differences as a strength |

Integrity

The condition of being whole, honest

A 10-year study of 15,000 managers worldwide, done by Dreyer, discovered that integrity was the attribute most looked for in a leader (The Tao of Personal Leadership: the Ancient Way to Success, 1997).

Integrity is found in the quiet recesses of the heart and soul. It is nurtured by the time one spends reflecting upon personal principles and values, and how these are best expressed in work practices. Honesty builds integrity, which in turn creates trust. Leaders need to practice openness and see themselves as worthy of trust. Those who do not show a willingness to trust others cannot expect to be trusted. A major part of this attribute is being willing to communicate and listen.

Prophetic and challenging

According to Stephen Covey in Seven Habits of Highly Effective People, (1994) a leader begins a journey with the end in...
Guided by intuition

The direct perception of truth

The inner voice—human intuition—has long been regarded as one of the best tools for finding solutions to questions of purpose (life, personal, organisational and community direction). The work of people like Schon on reflection and reflective practices has legitimised the use of intuition and sensing in decision-making. In Leadership as Reflection in Action (1984), Schon argues for reflection in action that allows "on the spot surfacing, criticising, restructuring and testing of intuitive understandings of experience". To be guided by one's intuition requires time to reflect.

Willingness to suspend judgment

Suspending judgment requires detachment and reflection time. Through detachment a leader can call upon their thoughts and feelings through reflective practice to recall the principles, values and other attributes that are needed to make a good decision.

Within an organisation, when detachment and suspension of judgment become custom and practice, a leader can listen to all points of view without the need to judge (at least straight away). Much insight can be gained by taking the time to listen to one's heart and soul (personal principles and values) for the answers to problems. This is a desirable attribute for a leader.

The attributes of the golden key reach into the soul of organisational leadership. They should be made explicit, as the substance, strength and motivation behind all work practices. Once people start to look within themselves and display these attributes in their daily work practices, organisational transformation will occur to the benefit of all. This transformation will see an organisation nurturing the heart, soul and mind of its people.
On this step of my journey I learnt...

To remain steadfast and strong in the quest to establish moral community while sensing the spirit.
11.0 Reflection on the Journey and Future Directions

The following words mark the final of phase of the work of this portfolio. The journey began with the need to create a community of shared ideals - a Camelot. Camelot was to be born through the establishment of a specialist music day school for gifted and talented young musicians (see Chronological Chart of Events and Portfolio Work, chapter 1.1).

11.1 Moral Community, transformative learning and transformational leadership in review

With the journey’s end in sight, I can now stop and reflect upon the experience behind me. The experience began in the narrative (chapter 1.2) “…while clinging to the rail of a ship steaming for sheltered waters during a raging storm. It is amazing what twenty four hours of sea sickness can do to a person’s body, mind and soul…”

The ship found safe harbour in sheltered waters and I began my journey upon dry land toward the mountains before me. While walking the narrow track as it curved round the edges of cliffs, traversed over grassy tops and sunk down into the crevices of deep valleys, there surfaced an awareness of the real intent behind the journey - the building of a moral community: in particular, the establishment of a moral community within schools.

A moral community, as defined and exemplified through the works of this portfolio embodies the other conceptual theories of transformative learning and transformational leadership. It is a community with shared values and beliefs built
upon principles that speak of goodness and goodwill to all. These principles, values and beliefs are found through open dialogue in which all voices are heard or, at the very least, are given the opportunity to be heard. For, as is so often the case, ‘silence speaks for itself’.

The mountain has revealed places of great beauty and I have undergone many transformative learning experiences (chapter 1.2 and the evolution and moving on chapters of 2 - 10). I have attempted to display and describe these experiences through the written works of this portfolio: written works that present the research, reflective thought, discernment and dialogue for many years of learning.

The following list is derived from the pictorial citations within each section (chapters 2-10). This list summarizes the personal and professional transformative learning experiences of my journey.

*On this step of my journey I learnt ...*

Chapter 2

• The need for leaders to create safe learning environments for community members so as reflective decision making practices can endure.

Chapter 3

• To stop and listen to the voices of teachers...and hear their story. The professional development needs of teachers are mainly in the areas of technology, catering for diversity, learning and teaching strategies. Fulfilling these needs has a direct impact on the learning within the classroom - the coalface of a school.

Chapter 4
• Teachers need to see themselves as learners and model lifelong learning practices.
• Teachers are the most important learners in schools.

Chapter 5
• The teacher as the most important learner in a school is acknowledged as a paradigm shift that will for engage teachers in dialogue about personal and professional learning.

Chapter 6
• Workplace ethics coincide with the principles, values and beliefs that need to be made explicit within a school community.

Chapter 7
• The shepherd is a unique symbol of care, devotion and love. The attributes of a shepherd have endured throughout the journey of mankind.
• The attributes of a shepherd can be developed from within. School leaders who strive to build moral community should reflect upon the simplicity and soul of a shepherd.

Chapter 8
• The ‘road ain’t easy’ and ‘we ain’t there yet’ for schools and systems who endeavour to establish moral community. We need to ask moral (ethical) questions and expect appropriate action from school leaders.

Chapter 9
• The perceptions of the few need to endure the cynicism of the many. This can only be achieved through trust and a deep abiding love for all that is good and true within each other.

Chapter 10
• The attributes and practices of the shepherd can create caring and nurturing communities within workplace environments.
(Thus laying down the foundation stones of Camelot)
• The attributes of the shepherd are relevant to work place environments other than schools.
(Thus Camelot will grow).

Chapter 11

• To remain steadfast and strong in the quest to establish moral community while sensing the spirit.

Bibliography

• With many winding bends to traverse revealing endless beauty to the weariest traveller and seeker of truth.

From a personal perspective, the first stage of the journey (chapters 2-3) were deeply involved with discovering the essence of good leadership and what makes a good learning environment; at the same time, trying to find ways to listen to the voices of teachers so as to hear their stories. In this sense, transformative learning began and the realisation grew of the need for leaders to be more serving, flexible and less authoritarian.

In the middle stage of the journey (chapters 4-6), I found myself reflecting continuously upon my own learning and the role I played within the context of that learning. I discovered that as individuals with a heart (feelings), soul (conscience) and mind (thoughts) we can take control of our learning and work towards developing ‘interdependent’ learning relationships with other learners. Thus professionally (learning wise), the concept of the teacher as learner was born and the significance of this highlighted by stating ‘teachers are the most important learners in a school’.

Through the chaos of these transformative learning experiences came the releasing and energising paradigm shift that caused significant changes in my teaching and learning.
practices. I began engaging with students as a fellow learner. I could say without hesitation, “I do not know the answer... let’s find the solution together.”

The final phase of my journey (chapters 7-10) began with the belief that principles, values and beliefs (as devised through previous work) are the foundation stones for building community - a moral community. The development of the Shepherd Metaphor as an exercise to link community building practices with leadership attributes and practices generated a fantastic transformative learning experience. This experience has led to research, reflective thought and dialogue into leadership for establishing moral community not just in Catholic schools (or school per se) but in the corporate world of work (chapters 10.0). This phase ends with the knowledge that leaders need to develop several attributes and engage in significant practices for the formation of a moral community.

These attributes have been described in chapters 7.0 -10.0. The following figure is given as a representation of the six attributes for school leaders to develop and nurture as they strive to establish moral community within a school. The six attributes are presented as a revised Shepherd Metaphor (given in chapter 7.0). The study (chapter 8.0) synthesised several of the 15 original attributes and revealed the 6 attributes perceived to be the most significant when endeavouring to establish a moral community within a school.
FIGURE 4:  The Shepherd Metaphor:  
*Sensing the spirit - A spirit of good intent*

Guiding Principle of "Life is the precious gift"

**Shepherd Attributes**

- Integrity - founded on honesty
- Prophetic and challenging
  - Empathy • Trust
  - Guided by intuition
- Willingness to suspend judgement
- Willingness to communicate

*Always there – never alone*
Throughout the portfolio, I have stressed the need for leaders to make explicit their personal and professional principles, values and beliefs. Leaders need to see themselves and the organisation as transformative entities capable of change and growth within a challenging world. Indeed, these needs represent the ‘corner stones’ for the establishment of a moral community - Camelot.

Perhaps the most significant learning, on a personal level, has been the gradual realisation that we who call ourselves ‘moral’ should not sit on the fence while people around us struggle with the complexity of humanity. The amount of goodness in the world or lack thereof is not the ‘moral’ problem (dilemma). The problem arises when good people sit back and do nothing to stop injustice while citing various ‘moral’ reasons for not getting involved such as family, loss of job, money and repercussions. All of these reasons do present legitimate concerns, but all are quite lame when you consider the pain of injustice for the victim, the personal remorse when you believe you should act to stop the injustice and the ‘it’s OK to do wrong to another (as long as it is not me)’ message that your inaction sends to the perpetrators. This behaviour unwittingly condones future wrong doing and a vicious never-ending cycle of injustice begins and grows.

There has been the gradual realisation of the importance of my own principles, values and beliefs in my personal and professional work life. These, without doubt, have had a profound influence upon the work presented in the portfolio. I have endeavoured to make explicit my own views while remaining mindful of the opinions of others. I believe it is essential that all people make explicit (make known) to others what they value most in human relationships. From this sharing through reflective dialogue, the
personal principles, values and beliefs will become shared (group) principles, values and beliefs which will mark the formation of community - a moral community.

During the course of these studies, there have been many personal and professional incidents that have enabled me to reflect upon my actions and in-actions with regard to the leadership attributes (chapter 9.0 and 10.0) and the intention behind the Shepherd Metaphor (chapter 7.0 and figure 4 above). Though still a 'far cry' from mastering these ideal attributes and practices of a virtuous character, I am at least endeavouring to establish a moral community 'where ere I go'.

I have always tried to model the principles, values and beliefs as given throughout the portfolio. However, I now believe I can expect the same in others and especially leaders. At the very least, I can expect open and honest dialogue that will attempt understanding, appreciation of diversity and, hopefully, the development of shared practices.

Without doubt, in future work, I will reflect thoughtfully and critically upon this quest towards perfection...a perfection that can see the grace within one's own imperfection (just being human). Herein lies the greatest challenge for me - to develop strategies that will encourage large sections of the community to engage in moral community building practices.
11.2 \textit{Moving On}

The work of this portfolio has hinted upon the role of schools in the 21st century.
Schools of the future will involve more than the regurgitation of knowledge and the
development of skills if the human race is to survive the onslaught of too much choice.
There is a need for valuing the heart, soul and mind of people as well as developing
and nurturing their gifts and talents.

Within the context of my own study, future investigations could include:

\begin{itemize}
  \item research into virtue ethics (a moral philosophy) for school leadership (including
        attributes and practices).
  \item a paper on moral community (not just school) and the place of transformative
        learning, transformative leadership and virtue ethics within community.
  \item work could be initiated into the development of selection criteria for school
        Principals. Applicants should be able to display and provide evidence of the leadership
        attributes though their daily practices in work and play.
  \item articles that speak purely on moral community and the establishment of moral
        community in schools (other church schools and Government schools) form the next
        phase of work beyond this portfolio.
\end{itemize}
provide a framework/guide and strategies for people (leaders) engaging communities in moral community building practices.

Schools of the future need to be the places of gathering, where people can find the guiding hand that will always be there to open the mind to the many different possibilities and encourage the sharing and caring of resources, in particular the human kind of resource. Schools need to foster moral community practices that listen to all voices. To achieve this, school leaders need to look beyond corporate practices and models to the transformational models and styles of leadership that encourage individuals to identify and develop personal virtues that can become shared within a community.

Rylatt (1999), when commenting on the role of leadership, states:

Tapping the human spirit is fundamentally what our work is about, thereby requiring us to take the lead in expanding ingenuity, fostering respect and mutual understanding (all of these are virtues). (p. 33)

Recently, educational leaders have reflected upon leadership not just as a moral discourse, but also as a venture into the soul...into oneself. This is an area that I need to investigate further within the context of learning, leadership and building community.

Wenniger (1997) describes this venture as a discovery of self and the giving of gifts such as the gifts of love, the gifts of authorship (freeing the intelligence), the gifts of
significance (celebration of rituals, stories and ceremonies). Wenniger (1997) speaks of the soul in relation to community spirit:

Leading with soul is dangerous business. It takes courage to accept our imperfections and be vulnerable. You need to be authentic to bring your essential self into your working relationships, but that’s what it takes to nurture community spirit. (p. 30)

And herein lies the challenge for school leadership in the 21st century - finding the authentic self - creating school communities that seek to nurture the heart soul and mind of the community and thereby establish a moral community. This can be achieved by engaging in transformative learning experiences and practices that promote the development of leadership attributes and skills that are transformative in nature.

The following verse (vignette) speaks of a freedom that can only be achieved through the sharing of minds (thoughts and feelings), a willingness to become a servant leader and the willingness to build a moral community. What better place to sense and feel this freedom than within a school community.
Vignette - the final say

Through the example of school leaders, a moral community should not need to overreact to challenge and change because they realise that their security is not based on external sources but upon inward principles, values and attributes. These principles, values and attributes as Dreher (1997, p. 257) states, produce results that seem effortless, paradoxical, defying all logic:

The best runner leaves no tracks.
The best speaker makes no mistakes.
The best mathematician does problems in their head.
The best door needs nothing to secure it.
The best knot does not bind,
Yet cannot be loosened. (Tao, 27)
On this step of my journey I learnt...

It's time to move on...

The End...
BIBLIOGRAPHY


http://www.home.duq.edu/~arnett/virtue.html.


[2001, Mar 7].


http://www.wings.buffalo.edu/academic/department/edoap/case.html.


Einstein’s Famous Quotes (n.d.). Retrieved April 17, 2001, from the World Wide Web:

http://www.physik.tu-muenchen.de/lehrstuehle/T32/matpack/html/Biographies/Einstein_Quotes.html


http://www.scu.edu/SCU/Centers/Ethics/practicing/decisions/ethicsandvirtue.


University of Western Sydney, Australia.


development programs. *Journal of Staff Development, 10*(2), 48-52.

*Journal of Staff Development, 9*(1), 10-13.

Handbook of social psychology: Special fields and applications (pp. 485-537).

of NSW primary teachers*. Paper presented at the joint conference of AARE and
NZARE, Geelong.

of learning to teach reading*. Paper presented at the annual meeting of the

Press.

Holmes, D. & others. (1988). *The professional development needs of experienced
teachers*. Washington, DC, District of Columbia Public Schools.
http://www.philosophers.net/esp/filosofos/HUME.html.


Howell, J. M., & Avolio, B. J. (1996). The ethics of charismatic leadership:
*Submission or liberation? Academy of Management Executive,* 6(2), 43-54.


Joyce, B., Murphy, C., Showers, B., & Murphy, J. (1989). School renewal as cultural change. *Educational Leadership, 47*(3), 70-78.


Mc Gahey, V. T. (2000a). The most important learners in schools are not the students! in J. Baird (Ed.), *Reflection, teaching and learning: Perspectives on education improvement*. Hawker and Brownlow.


Memorial, Union of Newfoundland. (n.d.). *Unit 5: Transformational leadership.* Retrieved April 17, 2001, from the World Wide Web:


(Eric Reproduction Service No. ED 332 030).


http://www.wordsmyth.net/


Creating a School Vision

An individual's core values and meanings

A DREAM

An individual's personal & professional experiences

A WISH

An individual's educational philosophy

A WANT

A DESIRE

GUIDING VISION (action is taken)

Research of literature

Formal & informal discussions

Shared educational philosophy

Shared and modified

Group personal & professional experiences

Group values & beliefs

COMMUNITY INVOLVEMENT

providing a

SHARED VISION reflecting culture

Shared professional experiences
- rituals
- ceremonies

Shared Values & beliefs

Shared educational philosophy

VIA

Shared personal experiences
- stories
- myths

SCHOOL COMMUNITY INVOLVEMENT

creating an

EMPOWERED COMMUNITY

embodied with

integrity

Trust

Faith
Appendix A

The Specialist Music School (SMS) Strategic Planning Process and Publications.
PLEASE NOTE

The greatest amount of care has been taken while scanning the following pages. The best possible results have been obtained.
### School to stress music education

MUSICALLY gifted children tend to be handicapped by the ordinary school system, according to teacher and singer Vicky McGahey.

The need for such a school has prompted Ms McGahey to establish the Specialist Music School, which will open next year. Ms McGahey has secured recurrent funding from the Federal Government to begin the school and has submitted a proposal to the Nimbin Committee to house the school at the HMAS Nimbin site, which closes next year.

On August 30, Ms McGahey will be at Castle Towers shopping centre between 6pm and 9pm to speak with interested parents from the Hills area.

"The SMS is a 'normal' school offering the general education subjects as well as an intensified music curriculum," she said. "This will be specially designed to cater to the needs of the young gifted and talented musician."

Inquiries can be directed to Ms McGahey on 627 4931.

**HILLS SHIRE TIMES, Tuesday, January 28, 1992**

---

### Playing with talent

THE need for specialist schools for children with talents in dance and music has prompted teacher and singer Vicky McGahey to establish a music school.

She believes musically gifted children are generally "handicapped" by the ordinary school system.

The Specialist Music School will open next year, funded by the Federal and State Governments as a co-educational school for the young.

In its first year it will cater for children from five to 11 years. Each subsequent year the school will expand to cover another age group.

"Vicky McGahey's Specialist Music School aims to provide highly talented young musicians with an environment to develop their skills alongside a normal academic schooling."

"A priority is to maintain the balance of a student's timetable between musical training, practice, instrumental work and a broad-based academic content," she said.

"The school will provide opportunities for children to perform, take part in chamber music, study academic music courses, attend workshops and masterclasses and outside concerts."

For more information ring Vicky on (02) 627 4931.

**SUNDAY TELEGRAPH, JANUARY 19, 1992**
SCHOOL'S AIM

by Adam Olive

The Wonderful sounds of music will be heard throughout Blacktown next year when a specialist music school will open.

The school will open courtesy of extremely hard work by its founder, Ms Vicki McGahey of Schofields.

After Ms McGahey returned from a trip to England where she saw specialist music schools in operation she decided what could work there could work here.

She believes that gifted children are handicapped and become frustrated in traditional schools because they are unable to train at their level. She said other students held them back.

Ms McGahey said, however, their other studies would not suffer.

"There is just slightly more emphasis on the music as it will be at a higher level and students will not be slowed on other subjects," she said.

The school will aim to provide a balanced education, combining unique musical opportunities with a general education.

The school is to start with no fewer than 50 students from Kindergarten to Year Six.

Ms McGahey hopes to include Years Seven and Eight next year also if the numbers are high enough.

As the school grows so will the grades of students, and Ms McGahey hopes to have students carry on to the end of Year 12.

Ms McGahey took on the challenge to get the school up and running after she spoke to members of the local community, Blacktown Council, and State and Federal Members of Parliament in the area.

After several years of campaigning and marvellous support from the local community, her wish was granted.

The school will be funded by the Federal and State Governments, but will be independently run.

"Some talented students aren't able to share their talents with other gifted students, and they do become frustrated," she said. "This is the perfect environment for the talented students."

Ms McGahey has been and still is travelling around local shopping centres handing out pamphlets and forms regarding the school so parents can find out further information on the school and how to enrol their children.

A site has yet not been chosen for the school, but one site which has been considered by both Ms McGahey and supporter, Federal Member for Greenway, Mr Russ Gorman, is HMAS Nirimba, which will close as a naval apprentice training establishment at the end of this year.

"Initial Federal funding is more than $58,000 for the enrolment of up to 120 primary school students in 1993, with an additional 120 junior secondary students in 1994 and 50 senior secondary students in 1998," said Mr Gorman.

"If there is a positive response I am confident that this funding can be increased to take additional students."

Mr Gorman said Ms McGahey should be congratulated on her vision and dedication to see the successful establishment of this specialist music school.

"This successful funding application is due to the hard and continuous work by Vicki, it is her brainwave," he said.

But before opening, the school has to jump a number of hurdles, the main one being minimum enrolment.

Potential student forms are available from Mr Gorman's office, First Floor, Patrick Mall, Patrick St, Blacktown.

"With the talented music students in Western Sydney I am confident that this school will be a major success story of the future," said Mr Gorman.

Ms McGahey said most of the students would start learning "classical music as a core, but then grow to jazz and improvising."

A gift musician’s goal

by SUE HARRIS

HAVE you ever wondered why the great virtuosos of music seem withdrawn?

It's usually because a large part of their lives have been spent isolated in practice.

And that is what Vicki McGahey says, is one of the reasons why she wants to establish a specialist music school in the west.

"We don't want children locked away in ivory towers; we want them to have the opportunity to work with their peers of a similar calibre. It's much better for the child," she said.

A science co-ordinator at Holy Family High School, Marayong, Ms McGahey studied at the Conservatorium of Music, is a trained singer, plays guitar and some piano...

One of her main concerns is that gifted children are handicapped in mainstream schools, often labelled eccentrics or freaks. Overseas visits hardened her resolve to establish a specialist music school in the west, and last year she set out to make the dream a reality.

Now Ms McGahey has the enthusiastic backing of both Federal and State Governments, Blacktown Council, members of the community and several notable entertainers.

Among them is jazz musician Don Burrows who, Ms McGahey says, is "vapor" and has promised he will always be there to advise when needed. "The support has been magic," she said last Friday.

The next steps are to find both a home for the music school and potential students.

A submission has already been made to the Nirimba community consultative committee, headed by Member for Greenway Russ Gorman, proposing use of part of the naval base.

Her ideal would be for the school to adjoin tertiary education establishments and a university, all on the one campus.

"It would be such a lift to the community, a centre for the arts," she said.

On Saturday Ms McGahey will be at Westpoint Blacktown, ready and willing to explain the specialist music school to anyone interested.

She'll be there from 10am to 1pm on Level 2, opposite Franklin.

She is keen to hear from potential students, parents and grandparents of musically gifted children, to start gauging interest in the project.

She is equally keen to hear from lawyers, accountants, people with advertising and drawing abilities, in fact anyone willing to volunteer time for a steering committee.

"It is happening. It is a mammoth task but I think it will all come together."

Further information is available from Ms McGahey on 627 4931 or Stephen Frost at Russ Gorman's office on 622 9410.
Appendix B

Conference/workshop Presentations.
<table>
<thead>
<tr>
<th>Year</th>
<th>Title of Paper</th>
<th>Title of Conference/Seminar</th>
<th>Association</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>1995 June Creating an Effective leadership Environment (a learning environment)</td>
<td>Change, Challenge and Creative Leadership</td>
<td>Australian Council of Educational Administration</td>
</tr>
<tr>
<td>2</td>
<td>1995-1996 Learning to Think: Thinking to Learn</td>
<td>CEO Professional Development Workshop</td>
<td>CEO Parramatta</td>
</tr>
<tr>
<td>3</td>
<td>1996 June Teachers as Learners: Professional Development and Needs Analysis</td>
<td>Professional Development Network</td>
<td>CEO Parramatta</td>
</tr>
<tr>
<td>4</td>
<td>1996 July Teacher as Learner: The Reflective Learning Model.</td>
<td>Leaders as Learners</td>
<td>Australian Council of Educational Administration</td>
</tr>
<tr>
<td>5</td>
<td>1996 July School Development: Writing a Mission Statement and Action Plan</td>
<td>CEO Parramatta Principals and Executive</td>
<td>CEO Parramatta</td>
</tr>
<tr>
<td>6</td>
<td>1997 May Teacher as Learner: The Reflective Learning Model.</td>
<td>Listening to Teachers</td>
<td>Researchers Affecting Education Association</td>
</tr>
<tr>
<td>10</td>
<td>2000 July Establishing Moral Community in Schools: Sensing the Spirit - a reflective discourse.....</td>
<td>Annual Conference for Doctorate Students UWS,</td>
<td>UWS</td>
</tr>
</tbody>
</table>
Appendix C

Professional Development Needs Analysis Survey
A STUDY ON THE PROFESSIONAL DEVELOPMENT NEEDS OF TEACHERS IN THE DIOCESE OF PARRAMATTA

The following pages ask about your professional development needs. Please respond as accurately and as honestly as you can. All replies will be confidential but the general findings will be used to improve the Professional Development Program of the Catholic Education Office Parramatta.

Literature on the teacher as learner and professional development seem to iterate several common features/characteristics that promote learning and its transfer into the classroom and other professional practice arenas. One of the strongest characteristics revealed involves keeping in touch with teachers/participants needs.

FOLLOW-UP:

A small subset of the surveyed group will be interviewed to investigate findings further. These interviews may be conducted in person or via the phone. Please complete the following information if you are prepared to be interviewed.

YOUR NAME:__________________________________________

CONTACT PHONE:________________________________________

Many Thanks

Vicky McGahey

PLEASE RETURN TO YOUR PROFESSIONAL DEVELOPMENT COORDINATOR BY THE 26th OF JULY 1996
1.0 BACKGROUND INFORMATION: PLEASE INDICATE WITH A TICK.

1.1 Current school/system personnel

<table>
<thead>
<tr>
<th></th>
<th>primary</th>
<th>secondary (7-10 only)</th>
<th>secondary (11/12 only)</th>
<th>secondary (7-12)</th>
<th>special school (disabled/migrant)</th>
<th>system personnel</th>
</tr>
</thead>
<tbody>
<tr>
<td>other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.2 Position

<table>
<thead>
<tr>
<th></th>
<th>regular</th>
<th>classroom</th>
<th>teacher</th>
<th>special education</th>
<th>teacher</th>
<th>careers advisor</th>
<th>studies</th>
<th>coordinator</th>
<th>year / house coordinator</th>
<th>assistant/deputy principal</th>
<th>principal</th>
<th>consultant</th>
<th>education officer</th>
<th>division head</th>
<th>other system personnel</th>
</tr>
</thead>
<tbody>
<tr>
<td>other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.3 Gender

<table>
<thead>
<tr>
<th>Male</th>
<th>Female</th>
</tr>
</thead>
</table>

1.4 Age in year

<table>
<thead>
<tr>
<th>years of age</th>
<th>21-25</th>
<th>26-30</th>
<th>31-35</th>
<th>36-40</th>
<th>41-45</th>
<th>46-50</th>
<th>51-55</th>
<th>56-60</th>
<th>61-65</th>
<th>66+</th>
</tr>
</thead>
</table>

1.5 Highest Qualification

<table>
<thead>
<tr>
<th>Diploma of Teaching</th>
<th>Bachelor’s Degree</th>
<th>Graduate Diploma</th>
<th>Master’s Degree</th>
<th>Ph.D.</th>
<th>Ed.D.</th>
</tr>
</thead>
<tbody>
<tr>
<td>other</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.6 Graduation year of highest qualification

1.7 Graduation year of last academic qualification

(if last qualification is NOT your HIGHEST qualification)
1.8 Have you completed any other formal academic study (eg., single unit) which has not been credited to a degree?  

<table>
<thead>
<tr>
<th>YES</th>
<th>NO</th>
</tr>
</thead>
</table>

1.9 Years of experience (fill in as necessary)  

Please indicate the approximate number of full years spent in each individual category (fill in each row).  

<table>
<thead>
<tr>
<th></th>
<th>n/a</th>
<th>0-2yrs</th>
<th>3-7yrs</th>
<th>8-14yrs</th>
<th>15-20yrs</th>
<th>21+</th>
</tr>
</thead>
<tbody>
<tr>
<td>classroom teacher only</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>coordinator/administration/assistant principal/principal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>CEO system personnel</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>leave (with or without pay)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>current position</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>total years in the profession</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>other:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.10 Subject areas for primary and secondary (training &/or experience)  

<table>
<thead>
<tr>
<th>PRIMARY</th>
<th>qualifications</th>
<th>teaching (in years)</th>
<th>SECONDARY</th>
<th>qualifications</th>
<th>teaching (in years)</th>
</tr>
</thead>
<tbody>
<tr>
<td>General Primary</td>
<td></td>
<td></td>
<td>Special Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Special Education</td>
<td></td>
<td></td>
<td>Gifted and Talented</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Gifted and Talented</td>
<td></td>
<td></td>
<td>ESL</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ESL</td>
<td></td>
<td></td>
<td>English Mathematics</td>
<td></td>
<td></td>
</tr>
<tr>
<td>English</td>
<td></td>
<td></td>
<td>Science</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Mathematics</td>
<td></td>
<td></td>
<td>Creative Arts (music, art, &amp; drama)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Science &amp; Technology</td>
<td></td>
<td></td>
<td>LOTE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Creative Arts (music, art &amp; drama)</td>
<td></td>
<td></td>
<td>HSIE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>LOTE (languages)</td>
<td></td>
<td></td>
<td>TAS</td>
<td></td>
<td></td>
</tr>
<tr>
<td>HSIE(history, geography)</td>
<td></td>
<td></td>
<td>PD/H/PE</td>
<td></td>
<td></td>
</tr>
<tr>
<td>PD/H/PE</td>
<td></td>
<td></td>
<td>Religious Education</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Religious Education</td>
<td></td>
<td></td>
<td>other:</td>
<td></td>
<td></td>
</tr>
<tr>
<td>other:</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
1.11 Number of professional development activities

Number of professional development activities attended during the period commencing 1st June 1995 - 30th June 1996 (not including KLA network meetings or meetings in general).

<table>
<thead>
<tr>
<th>no activities</th>
<th>1</th>
<th>2-5</th>
<th>6-10</th>
<th>11+</th>
</tr>
</thead>
</table>

2.0 PROFESSIONAL DEVELOPMENT ACTIVITY FORMAT

The following section asks what you for the preferred format of professional development activities for staff in schools. Please mark the appropriate column (1 - 5) to indicate the number which best reflects your preference.

5 - most preferred
4 - highly preferred
3 - moderately preferred
2 - only if no other option available
1 - would not consider

2.1 Preferred length of activity is:-

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>2 - 3 hours after school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>1/2 day (during school day and hours)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>1 day (during school day and hours)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>2 day (during school day and hours)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>3-5 day (during school day and hours)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>7 day (5 school days 2 weekend days)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>term long</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>year long</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>summer school</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>Saturday (paid)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>Weekend (paid)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>university class with credit</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>release time from teaching to observe other teachers in teaching settings</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>presentation of activity then follow-up reflection after a period of time</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>o</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2.2 Preferred time for activity is:-

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>weekday morning school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>weekday afternoon school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>weekday before school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>weekday after school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>weekend morning school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>weekend afternoon school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>weekend before school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>weekend after school hours</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.3 Preferred location for ONE DAY activity is:-

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>at your school/place of work</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>at nearest University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>within 30 mins</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>within 60 mins</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>anywhere in Parramatta Diocese</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>anywhere in Sydney metropolitan region</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>anywhere outside the Sydney metropolitan region</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.4 Preferred location for LONGER activity is:-

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>at your school/place of work</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>at nearest University</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>within 30 mins</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>within 60 mins</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>anywhere in Parramatta Diocese</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>anywhere in Sydney metropolitan region</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>anywhere outside the Sydney metropolitan region</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5 - most preferred
4 - highly preferred
3 - moderately preferred
2 - only if no other option available
1 - would not consider

2.5 Preferred method of delivery is:

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>demonstration</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>follow up in a classroom setting</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>hands on participation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>lecture</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>seminar (questions and discussions)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>sharing session</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>self instructional material</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>coaching/feedback opportunities from experienced teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>educational media / TV</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>mixture of any of the above</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2.6 Follow up activities

**FOLLOW UP ACTIVITIES** occur after the initial professional development activity has been presented. The aim is to allow participants a chance to trial / reflect upon professional development activities.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>1/2 day duration</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>1 day duration</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>as an individual</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>in a group/ team based</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### 3.0 PROFESSIONAL DEVELOPMENT ACTIVITY AREAS

The following section asks about your preferred areas of professional development activity. Please mark the appropriate column (1 - 5) to indicate the number which best reflects your level of interest in the proposed / possible professional development activity areas.

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>extremely interested</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>highly interested</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>moderately interested</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>slightly interested</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>not interested</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 3.1 Technology

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>integration of information technology in curriculum content and design</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>computer - educational (classroom application)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>computer - general (personal/professional skills)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>multimedia (development of resources)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>multimedia (application)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>internet</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 3.2 Classroom management

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>student discipline</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>challenging behavior</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>positive social skills (eg. effective communication)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>student motivation</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>conflict resolution</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>issues of bereavement</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

#### 3.3 Content/knowledge only (please tick each row)

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Creative and Performing Arts</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>TAS</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>PD/H/PD</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>Mathematics</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>Religious Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>HSIE</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>Science</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>English</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
3.4 Catering for diversity

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Special Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>ESL</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>Multiculturalism</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>Gifted and Talented</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>Creative and Critical Thinking</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>Philosophy for children</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3.5 Areas of concern

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>alcohol and drug abuse by children</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>children who have abusive parents</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>HIV/AIDS</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>suicide prevention education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>family relationships, step families (divorced parents)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3.6 Leadership and management

<table>
<thead>
<tr>
<th></th>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>leadership role of the teacher</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>coordinator role (middle management)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>assistant principal’s role</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>principal’s role</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>staff appraisal</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>human resource management</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>strategic management</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>protocol of meetings</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>the learning community and networking (forming workable and reliable links within the profession and the community)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>parents in the school classroom</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>parents facilitating learning at home</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>l</td>
<td>industrial relation issues for teachers and schools</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>m</td>
<td>school based finance</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>n</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5 - extremely interested
4 - highly interested
3 - moderately interested
2 - slightly interested
1 - not interested

### 3.7 Outcome based assessment and evaluation

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>outcome based learning and assessment</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>outcome based reporting (to student, parent and community)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>student SELF assessment and evaluation of learning</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 3.8 Learning and teaching

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>creative and critical thinking in the classroom</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>strategies for the identification of learning styles</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>multiple intelligences in the classroom</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>effective learning/teaching strategies eg mindmapping, guided visualisation,</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>development of your own learning/teaching strategies</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>theory behind learning styles, effective learning/teaching, critical and creative thinking</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>other (list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

### 3.9 Personal development

<table>
<thead>
<tr>
<th></th>
<th>5</th>
<th>4</th>
<th>3</th>
<th>2</th>
<th>1</th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>relaxation/meditation therapy for teachers</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>voice projection and care</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>speaking and effect speech making</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>stress management</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>time management</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>First aid course (including cardiopulmonary resuscitation course)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>support days for beginning teachers (time out to reflect and share experiences)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>support days for experienced teachers (time out to reflect and share experiences)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>induction days for new staff</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>j</td>
<td>retirement (preparing for retirement)</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>k</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
5 - extremely interested  
4 - highly interested  
3 - moderately interested  
2 - slightly interested  
1 - not interest  

### 3.10 Other areas

<p>| | | | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a</td>
<td>Aboriginal Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>b</td>
<td>Aboriginal Culture (understanding)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>c</td>
<td>Vocational Education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>d</td>
<td>Pastoral Care Skills Training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>e</td>
<td>Peer Support Program for students</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>f</td>
<td>Social Justice Issues</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>g</td>
<td>Civic Education (Australian)</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>h</td>
<td>other (please list):</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Any other comments:

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

________________________________________________________________________

Please give this survey to your *Professional Development Coordinator* by the 26th of JULY.

THANK YOU...

VICKY MCGAHEY  
HOLY FAMILY HIGH SCHOOL  
PO BOX 152  
BLACKTOWN 2148

PH 6269222  
FAX 6260556
Appendix D

Letter to invite participants for the Research Project – The Professional Development Needs Analysis
15th July 1996

Teachers as learners: A case study of a professional development program.

Dear Colleague,

You are invited to participate in a study of teachers as learners. The purpose of the study is to reveal the professional development needs of teachers employed by the Catholic Education Office of the Diocese of Parramatta. The outcomes of this study may influence future professional development programs offered by the CEO.

The study is being conducted by Vicky Mc Gahey under the supervision of Dr Pamela Warton (ph 850 8651), School of Education at Macquarie University and is in part fulfillment of an Ed D.

If you decide to participate, you will be asked to complete the attached survey. You are requested to give your name and indicate whether or not you are prepared to be interviewed. Any information or personal details gathered in the course of the study are confidential. No individual will be identified in any publication of the results. Once the two sets of data (survey and interviews) are combined, names will be removed. Confidentiality will be maintained by reporting only group-based statistical results, by not identifying any individual school or individual case in any report.

If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without having to give a reason. Such a decision will have no negative consequences on your employment.

As previously mentioned, a small subset of the surveyed group will be interviewed. I am asking if you would consider being a part of the interviewed group. The interviews will consist of open ended questions that will evolve from the analysis of the survey. We hope to develop a deeper understanding of the professional development needs of teachers as learners. These interviews may be conducted in person or via the phone. If you are selected for an interview your consent will again be sort and a separate consent form will be provided.

This letter and signature section on the back of this letter is your copy of the consent form to participate in the survey and if indicated, to be contacted for an interview.

Thank you for your time and participation in this study.

Vicky Mc Gahey
I, __________________________, have read and understand the information above and any questions I have asked have been answered to my satisfaction. I agree to participate in this research, knowing that I can withdraw at any time. I have been given a copy of this form to keep.

Participant's
Name: ____________________________________________
(block letters)

Date: __________________
Signature: ________________________________

Investigator's
Name: VICKY MCGAHEY
(block letters)

Date: __________________
Signature: ________________________________

The ethical aspects of this study have been approved by the Macquarie University Ethics Review Committee (Human Subjects). If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Ethics Review Committee through its Secretary (telephone 850 7448). Any complaint you make will be treated in confidence and investigated, and you will be informed of the outcome.
Appendix E

Permission Letters from the Catholic Education Office (CEO) to conduct the study in CEO schools.
4th June, 1996.

Ms. Vicky McGahey,
2/91 Bridge Street,
SCHOFIELD, N.S.W. 2762

Dear Vicky,

Our Executive Director of Schools, Miss Ann Clark, is happy for you to approach schools in the diocese in order to carry out research on Teachers as Learners: Case Study of a Professional Development Program. We always stress the following points in relation to research requests:

- It is the School Principal who gives final permission for research to be carried out in his/her school.
- Confidentiality needs to be observed in reporting.
- There should usually be some feedback to schools and a copy of the final report forwarded to the Catholic Education Office.
- This letter of approval should accompany any approach to schools.

With best wishes,

Yours sincerely,

Dr. Michael Bezzina,
Director,
Religious Education and Educational Services.
MB:kc

17th September, 1997.

Ms. Vicky McGahey,
2/91 Bridge Street,
SCHOFIELD. N.S.W. 2762

Dear Vicky,

Further to our recent telephone conversation, our Executive Director of Schools, Dr. Anne Benjamin, is happy to grant an extension to our previous approval of 4th June, 1996 for you to approach schools in the diocese in order to carry out research on Teachers as Learners: Case Study of a Professional Development Program. As mentioned previously, we always stress the following points in relation to research requests:

- It is the School Principal who gives final permission for research to be carried out in his/her school.
- Confidentiality needs to be observed in reporting.
- There should usually be some feedback to schools and a copy of the final report forwarded to the Catholic Education Office.
- This letter of approval should accompany any approach to schools.

With best wishes,

Yours sincerely,

[Signature]

Dr. Michael Bezzina,
Director,
Religious Education and Educational Services.
Appendix F

Establishing Moral Community: Some Challenges for School Leadership in the New Millennium.
Establishing Moral Community: Some Challenges for School Leadership in the New Millennium.

Submitted: not submitted to this date

Evolution

The article was developed from the conference article presented in chapter 6.0 and the interim findings of the study (chapter 8.0). It discusses moral community and the need for school leadership to develop practices that nurture the heart, soul and mind of people. These practices encourage the development of shared principles, values and beliefs that enhance moral community and can be considered transformational (transformative learning and transformational leadership chapter 1.3.1 and 1.3.2).

The article also presented a synthesis of the principles, values and beliefs of three Catholic Education Offices (school systems) in Sydney Australia. The task was simply to inform and initiate thinking and dialogue about the concepts of leadership and moral community. The interim findings of the study (chapter 8.0) were also used in this article. The final results of this study are presented in chapter 8.10 and chapter 9.0 of this portfolio.

Moving On

This paper was written during the final phase of the study presented in chapter 8.0 and subsequent chapters 9.0 and appendix L. I also proceeded to write an article and a paper for a conference (see Appendix B).
Establishing Moral Community: Some Challenges for School Leadership in the New Millennium

Abstract

Educational writers and researchers are reinforcing the ‘global need’ for schools to become places of community. The world is intensifying the demand on those responsible for the education of future generations. This demand requires the schools of the future to be communities with shared principles, values, beliefs and a common purpose leading to a common destiny - a world of purpose, and a world of goodness and good will.

As Starratt (1996: 93), in his work that describes a way towards establishing an ethical school, states:

The challenge of building a richer form of community in our schools is a reflection of the challenges facing our society at large, namely, the widespread creation of richer forms of community life.

This article briefly explores the concept of moral community and the challenges for school leaders as they endeavour to meet the demands of this global world. The premise for this exploration is grounded in the results of a study on perceptions of school leaders on the formation of a moral community and what is required of leaders who engage a school community in the establishment of a moral community. Some of the findings of this study are presented in this article.

The article does not cover strategies or solutions to problematic issues surrounding the establishment of a moral community within a school - that could be the subject of a subsequent article. However, several issues are identified and discussed. Instead, the article is given as a stimulant for engaging school leaders and community into dialogue, even critical reflection and argument on the content of this article. This in itself would mark the beginnings of a moral community. For as Starratt (1996: 103) retorts:

Educational administration is not for the faint-hearted... It is, rather, for those who have the courage to make a career in a profession that must find it’s way in a time of transition, a profession that must embrace a new understanding of community that is only beginning to be dreamed of throughout the world.

This dream is one that those who would be called ‘teacher’ first and then a ‘school leader’ second can share, reflect upon and make into reality for their school community.
Establishing Moral Community: Some Challenges for School Leadership in the New Millennium.

Introduction

The challenge for school leaders is in finding ways to provide the foundation stones for community building. One such foundation stone is a schools' human resources - the people who make a community. In particular, the teachers who are charged with the responsibility of establishing a caring and nurturing learning environment for children.

Proactive leadership is essential to motivate school staff and community toward sharing in the creation of a caring and learning community based upon shared principles, values and beliefs that are reflected in daily work practices. This style of leadership is the rhetoric of many contemporary leadership theorists and practitioners (Avolio 1994; Bottery 1993; Burns 1978; Bass 1985; Covey 1992; Diugnan and Macpherson 1987; 1992; Dreher 1997; Fairholm 1991; Greenleaf 1996; Sergiovanni 1992; 1994; 1996; Starratt 1993a; 1993b; 1994; 1996; Tichy and Devanna, 1990; Wenniger 1997b). It represents a paradigm shift from corporate leadership models that focus on strategy/financial concerns to more contemporary moral/ethical/servant models that focus on the heart, soul and minds of people as team players and as individuals.

In the early 70's and 80's educational theorists encouraged school leaders to use empirical rational models for leadership, decision making and organisational structure based on scientific theory (Greenfield and Ribbins 1993). The traditional perspective of leadership views leadership as a trait in which leaders have certain personal characteristics that set them apart from others (Hollander 1985; Yukl 1989). The role is seen as taking care of functions, tasks and procedures. Some leadership styles that are considered traditional are authoritarian, democratic and laissez faire. These styles operate from the "us and them" view of the world (employee vs boss). These traditional models usually operated as an eclectic group (mixed bag) of processes within the day to day organisational events of a school. They consisted of models that operated in a linear (sometimes circular) step by step sequence.
The late 90’s has seen the onslaught and effects of the ‘chaos theory’ style of thinking in all facets of leadership and management. The chaos theory has as its basic premise - non structure with everything fluid, constantly changing and no set patterns. However, everything is connected and therefore an event in one place will have an effect (small or large) on everything else. It is this connection - the link - that is important. Protecting valued existing links, severing or changing the nature of links and endeavouring to make new connections (networking) are considered vital for growth and development. Leadership is seen as a dynamic and shared endeavour of many people working together. Therefore, it is less predictable and harder to define.

Taking a step back from the chaos theory, many contemporary leadership theorists, while acknowledging the effects of this theory, speak of leadership as a transformation and transcendence that impacts on all people within an organisation (Avolio 1994; Bass 1985; Burns 1978; Gardener 1990; Greenfield and Ribbins 1993; Greenleaf 1977; 1996; Ogilvie 1995; Burke 1997). A transformation is designed to extrapolate individual principles, values and beliefs that can be used to become shared principles, values and beliefs within an organisation like a school (Bottery 1993; Evers and Lakomski, 1996; Diugnan and Macpherson 1987; 1992; Gold and Evans, 1998; Sergiovanni 1992; 1994; 1996; Starratt 1993a; 1993b; 1994; 1996; Wenniger 1997a; 1997b; 1997c).

The extent of this transformation is largely dependent upon the willingness of the individual to respond and participate. To this end, contemporary leadership theorists stress the need to focus on issues that require critical reflection (Greenfield & Ribbin 1996; Schon 1984) and discourse amongst people: Critical reflection and discourse that will encourage open dialogue between people so as to create shared principles, values and beliefs (Fairholm 1991; Kouzes and Posner 1989; Sergiovanni 1992; 1994; 1996; Etzioni 1993; Burke 1997). These shared principles, values and beliefs can guide people towards the formation of community - a community with purpose - a moral community.

This article does not cover strategies or solutions to problematic issues surrounding the establishment of a moral community within a school. There are no generic strategies and no single and simple solutions as each situation will be different (Bass 1985). Greenfield and
Ribbins (1993: 98), when commenting on what is moral, moral order and from whence they came, aptly state:

The moral order lies within us. It is built into us by our experience and by the actions of others... because it lies within people, the moral order is not everywhere the same, and people will disagree as to what it is and what it ought to be.

Because of disagreement and the threat of conflict, there is a need for a ‘safe’ environment that encourages shared and open dialogue within a school community. The creation of a safe environment could be considered a role of a leader(s).

As mentioned previously, this article is given as a stimulant for engaging leaders and community into dialogue, even critical reflection and argument on the content of this article. This in itself would mark the beginnings of a moral community.

The following sections will discuss the concept of moral community and the implications for school leaders who endeavour to establish a moral community within a school environment.

**Moral Community**

The concept of a moral community echoes the angelic tones of a sacred ideal - a higher level of community growth and achievement. Theorists and researchers have written about community (Bath 1990; Sergiovanni 1992, 1994; Etzioni in Berreth and Scherer 1993; Etzioni 1993; Mc Gahey 2001). Their research can provide a framework for the establishment of a moral community. The following section will present some of their findings.

**What are Communities? - Moral Communities?**

The Tao leader creates harmony
Reaching
From the heart
To build community
(Buddhist philosophy-Taoism 500BC)
(Dreher 1997: 246)

The notion of communities is not new. Indeed leaders since the dawn of man have struggled to create communities of purpose and value - some communities with good intentions - Gandhi, Mandela, and, some with not so good intentions - Hitler (Burns 1978; Bass 1985, 2001). Nonetheless, most leaders' efforts have been to establish a community framework of principles, values, norms (ways of doing things) and beliefs. Many community groups share the same principles, values and beliefs; other groups are a world apart.

But what do the words moral and community mean in terms of human English language?

The word moral is defined in Wordsmyth: The Educational Dictionary and Thesaurus as (n.d.):

…conform to principles of right or just conduct; virtuous...resulting from or based on a sense of what is right, rather than a law or custom.

Similar words include: honest, principled, fair, decent, just, responsible and chaste.

The word community is defined in Wordsmyth: The Educational Dictionary and Thesaurus (n.d.) as:

…a state of being joined together by shared interests.

Similar words include: friendship and organisation.

The bringing together of these definitions implies a moral community is a group of people who are joined together by shared interests that are based upon the values of righteousness and justice. However, it should not be forgotten that these values evolve out of a sense of what is right rather than law or custom.
Sergiovanni (1996: 48) in his studies on moral community believes communities are “collections of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals”. This view is shared with Starratt (1996: 87) who writes “communities tend to signify a group of equals who are bonded together in friendship and shared values”.

With these expressions of a moral community in mind and the results of a study on the perceptions of school leaders on the establishment of a moral community within a school (Mc Gahey 2001) the following definition for a moral community was derived:

A moral community is one that values the heart, soul and mind of its people through the growth and development of shared principals, values and beliefs.

The participants of the study (Mc Gahey 2001) were educationalists who have actively engaged in school leadership roles. They were past/present school executive (principals, deputy principals, coordinators) educational consultants and educational officers (consultants, CEO people - directors/heads of department). Nine of the ten participants came from the Catholic sector of education.

The research looked beyond behaviour and more at ‘intent’ - the intentions behind thoughts and actions. One criteria for selection was that the participants be people who displayed a tendency towards moral leadership and moral community building practices.

The participants believed that one role of leadership is to encourage and engage people in dialogue that allowed community members to articulate and reflect upon personal and group values and beliefs. Therefore, there is a need for school leaders to create an environment where members feel it is ‘safe’ to discuss openly personal values and beliefs in an effort to reveal shared values and beliefs. Herein lies the challenge and a potential danger.

The challenge is finding ways to create the atmosphere of ‘trust and openness’. The danger and risk is that leader(s) may begin to hear and even see the community transformed into something not desired by the leader(s). For as Bottery (1993: 180) states:
Values may be contested within an organisation, and values not necessarily in accord with those passed down the hierarchy may be adopted and practiced by those within the organisation. Values, then, cannot be simply held as objectively correct, but are adopted for particular purposes by particular people or groups, and are therefore contestable.

Nevertheless, if a community is to be truly moral, then all voices will be equally heard. The role of a leader is to “get others engaging in things because they (the others/themselves) see what the other person is saying is of greater value then what they are doing” (Mc Gahey, 2001: 11). This is the art of leadership and includes being able to deal with conflict by using conflict as a means to “make explicit that which is implicit” (Mc Gahey, 2001: 13). This is the way to open dialogue about group and individual differences so as the community can begin to understand and appreciate diversity - see differences and diversity as a community strength. Diversity and differences are tools for creating unity and generating life within a community. For as a participant in the study (Mc Gahey, 2001: 15) stated:

a leader needs to take hold of issues and have a positive view - sense where a community is in the scale of things and bring it back to life. Finding good in people to counteract the negativity...seeing diversity as a strength not a weakness.

Starratt (1996: 167) supports this view by iterating:

That’s what moral communities do - reach out for ideals that are always out in front of them, confront their own and others’ shortcomings, and heal the rifts that inevitably occur among the members.
The ultimate purpose of school leadership is to transform the school into a moral community. The restoration of integrity and character in school administration depends on this transformation.

(Sergiovanni 1996: 45)

The greatest demand for this transformation of the school into a moral community has come from the global society. Society is experiencing a breakdown in human relationships that build and sustain community. The reasons for this breakdown are given by Lickona (1993: 8) as:

1. Decline of the family.
2. Troubling trends in youth characteristics.
3. A recovery of shared objectively important ethical values.

This breakdown has seen increasing pressure on schools to become the places where the issues surrounding these reasons are tackled and possible solutions found. The decline of the family is closely related to the troubling trends in youth characteristics. The family and the 'family home' was always seen as the bastion for teaching common good (global values), cultural values and beliefs to the young. With the changing role of family life (many would say break down of family life), schools are assuming many of these parental roles.

Yet another pressure for school to assume moral roles is found in life after school - the work place. The recovery of shared objectively important ethical values within society has seen the emergence of 'ethics' or 'business ethics' within the work place - life beyond school. Many organisations are endeavouring to make explicit their values or, at least, what is valued through human resource management work and related areas. Attracta Lagan of the St James Ethics Center (Sydney) as cited in Vines (1999: 17) states:

Human resource professionals need to take a leading role in creating a working place culture that actively nurtures values such as;

- Integrity.
• Trust.
• Compassion.
• Fairness.
• Respect.
• Teamwork.

Essentially, the spirit of those values is toward guiding leaders in building community within the work place. Organisational leaders are re-assessing work place structures in an effort to create communities of care which 'nurture their employees'. Organisations such as AT&T (USA), Houston Lighting (USA), Yaoman International (Japan) (HRMID 1997a; 1997b; 1997c).

The notion of a school as a moral community has become popular amongst educational administration writers and researchers (Bolman & Deal 1995; Bottery 1993; Etzioni 1993; Shivers 1994; Etzioni in Berreth & Scherer, 1996; Starratt 1993b; 1996; Sergiovanni 1992; 1994; 1996). Schools are becoming lyceums for moral discourse and the establishment of community. Schools as communities can guide members toward the formation of shared principles, values and beliefs.

The concept and form of the school as moral community is a developing work in action as leaders in education realize that current administrative practices are not achieving desired goals (Gold and Evans 1998; 1996; Morrison 1986; Sergiovanni 1992; 1994; Smith & Blaze 1996; Starratt 1994). The past twenty years in education has seen the adoption of corporate and organisational leadership theories and models that to a large degree have not been successful in transforming schools into places of learning (Sergiovanni 1996).

Many educationalists and education authorities are finding that real learning takes place best in environments conducive to developing community spirit as opposed to corporate know-how and management techniques (Gold and Evans 1998; Sergiovanni 1996; Starratt 1994).

Smith and Blase (1988: 3) poignantly assert this belief when they state:
The idea that there is a science of leadership that could allow teachers to effectively and efficiently shape knowledge and other resources to achieve predetermined outcomes is one of the major moral fictions of our age.

And further to this, Morrison (1986: 3) eludes to the change in perception required to build a school community with moral intent:

One’s learning to view life morally is quite different from using the scientific approach to education.

Religious and church run school communities have historical perspectives of what a moral community is and its place within a school environment. Schooling in Australia began through the efforts of Catholic priests and nuns who established schools in some of the remotest places and most arduous conditions on Earth. Many of the first schools in Australia were ecumenical (Protestant and Catholic). Indeed, St Mary’s Cathedral and the school were built and services shared by Protestants and Catholic of the new colony (early 1800’s). Government schools were founded in the late 1800’s.

As time progressed many of these schools and newer schools have formed systems which are called Catholic Education Office Systemic Schools (CEO). Sydney has four metropolitan CEO systems. A review of several system vision and mission statements reveal several shared elements that are considered vital for the continued ‘moral’ growth and development of the schools within a system (Parramatta Diocesan Schools Board 1990; Sydney Archdiocesan Catholic Schools Board 1995; Catholic Schools Office 1998; Sydney Archdiocesan Catholic Schools Board 1998).

Some of these elements include:

- Values such as faith, love, hope, integrity (trust), respect for human dignity and diversity, compassion, peace, justice for all, forgiveness, passion, and the need for prayer (reflection).
- The development of global morality and ethical values.
• Personal and organisational growth through affirmation, challenges, freedom, encouraging excellence and open communication.
• Pastoral care in schools for all the school community.
• Decision making through open dialogue (discourse).
• Change is seen as a way towards growth.
• Focus on the local community and the development of the Australian multicultural perspective. The Australian culture is forever changing as new peoples reach our shore.
• Leadership requires formation and growth. Support is given to all who accept leadership roles.

Within the CEO systems, these elements are a guide for school leaders and the school communities who actively engage in moral community building practices.

The study (Mc Gahey 2001) as described earlier explored the perceptions, thoughts and feelings of school leaders (directors of education, consultants, principals and head teachers) who are actively engaging in the establishment of schools as moral communities. From an analysis of the initial interviews on the subject of a school as a moral community several key features of the school as a moral community have been identified:

• The school community is a fluid and dynamic community.
• Learning is held sacred by the whole school community. Teachers are learners who model associated behaviour.
• Communication is open and dynamic (multi-faceted) and not reliant on one medium.
• Voices are developed through dialogue and reflective practices.
• All voices are heard. The youth are given a voice.
• Decision making upon consensus with groups assuming various roles.
• Acknowledging mistakes and helping the individual and community see the lesson and move on.
• Youth are given opportunities and encourage to live good lives.
• In particular, leadership is seen as a proactive endeavour that:
  • Speaks about each members responsibility to the community.
  • Requires all members to take responsibility for the communities shared
voice and its efforts to become one voice.

- Encourages/develops ways to help members to live up to the communities' expectations.
- Allows individuals to be different. Diversity is seen as a strength not as a weakness.

The shared elements of the system perspective and the features as identified through the study can be considered as essential ingredients for the establishment and development of the school as a moral community.

Starratt (1994: 136), in his work on what is an ethical school, believes the following qualities are paramount within a school community as it strives to build an ethical (moral community):

Great courage, a modicum of intelligence, lots of humility, humor and compassion, and an unyielding hope in the endurance and heroism of human beings. It is a dream worthy of educators.

Therefore, a change in the mindscape (ways of viewing) for school leadership is required for schools to become places of moral community (Sergiovanni 1992, 1994, 1996). As Greenfield would say “ways of knowing” (Greenfield and Ribbins, 1993).

The following section will briefly present some of the images of the new mindscape for school leadership as given through related literature on leadership, moral community and teaching and learning.

**School Leadership to Foster Moral Community**

*Leadership is an art. Your task is to listen, watch for the energies, recognize the patterns, and improvise.*

(Dreher 1997: 152)
Leaders are responsible for providing the right environment, the right feel that will entice people to share open dialogue that will encourage the formation of community. There is an ancient Chinese fable as given by Dreher (1997: 118), a researcher on Taoism (a Buddhist teaching), that tells of the leaders role in forming community. Two men needed a third to bring their individual innovations together to create a useful work of art:

One man who made outstanding arrows another who made exceptional bows. Each man praised the excellence of his creation but accomplished no more until the master archer Yi showed them how to use the bow and arrow together to hit any target. (Dreher 1997: 118)

This story iterates a truth - without community we are lonely individuals working as isolated cells not really reaching our full potential. The leader is the one who is willing to bring people together and create something new and may be unexpected. This new creation can mark the formation of a moral community.

To bring people together within the context of a moral community, Smith and Blase (1988) argue for moral discourse or dialogue. Smith and Blase (1988: 9) state:

Educational leadership in moral terms means that the relationships among people be played out not against a background of technical expertise (which simply does not exist for us), but rather be mediated by sense of membership in a community of moral discourse.

A community of moral discourse and dialogue involves principals, teachers, students, parents and other community members engaging each other personally and spiritually. This discourse would be focus on what is considered of value and in need of by individuals and the whole community.

By creating an empathetic and caring environment school leaders can bring people together to engage in shared dialogue that will create and sustain a moral community. In this sense, the school leaders become the servants of the community as they do their best to cater
the needs of individuals and teams of people (school leaders include the school board, principal and school executive).

_Servant Leader_


A new moral principle is emerging which holds that the only authority deserving one’s allegiance is that which is freely and knowingly granted by the led to the leader in response to the clearly evident servant stature of the leader.

Wenniger (1997a: 2), who cites Greenleaf’s work and philosophy, believes a servant leader exhibits the following behaviors:

- Persuasion over coercion;
- Entheous (authentic) or sustaining spirit over ego (false enthusiasm);
- Foresight over control;
- Listening over directing;
- Acceptance and healing over judgment;
- The art of systematic neglect over perfectionism.

Indeed, these behaviors when ‘lived’ through school leadership practices can become the guiding principles for establishing dialogue between community members. The participants of the study (Mc Gahey 2001) often spoke in terms of these behaviours when discussing examples of leaders who endeavoured to build moral communities. The following list is a synthesis of the participant’s beliefs about what should be modelled and practised by school leaders who endeavour to establish a moral community. A school leader should model and practise:

- Authenticity. Be honest and act with integrity.
- Being human. Willing to reveal mistakes.
• Reflective practices. The consideration of the self and one’s role within community
• Having a genuine respect for the human dignity of each individual and valuing
  this as a basic attribute (quality) of a leader.
• Communicating with people
  • listen to them. Empathetic listening
  • converse with them through open dialogue.
  • Be clear and consistent.
• Speaking about each members responsibility to the community.
• Requiring all members to take responsibility for the community’s shared voice and its
efforts to become one voice.
• Being inclusive of all people so as to increase others’ self-worth. Acknowledge the
  feelings of others.
• Appreciating diversity.
• Being prophetic and challenging.
• Being prepared to make a stand.
• Being patient.
• Forgiveness.
• Encouraging/developing ways to help members to live up to the communities
  expectations.
• Being positive.
• Articulating a vision.

Participants in the study felt that these practices would increase people’s self-worth
and therefore lift the community spirit and enable a school to move towards becoming a
moral community. It is interesting to note that phrases like “empowering others” did not
feature in these interviews. Most participants believed that leadership has transcended the
notion of “giving the power to another”. Leadership is seen as a gentle wave that will at
times carry, sometimes need to push, but mainly be there to support and yet to ‘always be
there’.

*Leadership as a Venture into the Soul.*

423
Several educational administration researchers have challenged the ‘scientific view’ of administration and the empirical rational models that have dominated educational administration research since the 1970’s (Bass 1985, 2001; Burns 1978; Bottery 1993; Diognan and Macpherson 1987; 1992; Gold and Evans 1998; Greenfield and Ribbins 1993; Sergiovanni 1992; 1994; 1996; Starratt 1993a; 1993b; 1994; 1996; Wenniger 1997a; 1997b; Westerhof 1997).

Greenfield and Ribbins (1993: 101) in their reflective book that challenges the scientific theory approach to educational administration, writes of the choice school leaders and the school community have:

The choice we face is whether or not to interpret reality and all that we recognise as an empirical world by rational methods alone or whether to seek elements of truth also from insight, image, art, religion, and all the ways of knowing that rely upon intuitive, self-oriented, and nonrational perception.

Educational researchers have reflected upon leadership as a venture into the soul...into oneself (Greenfield and Ribbins 1993; Shelton 1997; Starratt 1993a; 1993b; 1996; Wenniger 1997a; 1997b; Westerhof 1997). Wenniger (1997a), a researcher on women’s issues and moral reasoning, describes this venture as a discovery of self and the giving of gifts such as the gifts of love, the gifts of authorship (freeing the intelligence), gifts of significance (celebration of rituals, stories and ceremonies). Wenniger (1997b: 8) speaks of the soul in relation to community spirit:

Leading with soul is dangerous business. It takes courage to accept our imperfections and be vulnerable. You need to be authentic to bring your essential self into your working relationships, but that’s what it takes to nurture community spirit.

This view of ‘moral’ leadership - finding your essential self - can be thought of as using your intuition. The inner voice - human intuition - has long been regarded as one of the best tools for finding solutions to questions of purpose (life, personal, community direction).
Westerhof (1997), advises educational leaders to use intuition to guide decision making. As Westerhof 1997: 27) states “Einstein, Plato and Jung spoke of intuition as the most important of an individuals thinking.”

Einstein, cited in Wagmeister and Shifrin (2000: 48) once stated:

I believe in intuition and inspiration...at times I feel certain I am right while not knowing the reason... Imagination is more important than knowledge. For knowledge is limited, whereas imagination embraces the entire world, stimulating progress, giving birth to evolution.

As Shelton (1997: 7) states:

Mozart said of his compositions ‘Whence and how they come? I do not know, but I do know that I have nothing to do with it’...Rene Descartes’ four rules for rational decision making came to him in a dream.

Many participants of the study (Mc Gahey 2001) reflected upon the intuitive and the spiritual nature of leadership which enabled each leader to gain insight into themselves. Leaders should strive to develop the “ability to manage what I call the symbolic dimension of leadership...having a sense of inwardness is important” (participant 4), “ability to reflect - consider oneself” and a good “sense of / understanding of themselves as people - and not an individual sense but as a humanitarian sense...so it is a double edged coin”.

One participant of the study (Mc Gahey, 2001: 18) spoke quite poignantly:

(leaders) make explicit that which is implicit...(this) is one of the big challenges for our leaders today...a lot of people do not like the degree of ambiguity that goes with this...they don’t have the personal spiritual development that goes with it. They see it as an unnecessary function – give me a formula, give me that - they have missed the point.
The opening of one's mind, body and soul to the full realm of possibilities would seem to be an emerging need for 'moral' leadership as viewed from the perspective given thus far. As Wenniger (1997c: 35), in an article on moral reasoning, states “the most effective leaders are those who can see a wide range of perspectives... Growth from one moral reasoning level to the next normally results from expanding awareness of social issues [global] and one's place in the larger world.” This view is reflected in the following participant comment (Mc Gahey, 2001: 17):

we are as good a group or community to the extent to which we treat the most disadvantaged person or how do we relate to the most disadvantaged member of our community and that will give you a sense of how really moral we are in our actions. I think that is where it really counts. In terms of implications for leaders of community - it is how we reflect upon this.

Such global awareness usually occurs through thoughtful reflection. The work of people like Schon (1984) on reflection / reflective practice has legitimised the use of intuition and sensing (using the 5/6 senses) in decision making. Schon (1984: 42) believes in reflection in action that allows “on the spot surfacing, criticising, restructuring and testing of intuitive understandings of experience.”

In Greenfield and Ribbins (1993), Greenfield stresses the importance of human subjectivity, truth and reality in the life of educational organisations. Greenfield advocates reflection as a means to achieve desired goals. Greenfield and Ribbins (1993: 100) state:

From temporary suspension of will, by momentary disengagement from the force of life and through liberating reflection on these drives, help arrives that somehow improves the individual and enables him to do better that which has to be done.

The school leader needs to develop reflective practices as they engage in dialogue and deeds that build and sustain a moral community. Reflective practices are those that enable school leaders to understand that “compassion will be needed as much as hope, humility as much as courage, dogged persistence as much as creativity, and lots and lots of laughter. Only then can leaders begin to win the trust of colleagues, and enlist them in the struggle to reach beyond themselves” (Starratt 1993: 157).
Conclusion

The expectation that schools become the place for ‘moral learning and moral community’ formation is quite awesome. Many would say - too unrealistic. Nonetheless, the increasing problems of society, the decline of the family, and in particular, the need for role models, places a large amount of responsibility on schools and therefore, on the shoulders of teachers. However, upon reflection, these expectations can be met by schools. Recent literature (as cited) is indicating that schools as moral communities are growing in number. This is being achieved through a shared sense of what is right and a belief in the simple, yet profound goodness of the human spirit.

The challenge for school leadership is to develop and nurture the school house as a moral community and support teachers in their role as moral leaders. Indeed, much of what is presented in this article is relevant to classroom practitioners - teachers - as they engage young minds, hearts and souls in shared dialogue as a way of learning.

School leaders need to become the guardians of the community moral voice. A moral voice that speaks from the heart, soul and mind of its people. As Starratt (1996: 156) poignantly states:

The larger work of administration involves calling all teachers to the building of an ethical school (moral community). This involvement provides the administrator and the teachers with a large moral task, one that will never be finished, but one that will enable them to integrate many of the specific moral and professional components of teaching into a larger, meaningful whole.

This article has only touched upon the concept of moral community and school leadership for establishing a moral community within schools. Hopefully more developed concepts will emerge as communities discuss and reflect upon articles such as this. Indeed, as continually iterated throughout the article, such reflection and discussion is the mark of a moral community.
REFERENCES


Mc Gahey VT (2000) Establishing moral community in schools: sensing the spirit., paper presented at the *Annual University of Western Sydney Conference for Postgraduate Students*, University of Western Sydney, Sydney, NSW.

Mc Gahey VT (2001) Establishing moral community in schools: sensing the spirit., Unpublished Report on the findings of a study, University of Western Sydney, Sydney, NSW.


**Parramatta Diocesan Schools Board** (1990) *A statement of understanding and vision for the Diocese of Parramatta*, Catholic Education Office (CEO) Parramatta, NSW.


Appendix G

Interview Questions for the Research Project - Establishing Moral Community:
Sensing the Spirit.
Appendix G

Interview Questions for Study - Establishing Moral Community: Sensing the Spirit.

1a. What are your experiences of community?

1b. In what ways should a school community be like/unlike the communities you have experienced?

2a. How would you define a moral community in a school context?

2b. Describe leaders you have experienced who have helped to build a moral community?

2c. Describe some appropriate leadership practices for building a moral community?

2d. What would you need to develop within yourself to assist in building a moral community?

After reading the handout on ‘moral community’ participants answer the following.....

3a. Is there anything mentioned that confirms some of the things you have mentioned?

3b. What place is there for moral community building in schools? (explain)

3c. From a leadership perspective, what are some of the implications for engaging people in moral community building?

3d. What are the implications for you in your current position?

Using the Leadership Attribute Cards participants answer the following questions according to your past/present experiences and their current role.
4a. For building a moral community which 5 attributes do you consider the most significant? ...(explain)

4b. As a “teacher/consultant/principal/CEO official/educationalist” ...someone who is/can be considered a moral community builder which attribute(s) ...

4bi. is called into play the most? ...(explain) (optional)

4bii. is called into play the least? ...(explain) (optional)

4biii. would you like to develop more? ...(explain) (optional)

4c. Are there any that should not be here or any to add? ...(explain) (optional)

4d. Any that you have not thought of as attributes before? ...(explain)/(optional)

While reading the handout on ‘leadership attributes/qualities for building a moral community’ (Appendix 6) participants answer the following questions as they reflect....

5a. Are these attributes appropriate?

5b. Can you describe any leadership stories that relate to these attributes (personal or otherwise)?

5c. Are there any others to add?

6. Is the establishment of moral community possible within schools? (optional -used for interviews 5 -10)
Appendix H

Letter A and B to invite participants in the Research Project – Establishing Moral Community: Sensing the Spirit.
Letter A

C/O Furlough House
Unit 53, King St,
Narrabeen
NSW 2101

March 2000

(name & address)

School Leadership for Establishing the School as a Moral Community: Sensing the Spirit.

Dear (Mr. Miss.)

You are invited to participate in a study on how school leaders build moral community. The purpose of the study is to communicate participant beliefs and philosophies in the formation of school community. The research questions will focus on the notion of moral community and building a moral community through leadership practices. The outcome of this study is to provide further insights in ethnographic research on the concept of building moral community within schools.

If you wish to be contacted and formally invited to participate in the study please contact me on 99132779 or 0412 436 268.

Your kind consideration for this request is appreciated.

Yours sincerely

Vicky Mc Gahey
Letter B

C/O Furlough House
Unit 53, King St,
Narrabeen, NSW 2101

April 2000

School Leadership for Establishing the School as a Moral Community: Sensing the Spirit.

Dear Colleague,

You are invited to participate in a study on how school leaders build moral community. The purpose of the study is to communicate participants beliefs and philosophies in the formation of school community. The research questions will focus on the notion of moral community and building a moral community through leadership practices. The outcome of this study is to provide further insights in ethnographic research on the concept of building moral community within schools.

The study is being conducted by Vicky Mc Gahey under the supervision of Dr Barry Harris (ph. 02 47360937), School of Education and Life Long Learning, University of Western Sydney, Nepean and is in part fulfillment of an Educational Doctorate.

If you decide to participate, you will be asked to answer several questions during an interview(s). Duration of interview will be ~ 60 - 90 minutes. Any information or personal details gathered in the course of the study are confidential. No individual will be identified in any publication of the results. Confidentiality will be maintained by reporting only reoccurring concepts/themes that emerge from interviews. Anonymity is assured by using false names and location (when needed) in any direct quotation or narrative description given in any presentation of data.

Data will be stored at the home of the researcher in written notes and computer analysis data. Only the researcher and the supervisor will have access to the data.

If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without having to give a reason.

This letter is your copy of the consent form to participate in the study. Thank you for your time and participation in this study.

Vicky Mc Gahey

This study has been approved by the University of Western Sydney Nepean Human Ethics Review Committee. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officer (tel: 02 47 360 169). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.
Appendix I

Demographic Information for the Research Project - Establishing Moral Community: Sensing the Spirit.
1.0 BACKGROUND INFORMATION: PLEASE INDICATE WITH A TICK.

1.1 Current school/system personnel

<table>
<thead>
<tr>
<th>Personnel Type</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>primary</td>
<td>0</td>
</tr>
<tr>
<td>secondary (7-10 only)</td>
<td>1</td>
</tr>
<tr>
<td>secondary (11/12 only)</td>
<td>0</td>
</tr>
<tr>
<td>secondary (7-12)</td>
<td>4</td>
</tr>
<tr>
<td>special school</td>
<td>0</td>
</tr>
<tr>
<td>(disabled/migrant)</td>
<td></td>
</tr>
<tr>
<td>system personnel</td>
<td>3</td>
</tr>
</tbody>
</table>

other: consultant: university = 2

1.2 Position

<table>
<thead>
<tr>
<th>Position Type</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>regular classroom teacher</td>
<td>1</td>
</tr>
<tr>
<td>studies coordinator</td>
<td>3</td>
</tr>
<tr>
<td>year / house coordinator</td>
<td>1</td>
</tr>
<tr>
<td>assistant/deputy principal</td>
<td>0</td>
</tr>
<tr>
<td>principal</td>
<td>1</td>
</tr>
<tr>
<td>consultant</td>
<td>1</td>
</tr>
<tr>
<td>education officer</td>
<td>1</td>
</tr>
<tr>
<td>division head</td>
<td>0</td>
</tr>
<tr>
<td>other system personnel</td>
<td>1</td>
</tr>
</tbody>
</table>

1.3 Gender

<table>
<thead>
<tr>
<th>Gender</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Male</td>
<td>6</td>
</tr>
<tr>
<td>Female</td>
<td>4</td>
</tr>
</tbody>
</table>

1.4 Age in years

<table>
<thead>
<tr>
<th>Age Range</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>21-25</td>
<td>0</td>
</tr>
<tr>
<td>26-30</td>
<td>0</td>
</tr>
<tr>
<td>31-35</td>
<td>0</td>
</tr>
<tr>
<td>36-40</td>
<td>0</td>
</tr>
<tr>
<td>41-45</td>
<td>1</td>
</tr>
<tr>
<td>46-50</td>
<td>2</td>
</tr>
<tr>
<td>51-55</td>
<td>5</td>
</tr>
<tr>
<td>56-60</td>
<td>2</td>
</tr>
<tr>
<td>61-65</td>
<td>0</td>
</tr>
<tr>
<td>66+</td>
<td>0</td>
</tr>
</tbody>
</table>

1.5 Highest Qualification

<table>
<thead>
<tr>
<th>Qualification</th>
<th>Count</th>
</tr>
</thead>
<tbody>
<tr>
<td>Diploma of Teaching</td>
<td>0</td>
</tr>
<tr>
<td>Bachelor’s Degree</td>
<td>2</td>
</tr>
<tr>
<td>Graduate Diploma</td>
<td>0</td>
</tr>
<tr>
<td>Master’s Degree</td>
<td>5</td>
</tr>
<tr>
<td>Ph.D or Ed.D</td>
<td>3</td>
</tr>
</tbody>
</table>

other

Full time Part time

<table>
<thead>
<tr>
<th>Full time</th>
<th>Part time</th>
</tr>
</thead>
<tbody>
<tr>
<td>10</td>
<td>0</td>
</tr>
</tbody>
</table>

other
Appendix J

Moral Community

The concept of moral community echoes the angelic tones of a sacred ideal - a higher level of community growth and achievement. Theorists and researchers have written about community and the notion of a collective moral voice (Sergiovanni, 1992; Etzioni, 1993; 1996; Etzioni in Berreth and Scherer 1993).

1 Communities?

Sergiovanni (1996, p.48) in his studies on moral community believes communities are:

collections of individuals who are bonded together by natural will and who are together bound to a set of shared ideas and ideals.

Tonnies cited in Sergiovanni (1996, p.50) refers to the bonds as community relationships, community of place and community of mind:

Community by relationships characterizes the special kinds of connections among people that create a unity of being similar to that found in families and other closely knit collections of people. Communities of place characterises the sharing of a common habitat or locale. This sharing of place with others for sustained periods of time creates a special identity and a shared sense of belonging that connects people together in special ways. Community of mind emerges from the binding of people to common goals, shared values, and shared conceptions of being and doing. Together the three represent webs of meaning that connect people together uniquely by creating a special sense of belonging and a strong common identity.

2 A Moral Voice

Sergiovanni (1996, p.59) quotes Etzioni (1993) as believing:

Communities speak to us in moral voices ...they lay claim on their members. Indeed, they are the most important sustaining source of moral voices other than the inner self.

According to Sergiovanni (1996, p.60) an individual, as part of a community, will seek not only to advance their own interests, but those of the group:
When norms come from values and beliefs that are shared, and when group identities are freely chosen, the norms speak as a compelling moral voice. They provide guidance and affirm the decisions one makes.

Community leaders should be the guardians of their community’s moral voice. They need to honour the process through their ‘willingness’ to listen to the hearts, souls and minds of the people they serve. Through this willingness people will sense empathy and begin to share individual principles, values and beliefs that once collected and synthesised by the community can become the shared principles, values and beliefs for the ‘moral’ community to voice. This voice can be heard through the norms and good deeds enacted by the members of the community (Sergiovanni, 1996).

3 Moral community

With all the preceding discussion in mind, perhaps a suitable, yet simple definition for moral community could be:

a community that values the heart, soul and mind of its people through the growth and development of shared principles, values, norms and beliefs.

Leadership Attributes

The following attributes (personal qualities) have evolved from a literature research that began several years ago in areas such as human resource management, leadership, moral community, and teaching & learning (Vines, 1999; Larimer, 1997; Dreher, 1997; McGhehey, 1993; 1997; Sergiovanni, 1992, 1994, 1996). These attributes are:

- empathy.
- integrity.
- trustworthiness.
- compassion.
- passion with persistence.
- guided by intuition.
- willingness to communicate.
- willingness to take risks.
- willingness to trust.
- willingness to suspend judgement.
- faithfulness - a belief in a future.
- transcendence - a vision of the future that is energising and desirable.
The following sections will briefly discuss each attribute in relation to leadership.

**Empathy - the art of listening and feeling**
Leaders need to increase their empathy by taking the time to listen and immerse themselves in the problems and issues of others (Vines, 1999; Larimer, 1997; Dreher, 1997). They should show a willingness to communicate openly and honestly. This develops trust and believability which displays integrity (another attribute).

**Integrity - the condition of being whole; honest**
The Macquarie Dictionary defines integrity as “the condition of being whole; honest” (Bernard, 1989).

Integrity is found in the quiet recesses of the heart and soul. It is nurtured by the time one spends reflecting upon personal principles and values and how these are best expressed in work practices.

**Trustworthy - worthy of trust**
A leader will need to communicate openly with others, for as Sergiovanni (1992, p.125) states:

> For trust to be forthcoming the led must have confidence in the leaders competence and values. Furthermore, peoples confidence is strengthened by their belief that the leader makes judgements on the basis of competence and values rather than self interest.

A leader should make explicit their personal principles and values to the organisation.

**Passion with Persistence - enthusiasm that flows from the heart**
The need for leaders to be close to and passionate about nature is mirrored in cultures and religions throughout the world, particularly, in Eastern teachings. For example, Buddhism and the Tao Te Ching written by Lao Tzu (Taoism) have many references to leaders, passion, the heart and nature.

> Tao leaders live close to nature.  
  Their actions flow from the heart.  
  In words they are true;  
  In decisions, just. (Tao, 8)  
(Dreher, 1997, p.218)

A leader can use this attribute to motivate the organisation towards actions that will create and sustain a sense of community - a sense of belonging.
Guided by Intuition - the direct perception of truth

The Macquarie Dictionary defines Intuition as "the direct perception of truth" (Bernard, 1989). The inner voice - human intuition - has long been regarded as one of the best tools for finding solutions to questions of purpose (life, personal, organisational and community direction). Westerhof (1997), a research professor, advises educational leaders to use intuition to guide decision making. As Westerhof 1997, p.27) states:

Einstein, Plato and Jung spoke of intuition as the most important of an individuals thinking. Set your sights, follow your vision but know that the final destiny is not in your control.


Compassionate - caring / patient

Compassion and courage go hand in hand. It takes great courage to be compassionate. It is far easier to destroy an enemy rather than be compassionate toward them (Dreher, 1997). Being compassionate requires trust in oneself, one's own judgement and wisdom. Compassionate action requires stopping! And as iterated by Covey (1994) seeking first to understand; then be understood.

The next three attributes all begin with the word willingness. It is the willingness to act upon thoughts and feelings that is the attribute.

Willingness to Communicate

A leader will need to communicate openly with all members of an organisation through various mediums (voice, written, action). A leader will need to take the time to listen (Lucia, 1997). Leaders often fail to communicate through lack of knowledge or skill, but if there is the will or intent to communicate, then one can assume that some action will be taken to rectify a problem.

Willingness to Take Risks

Fear of the outcome of an action is the reason why people fear to take risks. It was Ghandi who believed that we should not worry about the outcome of our actions when the action is in line with our principles and values. As Dreher (1997, p.205) states:
Ghandi used to say that we are not responsible for the outcome. Our duty is to make sure that our motives are pure and our means are consistent with our beliefs.

If we take care of our motives and means, the rest will follow naturally.

**Willingness to Trust**

Those who do not show a willingness to trust others cannot expect to be trusted. A leader should be the first to offer a hand in trust, for as Covey (1994, p.178) states:

> Trust is the highest form of human motivation. It brings out the very best in people.

Ultimately, ‘the very best in people’ is what is needed for sustained organisational growth. Sometimes all that is required for the ‘very best’ to reveal itself is time - the time given when leaders suspend their judgement.

**Willingness to Suspend Judgement - detachment from a situation and practising reflection while viewing from different points of view (multiple perspectives)**

Suspending judgement requires detachment and reflection time. Dreher (1997, p.208) speaks of the Tao as defining detachment through this simple verse:

> The best leader does not use force...
> The best managers seek to understand their people.
> This is the practice of detachment
> Which brings the power to lead others
> And is the highest lesson under heaven  

(Tao, 68)

Through detachment a leader can call upon their thoughts and feelings through reflective practice to recall the principles, values and other attributes that are needed to make a good decision (Mc Gahey 1997, p.7). Jaggar (1989, p.75) reminds us it was John Dewey (1933) who argued, “we do not actually learn from experience as much as we learn from reflecting on that experience”.

More elaborately expressed by Killion and Todnem (1991, p.14) reflection is:

> A gift we give ourselves, not passive thought that lolls aimlessly in our minds, but an effort we must approach with rigor, with some purpose in mind, and in some formal way, so as to reveal the wisdom embedded in our experience.
Through reflection, we develop context - specific theories that further our own understanding of our work and generate knowledge to inform future practice.

Within an organisation, when detachment and suspension of judgement become custom and practice, a leader can listen to all points of view without the need to judge (at least straight away).

The insight gained through reflection on our experiences from multiple perspectives can only occur through detachment and time. Taking time to listen to one’s heart and soul (personal principles and values) for the answers to problems is a desirable attribute for a leader. It is this attribute that provides the foundation upon which to build a belief in a future - a faith born of personal principles and values that can be revealed through consistent work practices.

**Faithfulness - belief in a future**

Fundamentally, faithfulness is the belief in oneself and the principles, values and beliefs one holds dear. A leader can bring people together through such faith. From this gathering, shared principals, values and beliefs can emerge which gives the organisation a clear vision of the future that is both energising and desirable.

**Transcendence - a clear vision of the future that is energising and desirable**

Transcendence is explained by Bennis and Nanus (1985) in Fullan (1988, p.32) when they state:

...if there is a spark of genius in the leadership function at all, it must be in the transcending ability, a kind of magic, to assemble out of a variety of images, signals, forecasts and alternatives - a clearly articulated vision of the future that is at once single, easily understood, clearly desirable, and energising.
Appendix K

Research Sheet for the Research Project – Establishing Moral Community: Sensing the Spirit
# Establishing moral community: Scoping the spin
(Research Sheet for the Study)

1. The **intent of this research** is to look beyond behaviour and more at "intent"...the intentions behind the actions/thoughts etc...to communicate about the "meaning" of their behaviour - to make clear the intent/meaning behind actions/decisions.

2. The subject of this research is moral community. Related subject areas include community, the school as a community, leadership and associated practices (human resource management) practices.

3. This research will examine school leaders' perceptions of moral community and the leadership attributes necessary to build a moral community.

3. The leadership attributes of the "Shepherd Metaphor" (a leadership model) are given and will be examined in light of its usefulness for helping school leadership in the establishment of a school as a moral community.

<table>
<thead>
<tr>
<th>Questions</th>
<th>Record (tape) &amp; mindmap (interview)</th>
<th>Intent of the questions</th>
<th>Underlying beliefs/assumptions</th>
<th>Direction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a. What are your experiences of community? - tell stories</td>
<td>List the common themes, characteristics that emerge from the stories <em>mindmap (interview)</em></td>
<td>See if they have an understanding of what community is...what it is for them. (experience)</td>
<td>1. The theory is...we all bring our experiences to the fore when leading/instigating change.</td>
<td><strong>Personal Opinion</strong></td>
</tr>
<tr>
<td>1b. In what ways should a school community be like/unlike the communities you have experienced?</td>
<td>List like and unlike <em>mindmap (interview)</em></td>
<td>How is this understanding practiced/lived in the building of a school community? (their experiences)</td>
<td>2. Storytelling is a way of making meaning.</td>
<td><strong>COMMUNITY building</strong></td>
</tr>
<tr>
<td>2a. How would you define a moral community in a school context?</td>
<td><em>mindmap (interview)</em></td>
<td>To elicit thoughts/feeling/theory/philosophy on building a moral community. Personal beliefs &amp; values/ideas are present <em>participants' understanding of moral community.</em></td>
<td>3. Synthesis of ideas is required/asked for... get to the intention behind the actions/decisions/thoughts.... basically the philosophy...???</td>
<td><strong>SCHOOL COMMUNITY building</strong></td>
</tr>
<tr>
<td>2b. Describe leaders you have experienced who have helped to build a moral community? - general - school context</td>
<td><em>mindmap (interview)</em></td>
<td>To elicit thoughts/feeling/theory/philosophy on building a moral community.</td>
<td>4. We all have some concept of moral community</td>
<td><strong>MORAL COMMUNITY building</strong></td>
</tr>
<tr>
<td>2c. Describe some appropriate leadership practices for building a moral community? - general - school context</td>
<td><em>mindmap (interview)</em></td>
<td>To elicit thoughts/feeling/theory/philosophy on leadership. What do they think are appropriate practices based upon discussion of questions 1&amp;2?</td>
<td>5. We are all influenced by role models...consciously/subconsciously</td>
<td><strong>LEADERSHIP PRACTICES</strong></td>
</tr>
<tr>
<td>2d. What would you need to develop within yourself to assist in building a moral community? - general - school context</td>
<td><em>mindmap (interview)</em></td>
<td>To elicit thoughts/feeling/theory/philosophy on leadership. What do they believe they need personally? What would you do as a school leader?</td>
<td>6. A synthesis of moral community and leadership ideas. <strong>Coming together of 1-5.</strong></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>7. Personal application/visioning/predicting 'what I would need' is a continual process of growth and learning</td>
<td><strong>Coming together of 1-6</strong></td>
</tr>
<tr>
<td>Questions</td>
<td>Handout (Mindmap)</td>
<td>Intent of the questions</td>
<td>8. Other/new thoughts etc may emerge/subconscious will be aroused</td>
<td></td>
</tr>
<tr>
<td>-----------</td>
<td>-------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>---------------------------------------------------------------</td>
<td></td>
</tr>
<tr>
<td>3a. What are your thoughts, feelings, beliefs on this? Try for: - does it confirm/not confirm what you said in question 1&amp;2? - what place is there for moral community building in schools?</td>
<td>List and collate into thoughts/feelings/belief can be done as a table *mindmap (interview)</td>
<td>To elicit thoughts/feeling/theory/philosophy on moral community as defined in the handout. * Further develop participants’ understanding of moral community. # New learning for the interviewee may happen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3b. What are the implications of leadership practices for the leader at personal level? - general...anything new to 2c - school context...anything new to 2c</td>
<td>*mindmap (interview) List ideas/characteristics</td>
<td>To elicit further thoughts/feeling/theory/philosophy on leadership. What do they think are appropriate practices within the context of the handout? # New learning for the interviewee may happen.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3c. What are the implications for you in your current position? - general...anything new to 2d - school context...anything new to 2d</td>
<td>*mindmap (interview) List ideas/characteristics</td>
<td>To elicit further thoughts/feeling/theory/philosophy on leadership. What do they think are appropriate practices? What would you do as a school leader? # New learning for the interviewee may happen.</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* Complete the ranking list for leadership attributes. * Please read the following handout on 'leadership attributes/qualities for building a moral community'.

4a. Are these attributes appropriate? - general...cross link to questions 2&3 - school context...cross link to questions 2&3 | *mindmap (interview) List ideas/characteristics | Make any connections to 2&3. Make connections to their own personal thoughts/feelings/theory/philosophy Begin establishing a set of attributes the participants believe are required |
| 4b. Can you describe any leadership stories that relate to these attributes (personal or otherwise)? - general...cross link to questions 2&3 - school context...cross link to questions 2&3 | *mindmap (interview) List ideas/characteristics | Make any connections to 2&3. Make connections to their own personal thoughts/feelings/theory/philosophy |
| 4c. Are there any others to add? - cross link to questions 2&3 | *mindmap (interview) List ideas/characteristics | Make any connections to 2&3. Make connections to their own personal thoughts/feelings/theory/philosophy Begin establishing a set of attributes the participants believe are required. # New learning for the interviewee may happen. |

9. We all have our own ideas/beliefs on what the attributes are

5. We are all influenced by role models...consciously/subconsciously

9. We all have our own ideas/beliefs on what the attributes are

INFORMED OPINION (handout) building MORAL COMMUNITY LEADERSHIP PRACTICES through the discovery of ATTRIBUTES (qualities) MORAL COMMUNITY
Appendix L

Establishing a Moral Community: A reflective discourse in developing an ethnographic study and the subsequent analysis of data
Establishing Moral Community in Schools: Sensing the Spirit

A reflective discourse in developing an ethnographic study and the subsequent analysis of data

Presented at the Annual UWS Conference for Postgraduate students
July 2000

Victoria Mc Gahey
Index

1.0 Introduction pg2

2.0 Context of Study pg2
   2.1 Aims of study
   2.2 Research questions

3.0 Research Method pg3
   3.1 Gathering data pg3
   3.2 Interview questions pg4
   3.3 Analyse the data pg5
      3.3.1 Concept development
   3.4 Recording data pg6
      3.4.1 Tables pg7
      3.4.2 Narrative - Diary/log reflections pg8
      3.4.3 Reflective play time pg8
         3.4.3.1 Research content area linking
         3.4.3.2 Research aims, questions and outcome linking
         3.4.3.3 Content areas and the what, how and why questions
         3.4.3.4 Overarching research question essential components
         3.4.3.5 Matrices for interview analysis
   3.5 Member Checking pg11
   3.6 Triangulation of Data Source pg12

4.0 Limitations of the Study pg12

5.0 Ethical Considerations pg13

6.0 Potential Outcomes pg13

7.0 Reporting the Results pg14

References pg15

Appendix 1 pg16
Appendix 2 pg17
Appendix 3 pg18
Appendix 4 pg19
1.0 Introduction

Educational writers and researchers are reinforcing the ‘global need’ for schools to become places of community. The world is intensifying the demand on those responsible for the education of future generations. A demand that requires schools of the future to be communities with shared principles, values, beliefs and a common purpose leading to a common destiny - a world of purpose, and a world of goodness and good will.

The beliefs and philosophies of writers are that the future of a school lies in the establishment of moral community. For example, Sergiovanni (1996, p. 45):

*The ultimate purpose of school leadership is to transform the school into a moral community. The restoration of integrity and character in school administration depends on this transformation.*

The transformation of a school into a moral community requires more than the writing of vision/mission statements, the development of strategic plans and goals that reflect shared principles, values and beliefs. Transformation requires the willingness of the school community to explore reflective and collective practices that encourage the development of attributes (qualities). These attributes are made explicit and reflected through the daily work practices of the school community. School leaders are the prime movers, motivators and models for this transformation toward moral community.

There is literature to support this theory (verbal/written) but little or no ethnographic research.

2.0 Context and Intent of Study

This research is attempting to explore leaders’ beliefs and philosophies in the formation of a moral community within the context of a school. The analysis will focus on the notion of a moral community and building a moral community through leadership practices and leadership attributes.

The participants are educationalists who have actively engaged in school leadership roles. They are past/present school executive (principals, deputy principals, coordinators) educational consultants and educational officers (consultants, CEO people - directors/heads of department).

This research will look beyond behaviour and more at “intent”...the intentions behind thoughts and actions. One criteria for selection is that the participants be people who have displayed a tendency towards moral leadership and moral community building.

The results of this research should reveal the ‘perceptions’ of school leaders on moral community and the establishment of moral community in schools.
2.1 **Aims of study**

The main aims of the research project are:

A1. To examine the notion of moral community building from a school leadership perspective.

A2. To investigate the beliefs and the assumptions/intentions behind the thoughts and *practices* (actions) of school leaders who are in a position to influence the development of a moral community within schools.

A3. To examine a participant’s responses to a list of leadership *attributes* as given in a metaphor/model of leadership designed to build a moral community within a school.

A4. To observe, reflect and comment upon the researcher’s own beliefs within this area. To observe any change in researchers opinion as a result of this study (a diary/log will be kept as the research progresses).

2.2 **Research questions**

*Overarching research question.*

- What is required of a leader in order to initiate and sustain moral community within a school environment.

The following research questions stem from the overarching research question.

- **RQ1.** What is a moral community?
- **RQ2.** What is required of schools to become moral communities?
- **RQ3.** What practices do leaders engage in when building a moral community?
- **RQ4.** What leadership attributes (qualities) are considered essential?

3.0 **Research Method**

3.1 **Gathering data**

The study is ethnographic in nature. All data collected will be documented in a log book kept by the researcher.

Participants are leaders in schools or leaders associated with schools (past/present): For example, principals, coordinators, consultants, Catholic Education Office consultants.
Participants are invited to participate in the project by personal invitation (see appendix 1 & 2). Eligibility of participants depends upon availability, leadership roles, and the degree to which they are "known" as a moral leader or moral community member (discussed in Limitations section 4.0).

Demographic information to be gathered will include current role, years of leadership experience, age group and qualifications (see attached sheet appendix 3).

The study will be in-depth. Participants may wish to submit written or documented material. Such material can be used and will be appropriately referenced within the log kept by the researcher. The interviews (60 - 90 min) will be taped. Member checking (participant reading the transcript and commenting) will be conducted so as to ensure reliability/validity of comments and interpretation.

3.2 Interview questions

The interview questions are designed to allow the participants to express their thoughts, feelings, and true intentions surrounding the research topic areas (guiding analysis concepts) of community, school community, moral community and leadership. This process is explained at the beginning of the interview. The participants are then able to get an idea of the intent behind the interviews and the overall research.

The questions are (IQ's):

1a. What are your experiences of community?

1b. In what ways should a school community be like/unlike the communities you have experienced?

2a. How would you define a moral community in a school context?

2b. Describe leaders you have experienced who have helped to build a moral community?

2c. Describe some appropriate leadership practices for building a moral community?

2d. What would you need to develop within yourself to assist in building a moral community?

After reading the handout on 'moral community' participants answer the following.....

3a. Is there anything mentioned that confirms some of the things you have mentioned?

3b. What place is there for moral community building in schools? (explain)

3c. From a leadership perspective, what are some of the implications for engaging people in moral community building?
3d. What are the implications for you in your current position?

Using the Leadership Attribute Cards participants answer the following questions according to their past/present experiences and their current role.

4a. For building a moral community which 5 attributes do you consider the most significant? ...(explain)

4b. As a "teacher/consultant/principal/CEO official/educationalist" someone who is/can be considered a moral community builder which attribute(s) ...

4bi. is called into play the most? ...(explain)

4bii. is called into play the least? ...(explain)

4biii. would you like to develop more? ...(explain)

4c. Are there any that should not be here or any to add? ...(explain)

4d. Any that you have not thought of as attributes before? ...(explain)

While reading the handout on “leadership attributes/qualities for building a moral community” participants answer the following questions as they reflect....

5a. Are these attributes appropriate?

5b. Can you describe any leadership stories that relate to these attributes (personal or otherwise)?

5c. Are there any others to add?

The interview questions ask the participant to reflect upon their life experiences as a means to induce reflection and to generate new learning through the life experiences of the participant. The first two questions (1a and 1b) set the tone of the interview and give the participants a clear message that the rhetoric of noted writers was not required or needed in order to make a significant contribution to this study.

After reading literature on the topic of moral community building and leadership attributes, the participants reflect further upon their own experiences in light of what has been read. This is to reaffirm and generate new thinking and subsequent discussion.

As the interviews proceeded (1 - 6) several changes were made to the questions that concerned leadership attributes (questions 4 and 5). In interview No.1 the participant was given a list and asked to rank the 12 given leadership attributes (question 4). This proved quite difficult (and messy on paper). After considerable thought each of the 12 attributes was made into individual cards and given to the participants as a mixed bundle. This enabled easy manipulation and ordering of the cards upon a flat surface. It
also added a sense of play and allowed subsequent discussion to flow and evolve as the participants manipulated the cards into different patterns.

After the completion and initial analysis of the first 6 interviews three new leadership attributes were added to the card pack. These new cards are to be used in interviews 7, 8, 9 and 10.

3.3 Analysis of the data

Data analysis has taken the form of concept development (re-occurring concepts) and the formation of themes.

Analysis will seek to establish links between the research topic areas of community, school community, moral community and leadership. The leadership topic area is expanded to include leadership practices and leadership attributes. These research topic areas will form the guiding analysis concepts for the study. The guiding analysis concepts have been developed from the research questions, interview questions and research study sheet (see appendix 4).

Each interview was transcribed fully and member checked (see section 3.4).

The transcripts were placed on coloured paper and sectioned into questions 1,2,3 for ease in the initial development of concepts. The questions are linked 1b – 2b etc. also for ease of analysis. For example, 1b – 2b. The link is the important feature here.

An analysis of the five most significant attributes thus far was completed using a table format. See Table one: Leadership Attributes (see section 3.4.2 Tables).

This exploration will be continually grounded in the experiences of the participant. A log will be kept that contains all data collected during this research such as written field notes, demographic information, documents and tapes... (Ely, 1991, p.69). This will be used in analysis and can be kept as a valuable reference for future related studies.

A computer analysis programme may be used to determine initial concept grouping (categories and themes). For example, Hyperqual and Nudist.

Validity and reliability will be checked via the repetition of concepts and themes. Triangulation of data will occur by the inclusion of documents (policies, written works) and literature on related studies and work.

The results of the study will be reported in narrative form citing examples to illustrate the concepts found and universal themes that emerge from the study.

3.3.1 Concept development

As previously stated, the research topic areas have formed the guiding analysis concepts for the study. These are:
community, school community, moral community, leadership practices, and leadership attributes.

The following figure shows the concepts and the relationship between them (thus far).

```
  practices                      includes                      attributes
                        /                           \
                      /                             \
 LEADERSHIP
                        \
                      /                             \
 what is required       for
                        \
                MORAL COMMUNITY               SCHOOL COMMUNITY
                        \
                        2 way relationship
                COMMUNITY
```

Figure 1: Guiding Analysis Concepts

Several key concepts emerged as the interviews progressed. These included shared values and beliefs, nurturing, caring, respect, honesty, reflective practices, modelling....

3.4 Recording of the data

Recording of data will be through the use of tables, concept maps and narrative.
Table 1: Leadership Attributes, presents the scoring for the leadership attributes for the study thus far.

<table>
<thead>
<tr>
<th>Attribute</th>
<th>response 9 &amp; 4 inter</th>
<th>RANK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Empathy - the art of listening and feeling</td>
<td>4/9 (44.4%)</td>
<td>6</td>
</tr>
<tr>
<td>Integrity - the condition of being whole; honest</td>
<td>9/9 (100%)</td>
<td>1</td>
</tr>
<tr>
<td>Trustworthy - worthy of trust</td>
<td>2/9</td>
<td></td>
</tr>
<tr>
<td>Passion with Persistence - enthusiasm that flows from the heart</td>
<td>4/9</td>
<td>5</td>
</tr>
<tr>
<td>Guided by Intuition - the direct perception of truth</td>
<td>4/9</td>
<td>3</td>
</tr>
<tr>
<td>Compassionate - caring / patient</td>
<td>3/9 (33.3%)</td>
<td></td>
</tr>
<tr>
<td>Willingness to Communicate</td>
<td>3/9</td>
<td></td>
</tr>
<tr>
<td>Willingness to Take Risks</td>
<td>2/9</td>
<td></td>
</tr>
<tr>
<td>Willingness to Trust</td>
<td>1/9</td>
<td></td>
</tr>
<tr>
<td>Faithfulness - belief in a future</td>
<td>3/9</td>
<td></td>
</tr>
<tr>
<td>Transcendence - a clear vision of the future that is energising and desirable</td>
<td>5/9 (55.5%)</td>
<td>2</td>
</tr>
<tr>
<td>*Diversity as a strength - capacity to see diversity / differences as a strength</td>
<td>1/4 (25%)</td>
<td></td>
</tr>
<tr>
<td>*Consistency - being consistent in all things. Treating others equitably including oneself</td>
<td>1/4</td>
<td></td>
</tr>
<tr>
<td>*Prophetic and Challenging - prepared to make a stand</td>
<td>2/4 (50%)</td>
<td>2*</td>
</tr>
</tbody>
</table>

* New attributes that were used only in 4 of the final interviews.

The response 9 & 4 interview column gives the number of responses to question 4a (five most significant attributes). To determine the final rank, the attribute that had the most (highest %) responses was found and then the rank in significance. The rank of significance was determined through the addition of the 5 most significant scores 1-5 (the lowest total of these).
As can be seen the leadership attributes of *integrity, transcendence, guided by intuition, willingness to suspend judgement, and passion with persistence* are considered the most significant when building a moral community. The attribute *prophetic and challenging* has featured strongly since being introduced at interview no 6 and may feature heavily in future interviews.

From this table and the transcripts, the analysis is revealing the need to combine a number of attributes. Possible combinations are given below:

- *integrity* to absorb *trustworthy, empathy, willingness to communicate, and willingness to trust*
- *empathy* to absorb *willingness to communicate*
- *transcendence* to absorb *Faithfulness*

### 3.4.2 Narrative - Diary/ log reflections of the researcher as the analysis proceeds.

The following is taken from the diary/log reflections Mc Gahey (2000, p. 10):

Life goes on...it is 12.30 pm and I have just driven a round trip of 300 km to conduct a 1 hour interview that still echoes in my mind even at this late hour. The thought of a leader with no vision of their own... or at least a vision that is of any consequence ...the notion that it is not one’s personal vision that is important but “our vision” - the shared vision is what counts...even at this late hour. To empower someone implies to control them/ influence them profoundly... very different perspective from the ‘now’ view of empowerment. What did Jesus and Hitler have in common as leaders...they were both very charismatic and gathered their believers around them.

It is good to see the same old truths are coming through in the attributes...integrity, compassion... and a new one to reflect upon “authenticity”?? To be authentic is to be honest and “just be as you are”.

The leader is a “doer” not just a “stater” (person who states the obvious).

No prescribed formula for leadership or how to lead...no set of overall all encompassing list of “how to lead or be a good leader”.

Oh God I’m tired...I’ll sleep on this... and listen for the voice of morning to shed new light upon the dreams I will have this night of today’s new insight.
3.4.3 Reflective Play time

The following matrix tables and metaphors are for describing the development of the research questions, interview questions and potential outcomes (see section 2.1 Aims, section 2.2 Research questions, section 3.2 Interview questions and section 6.0 Potential outcomes).

Sections 3.4.3.1 - 3.4.3.4 display the reflective play time for developing the study aims, research questions and interview questions. Section 3.4.4.5 provides some ideas for developing matrices and tables for interview analysis.

3.4.3.1 Research content area linking

\[
\text{practices}(IQ2c) \quad \text{attributes (IQ4all;5all)}
\]

\[
\text{LEADERSHIP} \quad \text{(IQ2b;2d;3d)}
\]

\[
\text{MORAL COMMUNITY} \quad \text{SCHOOL COMMUNITY} \quad \text{COMMUNITY}
\]

\[
(IQ2a; IQ3b) \quad (1b) \quad (1a)
\]

Figure 2: Guiding Analysis Concepts /Interview Questions

The above figure displays the main research content areas/guiding analysis concepts for the study. The idea here is to make explicit the links between the content areas through the wording of the interview questions.

3.4.3.2 Research aims, questions and outcomes linking

The following table displays the direct link between the many connecting facets of the study. These connecting facets include the research aims, research questions, interview questions and potential outcomes. This table reveals the strong and the weak links as well as the places where links are missing.
Table 2: Linking research aims, questions and outcomes

<table>
<thead>
<tr>
<th>Research Aims</th>
<th>Research Questions</th>
<th>Interview Questions</th>
<th>Potential Outcomes</th>
</tr>
</thead>
<tbody>
<tr>
<td>A1</td>
<td>RQ1. What is a moral community?</td>
<td>IQ2a, IQ1a; 1b</td>
<td>PO1, PO3</td>
</tr>
<tr>
<td>A1</td>
<td>RQ2. What is required of schools to become moral communities?</td>
<td>IQ2a, IQ3b, IQ1b</td>
<td>PO1, PO2, PO4</td>
</tr>
<tr>
<td>A2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A1</td>
<td>RQ3. What practices do leaders engage in when building a moral community?</td>
<td>IQ2b; IQ2c, IQ3c, IQ3d, IQ4 all; IQ5 all</td>
<td>PO1, PO2, PO5, PO6</td>
</tr>
<tr>
<td>A2</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>A1</td>
<td>RQ4. What leadership attributes (qualities) are considered essential?</td>
<td>IQ2b; (IQ2c), IQ2d, IQ3c, IQ3d, IQ4 all, IQ5 all</td>
<td>PO1, PO2, PO5, PO7</td>
</tr>
<tr>
<td>A3</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Research aim four (A4) is not included in this table because it asks the researcher to reflect upon her own beliefs in this area of study. Potential outcome eight (PO8) is linked to this research aim.

Interview questions 1a and 1b are ‘let’s break the ice’ questions whose purpose is to induce discussion based on general experience around the content areas of the study. These questions are not included in the table.

3.4.4.3 Content areas and the what, why and how question

The following table displays a matrix that connects the content areas with the basic questions of what, why and how (see Table 3). This matrix allows the researcher to treat the study as a sellable commodity (which ultimately it is ...if you want people to read it). The matrix can be used to generate potential research and interview questions based upon the overarching research question - what is required of a leader in order to initiate and sustain moral community within a school environment? It can also reveal the possible gaps in the research process.

Table 3: Content areas connection to the what, how and why questions

<table>
<thead>
<tr>
<th>What (defined)</th>
<th>Moral Community</th>
<th>Leadership</th>
<th>School</th>
</tr>
</thead>
<tbody>
<tr>
<td>R1</td>
<td>assumed</td>
<td>assumed</td>
<td></td>
</tr>
<tr>
<td>R2</td>
<td>R2</td>
<td>R2</td>
<td>R2</td>
</tr>
<tr>
<td>R3; R4</td>
<td>R3......R4</td>
<td>R3; R4</td>
<td></td>
</tr>
</tbody>
</table>

11
3.4.3.4 **Overarching research question essential components**

Once again, a play with words - content areas and ideas can lead to the generation of research questions and interview questions.

The following list contains possible essential components for an overarching research question:

- what is needed - unknown
- what is happening - the doing
- interview subject(s)
- principal topic
- context
- guiding concept(s) which can form part of the interview subject's area of concern/study/job, the principal topic, context.

The Overarching research question for this study -

**What is required of a leader in order to initiate and sustain moral community within a school environment.**

- \( \text{required} \) = what is needed - unknown
- \( \text{initiate & sustain} \) = what is happening - the doing
- \( \text{leader} \) = interview subject(s) / guiding concept
- \( \text{moral community} \) = principal topic / guiding concept
- \( \text{school environment} \) = context / guiding concept

3.4.3.5 **Matrices for interview analysis**

These will be developed in the initial analysis phase: For example, a matrix that links the content areas with the examples of leaders who displayed moral practices and attributes.

The following questions can be used as a guide to generate matrices (tables) and can be recorded in diary/log at the end of each interview (Miles and Huberman, 1994).

1. What were the main issues or theories that struck you in this content?
2. Summarise the information you got (or failed to get) on each of the target questions you had for this content?
3. Anything else that struck you as salient?
4. What new questions / or questions do you need to focus on in the next interview?
3.5 Member Checking

Participants were sent a copy of their interview transcript and asked to review the transcript. This allowed the participants to give fuller descriptions and to correct any incorrect or missed assertions. This process allowed the participants to reflect at a deeper level upon the questions asked and issues raised.

The process enhances the reliability of the data obtained through the interview.

3.6 Triangulation of data source

The participants were asked to provide any documentation or reference to works that supported or influenced their views. These references provide a continuous review of related literature for the study.

\[ \text{Interviws data} \]
\[ \text{Member checking} \quad \quad \quad \quad \quad \quad \quad \text{Literature review} \]

4.0 Limitations of the Study

An obvious limitation of the study is that it only examined the perceptions of participants and their intentions. The study did not, nor was it intended to measure or justify the participant’s actions. Therefore, the findings are limited in their use for describing actual events or circumstances or situations.

The integrity of the study rests solely on the integrity of the participant and the researcher – have they told and reported the truth truthfully? Is what has been said the truth…not made up or based upon what the participant assumes the researcher wants to hear?? This limitation was largely addressed by inviting only known participants (people considered moral people / moral leaders who would only speak the truth as they believe).

The use of participants known to the researcher as “moral” people presents another limitation. There is unlikely to be any negative responses to the idea of moral community or the establishment of a school as a moral community. However, gathering data on the argument for or against moral community building is not an intended outcome of this study.

The researcher has come to this study with many perceived and conceived ideas and beliefs on moral community and schools and leadership. The researcher will need to remain aware of this throughout the interview and during the analysis of data.

There are a number of ways to address this limitation such as remaining mindful of the following:
- Listen... active listening to what is being said...try to listen for intentions/reasons for belief and actions
- Provide focus- direction
- Sensitive...being sensitive to the clues given by participants (Ely, 1991, p.59). Awareness of the role of emotions in this kind of research.
- Own involvement... being involved - level of detachment (is it possible?). Observe your own emotions and reactions (Ely, 1991, p.63).
- Keeping a log/diary ....so as to release the mind from the chatter and induce reflective thought.

The development and the use of leadership attributes cards as a way to rank and generate discussion about the qualities and practices of leadership may raise the question of validity to this data. However, the cards are only used as a ranking tool not as an analysis device.

5.0 Ethical Considerations

The research does not involve drugs or other invasive procedures. The research should not involve physical or psychological stress or discomfort. There is no intended deception of the participants at any stage of the research.

Participants are either known by the researcher or recommended by others. The likely participants are invited to participate (appendix 1). If their response is positive then a date for an interview is set via a phone call. Before the interview commences the participant is given a letter disclosing the relevant details of the project and the right to withdraw at any stage (appendix 2).

Participants are sent a copy of the transcript (member checking). The results of the study will also be made available to the participant.

Confidentiality will be maintained by reporting only recurring concepts/themes that emerge from interviews.

Anonymity is assured by using false names and locations (when needed) in any direct quotation or narrative description given in any presentation of data.

Data will be stored at the home of the researcher in written notes and on computer as analysis data. Only the researcher and the supervisor will have access to the data.

6.0 Potential Outcomes

Potential outcomes listed can be directly linked to the research aims, overarching research question and research questions and the interview questions. Table 2 Making the Connections in section 3.4.4.1 displays these links.

Potential outcomes include:
• PO1. Further knowledge in the related fields of leadership, moral community and schools.

• PO2. Insight into leaders' perceptions in the related fields of leadership, moral community and schools.

• PO3. Further insight into what is a moral community.

• PO4. Further insight into what a school is like as a moral community.

• PO5. Provide a framework/guide for people (leaders) engaging school communities in moral community building practices.
  • PO6. Explore leadership practices that are considered essential for building a moral community within a school.

• PO7. Develop a list of leadership attributes considered necessary for building a moral community within a school.

• PO8. Recording any changes in opinion of the researcher in relation to the concepts of moral community, leadership and school.

7.0 Reporting of the Results

The reporting of the results will take the following format. This report will be submitted to a refereed journal.

• Introduction
• The purpose of the study
• Research methods to include reference to the following:
  data gathering
  interview questions
  member checking
  analysis of the data ...concept mapping/ tables/matrices
• Findings of the study
• Limitations of the study
• Conclusion and future direction
references and related reading list


Appendix 1

C/O Furlough House
Unit 53, King St,
Narrabeen
NSW 2101

(name & address)

School Leadership for Establishing the School as a Moral Community: Sensing the Spirit.

Dear (Mr. Miss.)

You are invited to participate in a study on how school leaders build moral community. The purpose of the study is to communicate participants beliefs and philosophies in the formation of school community. The research questions will focus on the notion of moral community and building a moral community through leadership practices. The outcome of this study is to provide further insights in ethnographic research on the concept of building moral community within schools.

If you wish to be contacted and formally invited to participate in the study please contact me on 99132779 or 0412 436 268.

Your kind consideration for this request is appreciated.

Yours sincerely

Vicky Mc Gahey
Appendix 2

School Leadership for Establishing the School as a Moral Community: Sensing the Spirit.

Dear Colleague,

You are invited to participate in a study on how school leaders build moral community. The purpose of the study is to communicate participants beliefs and philosophies in the formation of school community. The research questions will focus on the notion of moral community and building a moral community through leadership practices. The outcome of this study is to provide further insights in ethnographic research on the concept of building moral community within schools.

The study is being conducted by Vicky Mc Gahey under the supervision of Dr Barry Harris (ph. 02 47360937), School of Education and Life Long Learning, University of Western Sydney, Nepean and is in part fulfillment of an Educational Doctorate.

If you decide to participate, you will be asked to answer several questions during an interview(s). Duration of interview will be ~ 60 - 90 minutes. Any information or personal details gathered in the course of the study are confidential. No individual will be identified in any publication of the results. Confidentiality will be maintained by reporting only reoccurring concepts/themes that emerge from interviews. Anonymity is assured by using false names and location (when needed) in any direct quotation or narrative description given in any presentation of data.

Data will be stored at the home of the researcher in written notes and computer analysis data. Only the researcher and the supervisor will have access to the data.

If you decide to participate, you are free to withdraw your consent and to discontinue participation at any time without having to give a reason.

This letter is your copy of the consent form to participate in the study.

Thank you for your time and participation in this study.

Vicky Mc Gahey

This study has been approved by the University of Western Sydney Nepean Human Ethics Review Committee. If you have any complaints or reservations about the ethical conduct of this research, you may contact the Ethics Committee through the Research Ethics Officer (tel: 02 47 360 169). Any issues you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

Appendix 3
1.0 BACKGROUND INFORMATION: PLEASE INDICATE WITH A TICK.

1.1 Current school/system personnel

| primary | secondary (7-10 only) | secondary (11/12 only) | secondary (7-12) | special school (disabled/migrant) | system personnel | other |

1.2 Position

| regular classroom teacher | studies coordinator | year / house coordinator | assistant/deputy principal | principal | principal consultant | education officer | division head | other system personnel | other |

1.3 Gender

| Male | Female |

1.4 Age in years

<table>
<thead>
<tr>
<th>years of age</th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>21-25</td>
<td></td>
<td></td>
</tr>
<tr>
<td>26-30</td>
<td></td>
<td></td>
</tr>
<tr>
<td>31-35</td>
<td></td>
<td></td>
</tr>
<tr>
<td>36-40</td>
<td></td>
<td></td>
</tr>
<tr>
<td>41-45</td>
<td></td>
<td></td>
</tr>
<tr>
<td>46-50</td>
<td></td>
<td></td>
</tr>
<tr>
<td>51-55</td>
<td></td>
<td></td>
</tr>
<tr>
<td>56-60</td>
<td></td>
<td></td>
</tr>
<tr>
<td>61-65</td>
<td></td>
<td></td>
</tr>
<tr>
<td>66+</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1.5 Highest Qualification

| Diploma of Teaching | Bachelor’s Degree | Graduate Diploma | Master’s Degree | Ph.D or Ed.D | other |

<table>
<thead>
<tr>
<th>Full time</th>
<th>Part time</th>
</tr>
</thead>
</table>

| other | |

19
Appendix 4

Research planning
2. The subject of this research is moral community. Related subject areas include community, the school as a community, leadership and associated practices (human resource management) practices.

3. This research will examine school leaders’ perceptions of moral community and the leadership attributes necessary to build a moral community.

3. The leadership attributes of the “Shepherd Metaphor” (a leadership model) are given and will be examined in light of its usefulness for helping school leadership in the establishment of a school as a moral community.

<table>
<thead>
<tr>
<th>Questions</th>
<th>Record (tape) &amp; mindmap (interview)</th>
<th>Intent of the questions</th>
<th>Underlying beliefs/assumptions</th>
<th>Direction</th>
</tr>
</thead>
<tbody>
<tr>
<td>1a. What are your experiences of community?</td>
<td>List the common themes, characteristics that emerge from the stories</td>
<td>See if they have an understanding of what community is... what it is for them. (experience)</td>
<td>1. The theory is... we all bring our experiences to the fore when leading/instigating change.</td>
<td>Personal Opinion</td>
</tr>
<tr>
<td>- tell stories</td>
<td>*mindmap (interview)</td>
<td></td>
<td>2. Storytelling is a way of making meaning.</td>
<td>COMMUNITY</td>
</tr>
<tr>
<td>1b. In what ways should a school community be like/unlike the communities you have experienced?</td>
<td>List like and unlike</td>
<td>How is this understanding practised/lived in the building of a school community? (their experiences)</td>
<td>as for 1 &amp; 2....</td>
<td>building</td>
</tr>
<tr>
<td></td>
<td>*mindmap (interview)</td>
<td></td>
<td>3. Synthesis of ideas is required/asked for... get to the intention behind the actions/decisions/thoughts... basically the philosophy...??</td>
<td>SCHOOL COMMUNITY</td>
</tr>
<tr>
<td>2a. How would you define a moral community in a school context?</td>
<td>*mindmap (interview)</td>
<td>To elicit thoughts/feeling/theory/philosophy on building a moral community. Personal beliefs &amp; values/ideas are present *participants understanding of moral community.</td>
<td>4. We all have some concept of moral community</td>
<td>MORAL COMMUNITY</td>
</tr>
<tr>
<td>2b. Describe leaders you have experienced who have helped to build a moral community?</td>
<td>*mindmap (interview)</td>
<td>To elicit thoughts/feeling/theory/philosophy on building a moral community. *participants understanding of moral community.</td>
<td>5. We are all influenced by role models...consciously/subconsciously</td>
<td>LEADERSHIP PRACTICES</td>
</tr>
<tr>
<td>- general</td>
<td>List ideas/characteristics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- school context</td>
<td>*mindmap (interview)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2c. Describe some appropriate leadership practices for building a moral community?</td>
<td>*mindmap (interview)</td>
<td>To elicit thoughts/feeling/theory/philosophy on leadership. What do they think are appropriate practices based upon discussion of questions 1&amp;2?</td>
<td>6. A synthesis of moral community and leadership ideas. ** Coming together of 1- 5.</td>
<td></td>
</tr>
<tr>
<td>- general</td>
<td>List ideas/characteristics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- school context</td>
<td>*mindmap (interview)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2d. What would you need to develop within yourself to assist in building a moral community?</td>
<td>*mindmap (interview)</td>
<td>To elicit thoughts/feeling/theory/philosophy on leadership. What do they believe they need personally? What would you do as a school leader?</td>
<td>7. Personal application/visioning/predicting ‘what I would need’ is a continual process of growth and learning</td>
<td></td>
</tr>
<tr>
<td>- general</td>
<td>List ideas/characteristics</td>
<td></td>
<td>** Coming together of 1-6</td>
<td></td>
</tr>
<tr>
<td>- school context</td>
<td>*mindmap (interview)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Questions</td>
<td>Record type &amp; mindmap</td>
<td>Intent of the questions</td>
<td>Underlying beliefs/assumptions</td>
<td>Direction</td>
</tr>
<tr>
<td>--------------------------------------------------------------------------</td>
<td>---------------------------</td>
<td>----------------------------------------------------------------------------------------</td>
<td>------------------------------------------------------------------------------------------------</td>
<td>---------------</td>
</tr>
<tr>
<td><strong>Please read the following handout on 'moral community'</strong></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3a. What are your thoughts, feelings, beliefs on this?</td>
<td>List and collate into</td>
<td>To elicit thoughts/feeling/theory/philosophy on moral community as defined in the handout.</td>
<td>8. Other/new thoughts etc may emerge/subconscious will be aroused</td>
<td></td>
</tr>
<tr>
<td>Try for: - does it confirm/not confirm what you said in question 1&amp;2?</td>
<td>thoughts/feelings/belief</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- what place is there for moral community building in schools?</td>
<td>*can be done as a table</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>mindmap (interview)</strong></td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3b. What are the implications of leadership practices for the leader at personal level?</td>
<td>*mindmap (interview)</td>
<td>To elicit further thoughts/feeling/theory/philosophy on leadership.</td>
<td>8. Other/new thoughts etc may emerge/subconscious will be aroused</td>
<td></td>
</tr>
<tr>
<td>- general...anything new to 2c</td>
<td>List ideas/characteristics</td>
<td>What do they think are appropriate practices within the context of the handout?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- school context...anything new to 2c</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>mindmap (interview)</strong></td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3c. What are the implications for you in your current position?</td>
<td>*mindmap (interview)</td>
<td>To elicit further thoughts/feeling/theory/philosophy on leadership.</td>
<td>8. Other/new thoughts etc may emerge/subconscious will be aroused</td>
<td></td>
</tr>
<tr>
<td>- general...anything new to 2d</td>
<td>List ideas/characteristics</td>
<td>What do they think are appropriate practices? What would you do as a school leader?</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- school context...anything new to 2d</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>mindmap (interview)</strong></td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Please read the following handout on 'leadership attributes/qualities for building a moral community'</td>
<td>List ideas/characteristics</td>
<td>Make any connections to 2&amp;3. Make connections to their own personal thoughts/feelings/theory/philosophy</td>
<td>9. We all have our own ideas/beliefs on what the attributes are</td>
<td></td>
</tr>
<tr>
<td>4a. Are these attributes appropriate?</td>
<td>List ideas/characteristics</td>
<td>Begin establishing a set of attributes the participants believe are required</td>
<td></td>
<td></td>
</tr>
<tr>
<td>- general...cross link to questions 2&amp;3</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- school context...cross link to questions 2&amp;3</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>mindmap (interview)</strong></td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4b. Can you describe any leadership stories that relate to these attributes (personal or otherwise)?</td>
<td>*mindmap (interview)</td>
<td>Make any connections to 2&amp;3. Make connections to their own personal thoughts/feelings/theory/philosophy</td>
<td>5. We are all influenced by role models...consciously/subconsciously</td>
<td></td>
</tr>
<tr>
<td>- general...cross link to questions 2&amp;3</td>
<td>List ideas/characteristics</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>- school context...cross link to questions 2&amp;3</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>mindmap (interview)</strong></td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4c. Are there any others to add?</td>
<td>*mindmap (interview)</td>
<td>Make any connections to 2&amp;3. Make connections to their own personal thoughts/feelings/theory/philosophy</td>
<td>9. We all have our own ideas/beliefs on what the attributes are</td>
<td></td>
</tr>
<tr>
<td>- cross link to questions 2&amp;3</td>
<td>List ideas/characteristics</td>
<td>Begin establishing a set of attributes the participants believe are required.</td>
<td></td>
<td></td>
</tr>
<tr>
<td>* Redo the ranking list for leadership attributes</td>
<td>*</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Establishing Moral Community within Schools:

Sensing the Spirit

Volume One

A portfolio submitted in fulfilment of the requirements for the award of the
degree of

Doctor of Education

from

University of Western Sydney, Nepean

by

Victoria Mc Gahey Dip Teach., B.Ed., Grad Dip (Administration), M.Ed.

August 2001
PLEASE NOTE

The greatest amount of care has been taken while scanning this thesis,

and the best possible result has been obtained.
DEDICATION

To my mother for her silence during the countless hours of waiting and watching
while both of us endured the endless re-writes yet enjoyed the new insights this study
of seven years revealed.
ACKNOWLEDGMENTS

My supervisor, Dr. Barry Harris, who has played a significant part in the formation of an overarching statement, the review of papers for publication and the development of the study *Establishing a Moral Community: Sensing the Spirit*.

Barry’s gentle guiding hand has always been there to hold a shining lantern as we walked the path least taken. I have grown tremendously as a student and an experienced educator in a field of knowledge that reflects the essence of true learning:

*The more we learn, the more we begin to realise how little we really know.*

Appreciation is similarly extended to the teachers, school leaders and systemic leaders who participated in the research studies of this portfolio. Their profound insights have influenced my personal and professional growth as a teacher who is a learner.

To my colleagues from St Andrews College, Marayong (Holy Family High School) and Monte Sant’ Angelo Mercy College, North Sydney. While there are many ‘leaders’ who speak the right ‘lingo’ for building community you truly ‘live it’ through shared open dialogue and transparent actions. Both staffs have displayed tremendous flexibility in being able to bend with the winds of change and remain unbroken. Your courage and example continues to be a source of great strength and inspiration for me. I pray for the day when the ‘powers to be’ will stop and listen... so as they to can share in your collective wisdom.

Appreciation is extended to Michele Elborough, my friend and trusted editor whose time, patience and scholarly advice has made a significant contribution to the quality of this work.
CERTIFICATION

I certify that this thesis does not incorporate, without acknowledgment, any material previously submitted for a degree or diploma in any institution of higher education and that, to the best of my knowledge and belief, it does not contain any material previously published or written by another person except where due reference is made in text.

Victoria Mc Gahey

This portfolio is presented to the School of Social Ecology and Lifelong Learning at University of Western Sydney in fulfillment of the requirements for the award for the degree of Doctor of Education.
ABSTRACT

This portfolio represents seven years of research within the field of education: In-particular, the professional and personal development of teachers and leaders in Catholic primary and secondary schools. The portfolio describes the journey - one step at a time. It is a journey filled with reflection in the hope of developing an understanding and appreciation for what is learnt.

The overarching theme is the “establishment of a moral community in schools”. Educational writers and researchers are reinforcing the ‘global need’ for schools to become places of community. The world is intensifying the demand on those responsible for the education of future generations as society is experiencing a breakdown in human relationships that build and sustain community (Lickona, 1993). The reasons for this breakdown are given by Lickona (1993, p. 8) as the “decline of the family, troubling trends in youth characteristics and a recovery of shared objectively important ethical values.”

This breakdown has seen increasing pressure on schools to become the places where the issues surrounding these reasons are tackled and possible solutions found. And yet, another pressure for school to assume moral roles is found in life after school - the work place. The recovery of shared objectively important ethical values within society has seen the emergence of ‘ethics’ or ‘business ethics’ within the work place - life beyond school.

These demands require schools of the future to be communities with shared principles, values, beliefs and a common purpose leading to a common destiny - a world of
purpose, and a world of goodness and good will. Essentially, for schools to become places of moral community.

Several areas of interest were identified as the overarching theme developed. These included moral community building, school leadership, and the professional development needs of teachers. Each area is examined within the portfolio through the documented research work and published articles and conference presentations. All areas are explicitly intertwined within the concept of moral community and the need for school leaders to engage community members in the establishment of a moral community.

Three conceptual theories underpin the work of this portfolio and form a significant part of the overarching theme. These are the interrelated theories of transformative learning, transformational leadership, and moral community. Facilitating transformative learning is seen as a way to help meet the global challenge for unity and human survival (Elias, 1997, p.3). The call to unity is a call to form community. Therefore, community leaders need to be leaders of change and growth who are prepared to meet the global challenge while nurturing the heart, soul and minds of their community.
# TABLE OF CONTENTS

- **DEDICATION** ................................................................. i
- **ACKNOWLEDGMENTS** .................................................. ii
- **CERTIFICATION** ........................................................... iii
- **ABSTRACT** ................................................................... iv
- **TABLE OF CONTENTS** .................................................. vi
- **LIST OF TABLES** .......................................................... ix
- **LIST OF FIGURES** .......................................................... x
- **LIST OF ILLUSTRATIONS** .............................................. xi
- **LIST OF APPENDICES** ................................................... xii

1.0 **INTRODUCTION** ........................................................... 1

1.1 Chronological Details of Portfolio Work .................................. 1

1.2 The Journey ................................................................... 6

1.3 Major Conceptual Theories Underpinning Portfolio Work .......... 14

1.3.1 Transformative learning .............................................. 15

1.3.2 Transformational leadership ....................................... 19

1.3.3 Moral community ..................................................... 32

1.3.3.1 Moral community within a school ............................ 39

1.3.4 To conclude ............................................................. 45

1.4 The Key Players ............................................................. 46

2.0 **CONFERENCE PAPER** - CREATIVE STRATEGIC LEADERSHIP: CREATING AN EFFECTIVE LEADERSHIP ENVIRONMENT .......... 49

3.0 **RESEARCH PROJECT** - THE PROFESSIONAL DEVELOPMENT NEEDS OF TEACHERS ................................................. 98

3.1 Introduction .................................................................... 100

3.2 Literature Review .......................................................... 101

3.2.1 The need for the professional development of teachers .... 101

3.2.2 Professional development needs analysis ..................... 104

3.3 Context and Intent of Study ............................................ 106
# LIST OF TABLES (chapters 1, 3, 8)

<table>
<thead>
<tr>
<th>Table</th>
<th>Title</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Chronological Chart of Events and Portfolio Work (chapter 1)</td>
<td>2</td>
</tr>
<tr>
<td>2</td>
<td>Papers of the Portfolio (chapter 1)</td>
<td>5</td>
</tr>
<tr>
<td>3</td>
<td>Theoretical Ideas in the Nature of Transformational Leadership (chapter 1)</td>
<td>27</td>
</tr>
<tr>
<td>4</td>
<td>Relevant Work of Researchers on Transformational Leadership as related to the work of this Portfolio (chapter 1)</td>
<td>28</td>
</tr>
<tr>
<td>5</td>
<td>What is a Transformational Leader (chapter 1)</td>
<td>29</td>
</tr>
<tr>
<td>6</td>
<td>Sample Distribution (chapter 3)</td>
<td>108</td>
</tr>
<tr>
<td>7</td>
<td>Links Between Overarching Questions, Research Aims, Research Questions, Interview Questions and Possible Outcomes (chapter 8)</td>
<td>273</td>
</tr>
<tr>
<td>8</td>
<td>Leadership Attributes (chapter 8)</td>
<td>276</td>
</tr>
<tr>
<td></td>
<td>Title</td>
<td>Page</td>
</tr>
<tr>
<td>---</td>
<td>----------------------------------------------------------------------</td>
<td>------</td>
</tr>
<tr>
<td>1</td>
<td>Three Conceptual Theories (chapter 1)</td>
<td>14</td>
</tr>
<tr>
<td>2</td>
<td>Guiding Analysis Concepts and Interview Questions (chapter 10)</td>
<td>280</td>
</tr>
<tr>
<td>3</td>
<td>Triangulation of Data Sources (chapter 8)</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>the Shepherd Metaphor; Sensing the Spirit (chapter 11)</td>
<td>329</td>
</tr>
</tbody>
</table>
LIST OF ILLUSTRATIONS


LIST OF APPENDICES

A. The Specialist Music School (SMS) Strategic Planning Process and Publications. pg383

B. Conference/workshop Presentations. pg 388

C. Professional Development Needs Analysis Survey. pg 390

D. Letter to invite participants for the study - Professional Development Needs Analysis. pg 401

E. Permission Letters from the Catholic Education Office (CEO) to conduct study in CEO schools. pg 404

F. Establishing Moral Community: Some Challenges for School Leadership in the New Millennium. pg 407

G. Interview Questions for the study - Establishing Moral Community: Sensing the Spirit. pg 430

H. Letter A and B to invite participants in the study - Establishing Moral Community: Sensing the Spirit. pg 433

I. Demographic Information for the study - Establishing Moral Community: Sensing the Spirit. pg 436

J. Interview Handouts for the study – Establishing Moral Community: Sensing the Spirit. pg 438

K. Research Sheet for the study - Establishing Moral Community: Sensing the Spirit. pg 445

L. Establishing a Moral community: A reflective discourse in developing an ethnographic study and the subsequent analysis of data. pg 448