Chapter 1

Context, Purpose and Orientation

Introduction

The purpose of this study is to investigate the extent to which the biblical and theological beliefs of principals of Christian schools influence their school leadership practices. The principals under investigation are those affiliated with the Christian Schools Australia (CSA) group of schools.

The author of this research project has been involved in Christian schooling for almost two decades, having served most recently as principal of a school in a major Australian city. During this time the perception of Christian schools has altered considerably. In the mid-1980s they tended to be viewed as catering for a small group of fundamentalist Christians who were more intent on withdrawing from mainstream society than actively engaging with it. Whereas now they are seen as an integral part of the independent sector of education and, as one of its fastest growing groups, they have a strong, vibrant voice in the national education agenda.

This organizational 'coming of age' has not only brought about a significant shift in perception by others, it has also had a major impact on schools' self-awareness. While Christian schools are no longer apologetic for their existence, their newfound identity does not exempt them from wrestling with the complex educational issues currently being faced by all schools. One of these major issues is that of leadership.

The origins of the current research lay in the intersection of increasing personal and professional awareness. At a personal level as a principal I was confronted every day with choices and decisions that often had far-reaching consequences for individuals and for the school as a whole. For years as a professional educator I had been encouraging staff to think and teach 'Christianly'[1]. As a principal I was constantly challenging myself by asking, am I leading Christianly? And importantly, how do I know if I am or I am not? At a professional level my contact with many principals and

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[1] The term 'Christianly' is used widely within the Christian school movement to mean distinctively and consistently Christian.

senior executive indicated that I was not alone in these inquiries. However, there was no apparent framework I could employ to determine the answer to these questions.

As I reflected on the basis upon which my own decisions were being made it was apparent that there was a deep-seated biblical and theological belief system undergirding many, if not most, of those choices. However, in discussing this observation with fellow principals over some years it became evident that a general adherence to a belief system consistent with their role as principals of Christian schools did not necessarily result in their decisions as leaders being influenced by those beliefs. Indeed some principals acknowledged they had not even considered asking if there were any connections between what they believed and how they led their schools.

Another important factor influencing the decision to conduct this research within the Christian school sector was that it has been under-represented in research, despite its increasing influence in the national sphere. Over a decade ago Long (1996:12) bemoaned the fact that there had been 'very little research or other material published on the fastest growing system of non-government schooling since the 1960s'. Surprisingly the situation has not markedly improved. Subsequent to Long (1996) this researcher knows of only five doctoral dissertations in the past decade based on research conducted within the Australian Christian school sector that examine various implications of Christian schooling (Collins, V. 1997; Gannell 2004; Justins 2002; Thompson 2003; Twelves 2005).

This current study had its roots in the interconnections of these personal, professional and sectoral/organizational concerns. The research is based on data gathered from Christian schools in Australia, but what is a 'Christian school' in the context of this research project? It could be argued that Christian schools have existed in Australia from the earliest days of white settlement through the establishment of church-based schools, such as that begun by Richard Johnson in Australia's first church building in 1793 (Roberts 1987 cited in Gannell 2004:121). Nevertheless, it was in 1962 with the opening of a parent-controlled school in Tasmania that the contemporary Christian school movement in Australia 'began'. In subsequent years other schools opened and an association known as Christian Parent Controlled Schools (CPCS) was established.

In 1976 another type of local church-sponsored Christian school commenced with around twenty students, soon others followed and a new group of Christian schools, known as Christian Community Schools (CCS) was formed. While these two associations vary in some theological and structural ways, both groups share the common perspective of seeing their schools as distinctively aiming to have the school's entire philosophy and practice governed by Christian beliefs and values.

During the late 1970s through to the early 1990s Christian schools grew rapidly in terms of numbers of schools and students (Crimmins 2005, pers. comm., 22 April) with the result that their influence increased within the wider educational community. By the late 1990s and into the early 2000s it was hoped CPCS and CCS might merge into one organization to be known as Christian Schools Australia (CSA); however, this did not eventuate. In 2002 CCS ceased to exist and its affiliated schools, together with some previously unaligned Christian schools, joined together to form CSA. In 2006 CSA consisted of 150 schools, with around 55 000 students (http://www.csa.edu.au/about.php); CPCS comprised 86 schools, with over 23 000 students (http://www.cpcs.edu.au/schools_listing.htm). There are also some 40 independent Christian schools, and 14 associated with the Sydney Anglican Schools Corporation (http://www.sasc.nsw.edu.au/school_list.asp?Action=Information).

For the purpose of this research data were only collected from schools affiliated with CSA. This is not to suggest or imply that these are the only Christian schools or that they are somehow 'better' than others. Rather CSA was selected because the school where I was principal was affiliated with it; my personal interaction with many principals through conferences and networking was within this association and I was also a member of the registration and accreditation committee for CSA schools. This all contributed to my being known and trusted within 'the system'. Consequently the research process was facilitated by being an 'insider', resulting in the opening of doors that may have remained closed to an 'outsider'. Conducting the research in the context of only one group also meant working with common assumptions. It avoided the necessity of having to constantly differentiate the data collected and its interpretation on the basis of any theological or structural variations that exist between the various associations.

Purpose

The key purpose of this research is to investigate the question: How do the biblical and theological beliefs of principals in Christian schools influence their school leadership practices?

Considered in the study are the connections and relationships between theological belief and educational leadership. The implications of these two disparate areas for leadership in Christian schools are explored.

The following subsidiary research questions are also investigated:

> What are the biblical dimensions of leadership that have relevance for Christian schools?

> What core biblical and theological beliefs are held by principals of Christian schools?

> What core educational leadership competencies do principals in Christian schools possess?

> What is the strength of the relationship between the principal's belief systems and leadership practices?

> What implications arise from the study for the preparation of Christian school principals?

Assumptions

The framing of these questions is based on some implicit assumptions. The first of these is that Christian school principals do hold to a number of core biblical and theological beliefs. This is because each CSA school has its own statement of faith that all staff are required to agree to in order to be employed by the school. Additionally each school is required to agree with CSA's corporate Charter and its Statement of Faith in order to become a member of the organization. These documents are statements of many major biblical and theological beliefs, and so the

fact that a person is employed as a principal in a CSA school assumes their adherence to at least these core areas of Christian belief.

Another assumption is that the beliefs held will influence the way principals choose to lead their schools, although the precise nature of the extent to which this occurs will form a major part of the investigation in this research. These questions further assume that Christian school principals possess core educational leadership competencies. Given the importance of key competencies in all areas of business, together with the nature of compliance issues required of all Australian schools, it is unlikely that any school would employ a person as principal who did not possess key educational leadership competencies.

In order to ascertain how the biblical and theological beliefs of principals influence their school leadership practices it is important to consider the question: what are the biblical dimensions of leadership? This question is examined by reviewing the Bible's presentation of the concept of leadership through surveying the terms translated into English as lead/er; establishing a theological framework by investigating the Bible's view of God, humanity and Christ; examining the Old Testament (OT) manifestations of leadership, exploring the dominant motifs of servant and shepherd, examining the Bible's teaching regarding Christ as the paradigm for leadership and surveying relevant New Testament (NT) perspectives on leadership.

The second area for consideration is the question: what core biblical and theological beliefs are held by principals of Christian schools? This question is explored by means of a multi-faceted questionnaire completed by CSA principals throughout Australia. This is designed to elicit four differing types of data.

Firstly, it seeks basic demographic data from respondents viz. age, gender, cultural background, tertiary qualifications, total years in the teaching profession, total years as principal, total years as principal in the current school, and other occupations or professions pursued, in order to construct a profile of current CSA principals. Secondly, it is structured to determine if there is a set of core beliefs held by CSA principals by seeking the extent of their personal adherence to major Christian teachings regarding the Bible, God, humanity, Jesus Christ and salvation. Thirdly, it

seeks respondents' assessment of the relative importance of these core Christian beliefs to their school leadership practices. Finally, it allows for participants to make free responses regarding other beliefs they considered important to their understanding of leadership, their motivation for becoming a principal, the main beliefs which shape/d their understanding of leadership, their vision of Christian leadership, what they hope to accomplish in leading their present school and strategies they employ/ed to achieve these goals.

The next area for investigation is: what core educational leadership competencies do principals in Christian schools possess? This is examined by means of an online 360° educational leadership profiling of a small, representative number of CSA principals covering the four major educational leadership competency areas of staff motivation and involvement, strategic and operational management, client service and community outreach and academic leadership.

The instrument employed had the advantage of being able to benchmark CSA principals against national scores in educational leadership competencies. Additionally, Christian school specific items were added to the question set in order to investigate respondents' assessment of the principals from a distinctly Christian perspective.

Findings from the major research question build on the data gathered from these subsidiary areas and by means of semi-structured interviews with principals, staff and board members from six schools of differing sizes and in different locations around Australia. These interviews were conducted with ninety-six people, each generally lasting one hour, ranging over key areas of school life such as vision, leadership styles and relationships, including conflict management, to ascertain the extent to which the principal's beliefs influenced their school leadership practices.

Orientation

Christian schools are one of the most rapidly growing sectors in independent education in Australia with total student numbers increasing by more than 120% from 1992 to 2002 with student numbers 'exceeding the numbers educated by government education authorities in each of the following jurisdictions: Tasmania, Northern

Territory and the ACT' (http://www.dest.gov.au/NR/rdonlyres/254F4862-28BF-43C7-B6E9-938FEB627049/1837/Submission199.PDF). As a result they have gained increased credibility in terms of external measures of educational outcomes across the nation. Nevertheless the specific challenges they face in their organizational adulthood vary both in quality and quantity from those they faced in their infancy and childhood. The societal, organizational and educational landscape has changed significantly over the last thirty years, especially in regard to the notion of leadership.

It is evident that there is an increasing awareness of the importance of leadership evident in many levels of contemporary Western society. Whether businesses from multinational corporations to corner stores, governments from national to municipal, non-government organizations, charities, religious organizations, educational institutions from universities to local schools, whatever the precise nature of the organization, none appear to be exempt from the current predilection regarding the significance of leadership (Yukl 2002).

However, leadership operates within interconnecting frames of reference. There are at one and the same time the following dimensions: philosophical, involving epistemological, ethical and conceptual frames; the psychological, incorporating the metaphysical, rational and emotional spheres; and the functional organizational activities, involving persons who lead working together with persons who are led in order to fulfil organizational goals. Together with these are the relational activities, because those who lead and those who are led are individual, rational persons who think, speak, will, choose and decide in the context of multiple backgrounds, histories and relationships. None of these frames are sufficient in and of themselves to incorporate the depth, breadth and profundity of leadership; all are required for a holistic understanding of the concept.

While the term leadership has spawned over three hundred and fifty separate definitions suffering the ignominy of being described by a plethora of adjectives in the process, it has nevertheless defied the odds and remained an elusive, somewhat enigmatic notion (Yukl 2002). Elmuti, Minnis and Abebe (2005:1019-1020) indicate some of these inherent difficulties when they quote Bass' (1990) definition of leadership as:

> ... an interaction between members of a group. Leaders are agents of change; persons whose acts affect other people's acts affect them. Leadership occurs when one group member modifies the motivation or competencies of others in the group.

Further noting:

> Rosenbach (2003) defines leadership as: [...] a process of the leader and followers engaging in reciprocal influence to achieve a shared purpose. It is all about getting people to work together to make things happen that might not otherwise occur, or to prevent things from happening that would ordinarily take place.

> Leaders are generally responsible for overall organizational effectiveness as measured by production, efficiency, quality, flexibility, satisfaction, competitiveness and organizational development (Gibson et al., 2003). Avery and Baker (1990) on the other hand defined leadership as: [...] a process of influence between a leader and his followers to attain group, organizational and societal goals.

Nevertheless, despite its apparent vagaries, they identify that effective leadership continues to be a vital function within contemporary organizational life: 'In today's competitive and very dynamic business environment, the success and failure of an organization is often highly influenced by the presence of effective leaders with a broad business perspective' (p. 1020).

Notwithstanding the inherent difficulties in conceptual analysis, effective leadership is constantly viewed as vital for organizational efficacy and success. In recent decades the major focus of leadership research has mainly been on the organization of business and in the process it has become an integral part of understanding the business of organization (Collins, J. 2000; Collins & Porras 2004).

Leadership also plays an important role in schools. Building from the basis of Gronn's (2002) theory of distributed leadership, Bennett et al.'s (2003) extensive literature review has suggested the importance of leadership at various levels of school life. Research has also identified the importance of the principal's leadership in an array of disparate areas, from the explicitly professional such as evaluating teacher performance (Painter 2000), their impact on student achievement (Leithwood & Jantzi 2000), their assessment and inculcating of values (Gold et al. 2003), their role in

instructional leadership (Brewster & Klump 2005), on the way they approach and respond to succession and educational change (Fink & Brayman 2004), through to the more personal such as being a first time principal (Quong 2005), and even on the image they project (Newby & Hayden 2004). These aspects not only highlight the incredibly diverse areas of primary academic engagement, but also indicate the nature of the changing expectations for principals.

Context

CSA schools espouse a distinctive Christian belief-values-faith connection. They seek to base their educative processes on the teaching of the Bible and fall within the evangelical domain of Christianity. CSA schools emerged from a movement towards establishing 'affordable locally governed schools dating from the 1970s ... [and] are associated with local churches (rather than denomination or diocese), parent and community groups'. They are based on the belief that 'the development of the whole child requires [being] deliberate about the beliefs and values of their home and school environments'. CSA schools (http://www.csa.edu.au/christian_schooling.php) see the spiritual development of children 'is not an annex to their education, it is an integral part of it'. As a result 'beliefs, values and issues of faith' are 'at the centre of the[ir] curriculum'.

CSA (http://www.csa.edu.au/christian_schooling.php) sees such spiritual development as providing:

> ... meaning, context and purpose to the pursuit of excellence in the academic, cultural, physical and social development of students. A Biblical, Christian view has it that meaning comes not just from knowledge *about* God, but knowledge *of* God. Such knowledge comes from belief and relationship. Our aim is for students to know what they believe and why; that their character is formed on the basis of sound beliefs and values. Our objective is that in their life after school, our graduates reflect the hope and purposeful service characteristic of those who follow Jesus (original emphasis).

CSA schools are at a significant point in their collective life, the fervour and enthusiasm of the pioneers of thirty years ago has subsided. The troubles and triumphs, the emotional, spiritual, physical and educational toll that inundated and characterized many schools then, often as a result of political forces operative at various government, or local church levels has passed. Most CSA schools have

emerged from the pioneering stage and are now at the important maturing stage. Matters of sheer survival which preoccupied principals and boards in the 1970s through to the mid 1990s have been increasingly replaced by issues of managing growth, and maintaining Christian distinctive in an age of postmodernist pragmatism, materialism, secularism and consumerism.

Further, CSA schools are now generally led by a second generation of principals, some of whom recall 'the old days' with a determination not to see them repeated. There is a collective desire to move forward, to be heard as a voice in the educational debates of the time, to be recognized as providers of quality education in academic, relational and spiritual areas, and to see future generations of students equipped to make a significant Christian impact on society.

The expectations and the privations of the pioneering days have gone and a significant part of the role of those now in leadership is to pass on to following generations a refinement of biblical understanding in all areas, and especially with respect to leadership. It is hoped this project may contribute in some way to this end.

CSA schools were selected partly because of their espoused, intrinsic 'beliefs-values-practice' connection which, helpfully, intersects with the recent emphasis of ensuring a values-based education in the context of an avowedly free, universal, secular education system. It also yields tangential insights into elements of the broader education debate regarding the need, value and impact of independent, non-government schools *per se* as well as their particular contribution to society.

Christian educators view their core calling as the development of creative, dynamic, God-centred learning and teaching within the context of a harmonious, integrated, loving and caring community. Their purpose is to see the individuals placed in their care and under their instruction being equipped for the whole of life. Understanding the intentional 'more-than-schooling' approach to this research assists in appreciating the complexity of the task, as there are many areas of deliberate integration of the spiritual with the academic and/or educational aspects of the school. Indeed attempting to disassociate them is antithetical to their entire philosophical framework and worldview.

In exploring how the biblical and theological beliefs of CSA principals influence their school leadership practices, this study had to face the possibility that some CSA principals may not have thought about possible relationships between their beliefs and school leadership practices, especially given the nature and range of the multifarious relationships and structures that exist within schools. It is also possible that while some principals did have a clearly delineated belief structure they did not necessarily act consistently with those beliefs.

Stating the matter in such broad terms belies the complex interplay of theoretical, theological, ethical, relational, organizational and practical issues that exist in a study of this type. Schools are organizations – they have structures which incorporate learning, teaching, caring and administration. Schools are also organisms – they embrace relationships and establish their own distinct culture (Mitchell & Tucker 1992:31-32; Ryan & Oestreich 1998:36-40; Voutas 1999:14-15). They are generally either growing, maturing, educational entities, characterized by the joy and excitement of being creative, learning environments; or they sometimes degenerate into sterile educational institutions where teaching, learning, assessing, reporting and administration merely 'gets done'.

People's expectations of schools can be as idealistic and romantic as they are unrealistic and impractical. Schools are seen as places where children 'learn', with the school's success judged according to its position on the annual academic 'league table'. But schools are far more than educational factories designed simply to produce 'knowledgeable people', however that may be defined.

Schools are multifaceted entities. There is the 'core business' of educating the students. This is not merely getting on with 'the what' of learning and teaching, such as the construction and monitoring of curriculum, assessing, reporting and the like. It necessarily involves an intricate interplay of 'the who', the personal elements of staff, students, board, parents and administrators which when combined can often create some complex situations. Further, there is 'the why', the philosophical basis of all that occurs in schools: incorporating the metaphysics, epistemology and ethics of education. There is also 'the how', the interfacing of the school as an organization within society with the variegated legal, administrative and financial aspects that are

essential to make the school function effectively and efficiently. However, schools are also full of people who are complex beings and who foster a myriad of interpersonal and interconnecting relationships. Consequently schools have both life and soul (Bolman & Deal 1997; Morgan 1997). The role of the principal is to lead such diverse organizational organisms (Huber 2004; Mackay, K. 2006; Myers 2006).

However, there are other factors which have come into play in recent decades and become additional adjuncts to schools' 'core business'. Schools have come to be viewed as veritable panaceas. Numbers of people hope that many of society's ills can be alleviated by education through schools confronting and then resolving some of the significant issues of our time – whether those are the psychological and emotional impact caused by the breakdown of family relationships, the distress caused by economic impoverishment, the torments of bullies, not to mention the plethora of concerns created by the vast range of physical and/or psychological impairments. This helps to explain the expanding employment of counselors, psychologists, health care professionals, together with other specialist educational professionals for the gifted, the disabled, the behaviourally disturbed and so on. All of these aspects bring additional layers of expectation, responsibility and burden upon those who lead schools (Bennett et al. 2003).

Further, what of those in schools who actually live with the reality of these matters every day? For an increasing number of students (and possibly staff) the one stable factor in their otherwise dislocated lives is their school. Therefore it is incumbent upon principals to recognize they hold an important stewardship. They lead the organizations where the minds, characters and lives of young people are moulded. The extent to which this occurs, for better or worse, will necessarily have a profound impact on the future of our societies.

In this context it is difficult to overstate the impact that leadership has on the definition, articulation, and practice of the core values that are the fundamental building blocks of culture within individual schools (Berry 1997; Lawrence 1998:122-126; Ryan & Oestreich 1998:36-40; Voutas 1999:43-44; Wanak 1995:33-36). Therefore, any disjunction between what principals say and what they do may accelerate the process of educational decline. Teachers, students, boards, parents

along with the wider school community, become dissatisfied if the distinctiveness of a 'Christian' school is eroded by the principal's (or others) lack of consistency in applying biblical principles to practical issues.

One of the challenges continually facing Christian schools is the establishment and maintenance of Christian values. Values are an expression of what is considered to be important and worthwhile, and they spring from inherent, intrinsic or extrinsic beliefs and flow through the whole of life and motivate actions. While it is one matter to have policies and programs that appear 'evangelically correct', it is quite another to have biblical principles, priorities and practices consistently evident in Christian schools. Granted no school has, or ever will 'arrive' at universally applying the Bible to its collective life, nevertheless the journey of increasing consistency is both obligatory and non-negotiable in biblical terms (Matt 5:48).

This is why it is important for principals to carefully evaluate their own performance and that of their schools in this area (Collins, V. 1999:2; Covey 1992:36; Duignan 1999:5-8; Sharpe 2000:33). The 'consumers' of education at schools – students and parents – continually assess the 'providers', especially principals and, to a lesser degree, teachers not so much by what they say as by what they do. Because Christian schools profess to be distinct the 'consumers' expect qualitative differences to be evident, particularly in terms of relationships and structures (Lawrence 1998:122-126; Ryan & Oestreich 1998:36-40; Wanak 1995:33-36).

Such juxtapositioning of Christian distinctives with the dynamic fluidity and exigencies of an educational marketplace may, at first, appear to be somewhat dichotomous; nevertheless this is the reality currently facing independent educators in Australia. For example, pastoral care of students should be more than the noble sentiments uttered in the formal context of enrolment interviews or information evenings. Students need to have both formal, structured mechanisms as well as informal, individualized, non-structured occasions for them to experience and to enjoy the reality of the rhetoric. This should be so not only in times of crisis or catastrophe, but also in the regular routine of school life so that they experience the warmth and security of being part of a genuinely caring school community, having opportunities for them to both give to as well as receive from others.

One possible danger is compartmentalizing 'Christian studies' from other 'academic studies'. This distinction can sometimes be a result of not carefully crafting a holistic Christian worldview. For example, the Bible asserts God is sovereign, omniscient and omnipresent (Pss 139; 145). This necessarily infers God cannot be absent from any part of his creation at any time. Further, the Bible asserts that God's word is true (John 17:17; Ps 19:7-11), consequently, if something is true, then it will always be consistent with who God is and with what the Bible says, for all truth is God's truth (Pratt 1984; Van Til n.d.). Sometimes the question is raised: Where is God in mathematics or the performing arts? Whereas it could likewise be framed: Is it possible for God to be absent from these areas?

The importance of this is found when considering the place of God in the overall curriculum framework, for as Uecker (2003:223) rightly observes, 'the Christian worldview is the basis for curriculum in a Christian school'. This, in turn, has broad implications for the affective domain, especially as it impacts the areas of morality and the character formation of students (Uecker 2003:225-232).

Because the integrity of Christian schools *per se* relies on their being identifiable, distinctive Christian communities, it is important for those who lead them to maintain the closest possible connection between biblical beliefs and school practices. This way, those who have their children educated at these schools can do so with confidence that, while the school has not arrived at its destination, it is – for them – heading in an understood direction.

Biblical leadership and schools
As noted, the term 'leadership' can be seen as imprecise, nebulous, defying definition. It is allowed to hover between a wide-ranging, complementary and, at times, conflicting, descriptions. The impact of the current milieu is also critically felt at the point of leadership within Christian schools in Australia. While to claim there is a crisis in leadership may be an overstatement, to affirm there is confusion as to the nature and purpose of distinctively biblical leadership in Christian schools is not.

Schools are unique among educational institutions in a number of senses. First, their focus is the creation and development of an effective learning environment for the

students; they do this in the context of the community in which they exist. Each school will confront its own particular situation which varies from setting to setting. This may include geographical, such as the extensive isolation as a result of distance, or overcrowding in inner city areas; demographical, like the predominance of one racial group or the blending of multicultural groups; economic as the placement of a school in either a lower, middle, higher, or mixed socio-economic setting. Together with these are the political expectations all schools face, namely the expectations of what the differing levels of government will provide for the students and the wider community, together with the limitations these place in terms of curriculum, assessment procedures and financial resources.

Further, there are certain organizational frameworks and structures employed to ensure the effective working of the school as an organization. While the desire of educators is to provide the best education for their students, it is apparent that this primarily occurs in a complex web of interpersonal relationships. Intimately involved as the 'stakeholders', are the children, parents, teaching and administrative staff, the school's governing board or council, the wider community as well as various tiers of government, together with their respective agencies and authorities.

It is contended that one of the major factors contributing to the success, or otherwise, of schools both as organizations and organisms is the relationship between its leaders, teachers, other staff and students, as well as how these develop and are fashioned to meet the changing demands of varying education contexts (Dinham 2005; Leithwood 2005; Twelves 2005). Therefore it is important to consider the multifarious aspects of educational management and administration such as: leadership, bureaucracy, collegiality, micro-politics, organizational culture, roles and relationships. This also involves the frameworks by which we might assess the quality of learning and teaching as well as their progress as organizations, including standards and accountability, effectiveness, development and improvement, quality management procedures, evaluation processes, and assessment and inspection practices.

In terms of schools as organisms the process of review is, in some ways, far more difficult. How does one calculate or determine the quality and depth of relationships?

By what means are the school's climate and culture measured? Other issues that especially confront principals include, but are not limited to:

- Curriculum: including the fluid nature of external requirements, new syllabi, processes for the award of the end of school certification, assessing, examining and reporting requirements
- Legal: such as Working with Children, Occupational Health and Safety, Privacy, chemical safety, disability, anti-discrimination, animal welfare – to name but a few of the seventy or so current legislative requirements
- Financial: incorporating the multi-level matters of fiduciary reporting and requirements, together with the pressures schools face in the educational market place

Finally, matters at the 'chalk face' of individual schools require leaders to be increasingly efficient in the effective delivery of the learning and teaching processes. As Davis et al. (2005:4, quoted in Brewster & Klump 2005:3) note:

> Principals are expected to be educational visionaries, instructional and curriculum leaders, assessment experts, disciplinarians, community builders, public relations/communications experts, budget analysts, facility managers, special programs administrators, as well as guardians of various legal, contractual, and policy mandates and initiatives. In addition, principals are expected to serve the often conflicting needs and interests of many stakeholders, including students, parents, teachers, district office officials, unions, state and federal agencies.

Yet there are many other more subtle pressures confronting those who seek to lead their school communities in distinctively Christian ways that compound and increase the complexity of those matters outlined above. These may include the rapid turnover of principals and executive staff, including 'head-hunting' by other schools; the extensive executive restructuring that takes place in many schools; and the high rate of principal burn out. Perhaps most difficult are working through the differences which exist in Christian communities, especially when things do not work out as anticipated, such as the on-going implications of fractured relationships within school and/or church communities when things 'go wrong'. Such matters defy the simplistic jingoism that these are the necessary results of the drive for greater efficiency. They

also beggar the credulity of statements made using spiritual spin to justify the situation as merely endeavouring to more effectively employ people's God-given gifts.

At times the basis for this may be a failure to have a clear, carefully constructed, distinctive biblical understanding of leadership, with the negative practical implications that invariably follow having an ill-founded or non-existent theory base. Because Christian schools are philosophically committed to having the Bible direct their policies and practices, it is important in the context of this study that biblical dimensions of leadership are explored.

The Bible does not present a 'one-size-fits-all' view of leadership. It does not promote a static, inflexible notion of what a leader is and how s/he should act, for such a wooden, formulaic understanding does not do justice to the nature of God or to the diversity evident within humanity. Rather, it focuses on key attributes and actions of leaders as persons in particular situations who manifest differing, even divergent, features, demonstrating a variety of strengths and weaknesses in the process of fulfilling God's ends. Such fluidity enhances the complexity of the notion of biblical leadership. At the same time this multiplicity of perspectives and dimensions allows for the general biblical principles to be adapted and applied in the context of specific Christian schools.

A basic assumption of this research is the truism that what a person is (character, attributes, attitudes, perspectives), and how a person acts (behaviour patterns and responses), are primarily, though not exclusively or consistently, determined by their beliefs (Law, Walker & Dimmock 2003; Razeghi 2006). Consequently it is important for those in, as well as those aspiring to, leadership in Christian schools to have a well-formulated biblical understanding of the person of the leader.

Methodology

This research adopts a case study approach. Six principals in different schools across Australia were selected in an attempt to represent the diversity of contemporary Christian schools. As such they vary in size, history, as well as geographic, demographic and socio-economic profile. The case studies allowed for a multi-

method approach. Data were collected in three interconnected phases to investigate the issues raised by the research questions. Phase 1 was a questionnaire sent to all CSA principals in Australia seeking to identify core biblical and theological beliefs held and how influential they were in school life. Phase 2 was an online 360° educational leadership profile of a selected number of CSA principals to determine what educational leadership competencies they possessed. Phase 3 was a series of semi-structured interviews undertaken in six schools around Australia. These interviews investigated to what extent the biblical and theological beliefs of principals influenced their school leadership practices.

These matters, and the ethical considerations guiding this study, will be more fully explored in Chapter 5, Methodological Considerations.

Significance of the study

The significance of this study lies in its contribution to the growing, but still underrepresented, research into Australian Christian schools. As such, it attempts to fill some of the gaps identified by Long (1996:12, 19). Further, as providers of education with avowed 'beliefs-values-practices' connections, understanding the implicit and explicit leadership belief-practice connections of principals in Christian schools may assist leaders to ascertain to what extent principals practice what they preach, or perhaps to what extent their practices are consistent with those beliefs. It could also be useful for leaders in other schools or systems to reflect on possible connections that may exist in their own experience or associations. It may also be useful to suggest ways in which principal beliefs influence the vision, direction, culture and relationships within schools.

Another area of significance lies in this study's potential contribution to provide a framework for Christian school leaders to view biblical and theological dimensions of leadership in order to assess their own understanding and practice of leadership, and to more closely align their own practices with these perspectives.

This project has significant implications for principal preparation and highlights the importance of specific training in training prospective principals in aspects of theology and biblical leadership.

This study also develops a new conceptual frame by which to understand more fully the belief-practice nexus of principals who lead Christian schools. This framework could also have a much wider application in other school contexts.

Limitations of the study

Firstly, this study is limited to CSA schools, as has already been indicated.

Secondly, this project is an in depth study in CSA schools. As there are more than 300 Christian schools in Australia it is not a representative but instead, a purposive sampling. No statistical inferences are sought or made, given the nature of the qualitative data.

Thirdly, it is not intended to incorporate a comprehensive exposition of the Bible's view of leadership. This requires a separate study on its own. Rather the areas included have been selected with a view to being most closely aligned with the particular foci of this research project, so they are to be viewed as necessarily selective rather than exhaustive.

Fourthly, the study is not designed to primarily interact with the fields of the philosophical bases of Christian education, such as metaphysics, epistemology, or ethics. Nor does it attempt to explore the educative processes *per se*, such as the interconnections between learning and teaching; or the construction and monitoring of various curricula. These are covered in works such as Brayley, Layman and White (2003); and Weeks (1988). It will also not investigate the legal, administrative and financial aspects of a Christian school that are handled by the principal.

Fifthly, it does not seek to catalogue or diarize the principal's activities and interactions in order to assess and evaluate how time spent during the day impacts their leadership practices, important as these observations may be.

Finally, the study is acknowledged as a 'snapshot in time'. Future contexts will bring new challenges to the leadership of Christian schools.

The research was undertaken between 2002-2006 and focuses on some specific aspects of:

1. Leadership and the overall purpose of and vision for the school – the 'what' of leadership

2. The person of the principal and their understanding of themselves and those with whom they work, especially in terms of the relationships that exist within the school – the 'who' of leadership

3. The structures that exist within the schools, including their rationale, functioning and evaluation – the 'how' of leadership

4. The intrinsic motivations of the principal – the 'why' of leadership

Outline of thesis

This chapter has identified the context, purpose, significance and rationale for this research project.

Chapter 2 reviews the literature that pertains to leadership. It examines a number of leadership theories and considers the ways that these have been used in the context of educational leadership. Special attention is given to the theories of transformational and servant leadership as they apply to Christian schools. It constructs a conceptual framework for this study, and examines some of the recent research that has taken place in Christian schools in the last decade.

Chapters 3 and 4 outline some of the major dimensions of the Bible's view of leadership, responding to the question: what are the biblical dimensions of leadership? They use an inductive approach to survey the biblical data in order to identify key aspects as well as explore important motifs of biblical leadership.

The methodological considerations for this project are presented in Chapter 5. It will examine the rationale for the use of case study methodology and explores the interconnections of the methodology in the three research phases.

Chapter 6 reports on the findings of Phase 1, responding to the question, what core biblical and theological beliefs are held by principals of Christian schools? It

examines the responses to the questionnaire and categorizes major features of the reasons for persons assuming principalship in Christian schools.

The findings of Phase 2, the 360° educational leadership profiling, are discussed in Chapter 7. This chapter responds to the question, what core educational leadership competencies do principals in Christian schools possess? The chapter also explores the rationale and process of the 360° profiling, as well as present data regarding the relationship of CSA principals to national benchmarks.

Chapters 8 and 9 report on the interviews in the six case study schools which were the focus of Phase 3 of the research. They respond to the question, how do the biblical and theological beliefs of principals in Christian schools influence their school leadership practices? They analyze the major themes that emerged from the interviews and these are discussed with reference to the theoretical and theological framework established in Chapters Two, Three and Four.

Chapter 10 draws together the various elements of the study and presents the study's conclusions and recommendations. It also suggests some areas that may be considered useful for further research

Chapter 2

Literature Review

Introduction

This chapter explores various theoretical constructs of leadership and examines the ways in which they have been applied to schools and principals, paying particular attention to the theories of transformational leadership and servant leadership, as these are seen to bear a close relation to the biblical concept of leadership. Concepts that are of particular relevance to this study are brought together to provide a useful operational framework. Finally it will review some of the relevant research that has taken place in Christian schools over the past decade.

One of the difficulties inherent in any review of the literature on leadership is the sheer mass of material in journals, books and websites now numbering in the tens of thousands. It appears as though almost all who have written on the subject have their own specific ideas and insights. Consequently any attempt to 'review' the material must at best be selective not comprehensive.

A further complication relevant to this study is the dearth of contemporary studies of leadership from distinctively biblical or theological perspectives. While there have been many popular books written on Christian leadership (Anderson 1999; Blanchard, Hybels & Hodges 1999; Clinton 1988; Gangel 1974; MacArthur 2004; McKenna 1989; McNeal 2000; Mattson 1994; Sanders 1994), and most prolifically by Maxwell (1993; 1995; 1998; 1999; 2000; 2001), there has been little attempt to specifically establish a distinctive, biblically-based theology of leadership. While Gangel (1986); Miller, P. (2000); Nott (1986); and Olley (1977) have made efforts to fill this void, all acknowledge they have not treated the subject exhaustively. Notwithstanding other works have examined a Christian understanding of leadership from a number of perspectives, such as its Greco-Roman background (Clarke 1993; 1998; 2000), its relational dimensions (Wright 2000), and its communal elements (Hollaar 2001; Longenecker et al. 2002; Marshall 2002), there remains a need for a fully integrated study regarding a biblical theology of leadership. Given the nature of the present discussion, it is outside the scope of this study to attempt such a task. A modest

outline of some of the major features of the biblical dimensions of leadership is found in Chapters Three and Four. In addition attempts to find material that directly addresses the relationship between biblical perspectives of leadership and its relationship to principals of Christian schools have thus far proven fruitless.

In the eye of the beholder – defining leadership

Leadership literature is often concerned with the mechanics of the 'what' and the 'how to' of day-to-day leadership (Bennis 1990; Bolman & Deal 1994; 1997; Drucker 1986, 2001; Gardner 1986; Sergiovanni 2000a; 2000b), as well as the 'who' and the 'why' of leadership (Bass 1990; Bass & Avolio 1995; Berry & Cartwright 2000; Burns 1978; Collins, J. 2001; Covey 1992; De Pree 1989, 1997; Greenleaf 1991; Kouzes & Posner 2003; Yukl 2002).

There is a great deal of attention focused in today's world on the notion of leadership. The diverse array of print and online materials, the multiplication of specialist leadership centres, the increasing demand for seminars, postgraduate degrees and professional development courses, all suggest that leadership is very much at the forefront of individual and organizational reflection.

The reasons for this are, no doubt, many and varied. For some it may be philosophical, a fascination with the nature of influence: for leadership is, at root, an influence relationship (Collins, V. 1999:2; Kouzes & Posner 2003:13-22; Robbins, Millett & Walters-Marsh 1998:396-402). For others it may be functional, the attraction of organizations harnessed by effective leaders in order to achieve specific outcomes: for leadership is also a productive relationship (Barnett, McCormick & Conners 2001:29-30; Bhindi & Duignan 1997:119-120; Lawrence 1998:122-126; Voutas 1999:43-44).

It is important to note from the outset that despite all the research and discussion about leadership agreement about how it should be defined remains elusive. As Stogdill (1974:7 quoted in Bass 1990:11) stated, 'there are almost as many definitions of leadership as there are persons who have attempted to define the concept'. This is also true in the educational sphere, 'it is important to be clear at the outset that what has been learned about leadership in schools over the century has not depended on

any clear, agreed-upon definition of the concept' (Leithwood & Duke 1999 quoted in Richmon & Allison 2003:33). However, this lack of agreed definition is not necessarily bad, indeed it should be expected because of the variety and numbers of leaders and organizations that have been researched.

Christian schools are not isolated from these issues. Rather, their very existence as organizations, their increasing number, the diversity of their character and the distinctiveness of their mission combine with the current philosophical milieu regarding leadership to present such schools with some unique challenges (Collins, V. 1999:4). Surrounded by the prevailing notions of leadership that often have their origins in secularist, relativist, pluralist worldviews, one of the most critical challenges for CSA schools is to be distinctively biblically-oriented in their leadership.

But, what sort of leadership is to be exercised? Many answers have been given to this question, and the history of leadership theories outlined by Bass (1990:37-55) and Yukl (2002:8-13, 493-508) provides a fascinating insight into the development of the rich diversity in the concept. In his review Covey (2004:352-359) tabulated the literature into twenty-four major theories of leadership, and in doing so identified representative authors, and summarized the major tenets of those theories.

Ricmon and Allison (2003) identified thirty-five 'prominent theories' and integrated them into three broad categories. The first category was 'autonomous' theories which incorporated those that focus on a single set of variables, generally the leader, independent of the followers or organizational context and include trait, behavioural and leadership style views. The second category was 'interactive' theories which focused on the relationships which existed between leaders and followers, such as psychoanalytic, transactional and transformational. The third category was 'provisional' theories which emphasized the situational circumstances and included contingency and humanistic theories.

These ways of defining, describing and categorizing serve to demonstrate that a move towards integration and agreement is still most likely some time away. In the discussion that follows some of the major theories will be reviewed. In that discussion

there will be a greater concentration on the notions transformational and servant leadership as they appear to have had a wide influence on the way that people in Christian schools have understood leadership. While the reasons for this are not readily apparent, it could be because the concepts of transformation and servanthood resonate with biblical terminology.

The Bible uses the term transformation to identify the change in Jesus' physical appearance when his disciples were given a glimpse of his heavenly glory (Matt 17:2; Mark 9:2). It is also used to refer to the transformation of Christians through the renewing of their minds (Rom 12:2) and of their being transformed into the likeness of Christ (2 Cor 3:18). The biblical idea of servanthood as it relates to leadership is multilayered and multifaceted and it is explored in depth in Chapter 4. So the idea that leaders in Christian schools are to be agents of individual and corporate transformation and of being servant leaders may stem from this resonance with biblical terms.

Trait or 'Great Man' Theory

This approach focused primarily on the personal attributes of the leader, almost without regard to other variables. It assumed certain people were born with qualities that made them 'natural leaders' with individual character traits not possessed by others. The research focused on identifying these qualities, examining physical characteristics, personality and psychological traits, background, abilities, and so on. However, no trait or combination of traits were found that guaranteed successful leadership, nor were researchers able to specify what the correlation between the qualities and leader effectiveness actually was, as a result the theory 'fell into disfavor' (Bass 1990:38). The problem with this theory was it did not give due consideration to the many other factors which also play a role in the effectiveness of leadership.

The theory was significantly discredited by Stogdill's (1974) research. Having reviewed over 120 studies he concluded they yielded conflicting results, as traits considered important in one study were seen as relatively unimportant in others (Hoy & Miskel 2001; Yukl 2002). This does not imply that all leadership characteristics are unimportant, or that a trait approach has no value. For while the correlation between

the possession of certain traits does not, in itself, guarantee leadership effectiveness, possession of certain traits does appear to increase the likelihood that a leader will be effective (Yukl 2002:177, using Stogdill's 1974 research).

Behaviour Theories

Behaviour theories were originally a reaction against the trait based approach and the research shifted from studying the characteristics leaders had by birth, to the way in which they were able to influence the behaviour of the group. The research fell into two separate categories.

The first examined the nature of managerial work: how leaders spent their time, listing their various roles, functions, and activities. This is important because of the diversity of tasks that those in leadership have to perform. Mintzberg (1973, cited in Yukl 2002:28-31) identified ten intersecting and overlapping 'roles' leaders have. He noted that three of these were related to the interpersonal behaviour of managers (leader, liaison and figurehead), three had to do with the processing of information behaviour (monitor, disseminator and spokesperson), and four had to do with decision-making behaviour (entrepreneur, disturbance handler, resource allocator and negotiator). While these divisions are helpful insofar as they identify the complexity and diversity of disparate 'roles' to be played by the one person, they should not be viewed as mutually exclusive behaviours or groups of behaviours as, say, entrepreneur, requires intersection with other 'roles'.

The second compared the disparate behaviours of effective and ineffective leaders, in particular evaluating the effect of the leader's behaviour on the performance of the followers. The research identified three basic behaviour styles: authoritarian, laissez-faire and participative. From these a variety of taxonomies of management behaviours, roles and practices were designed with the purpose of enhancing understanding of the nature and patterns of leadership behaviours (Yukl 2002:49-79).

One of the most important studies was conducted by the Ohio State University where a questionnaire was composed where subordinates could describe the behaviour of their supervisors. It identified that while there were many leadership styles, they could basically be categorized into two main orientations: system-oriented 'initiating

structure' and person-oriented 'consideration' (Bartol, Martin, Tein & Matthews 1997; Hoy & Miskel 2001; Yukl 2002). The first included the behaviours of initiating, regulating, informing, supporting, evaluating and summarizing. The second was observed to be more interested in the establishment and maintenance of interpersonal relationships within the organization. Relationship functions comprised encouraging, expressing feelings, harmonizing, compromising, gate-keeping and setting standards (Love 1994:37-38 citing Keating 1982:14-15 and Luecke & Southard 1986:19-20). However, the presumption that leaders generally operated in only one of two dimensions, appeared to other researchers to be too limited.

A second major research process was undertaken by the University of Michigan at around the same time as the one at Ohio State. Its focus was on the identification of relationships among leader behaviour, group processes and measures of group performance, using field studies through questionnaires. Their research found three types of leadership behaviour differentiated between effective and ineffective managers:

1. Task-oriented behaviour – where effective leaders did not spend their time and effort doing the same kind of work as their subordinates. These appeared to be similar to Ohio's 'initiating structure' leaders.

2. Relations-oriented behaviour – where effective managers placed importance on maintaining good relationships and tended to use general rather than specific supervision of employees. This was similar to Ohio's 'consideration' leaders.

3. Participative leadership – where the role of the manager was to guide, support, be constructive and oriented towards problem solving. This was not seen as abdication of responsibility, but as purposeful delegation of tasks.

In addition to these there are a number of leadership 'styles' which are related to the way in which power is used by the leader. These include the authoritarian style, where the leader is clearly 'the boss' and everyone knows it; the laissez-faire style, where the 'leader' is really a follower who waits for the group or team to make decisions and plan actions; and the participative style, where followers are intimately involved in the

decision making processes, but are not the ones who bear the responsibility for those decisions.

When assessing the behaviourist approach one of its inherent difficulties is that it is overly simplistic. By adopting simple solutions to complex problems, the behaviourist approach minimizes the importance of the relationship of critical elements that coexist in leadership. It is unlikely that a single behaviour or orientation is sufficient to explain the complex interplay of decisions and actions made by leaders; and insufficient attention appears to have been given to the important aspects of process, integration, interconnection and interdependence.

Situational and Contingency Theories

These were basically an adoption and adaptation of the behavioural theories. The difference being that they were cognizant of the interface of situational and contextual elements in leadership, together with the way these were specifically adjusted to fit a particular situation.

Situational Theory

The fundamental assumption of the situational theory was that different situations required differing leadership responses. Research focused on the elements of the task: its individual nature, its participants, its history, the nature and quality of the resources needed and employed and, importantly, on the quality of relationship between leaders and followers. This also had two sub-categories. The first saw managerial behaviour as a dependent variable and investigated how various aspects of task, organization and position influenced this. In addition it examined how leaders contended with the varying complexities and limitations that were created by peers, superiors and subordinates, as well as by those who were external to the organization such as government bodies, suppliers, and clients.

The second sub-category was more strictly speaking part of the contingency theory but is included at this point for the sake of continuity. This research attempted to identify aspects of the situation that moderated the relationship of leader behaviours or traits to leadership effectiveness. The assumption lying at the back of this was that

there is no 'one-size-fits-all' approach that is appropriate as differing leadership behaviours will be effective in different situations.

Contingency Theory

This theory is attributed to Fiedler (1967) whose research added other dimensions to the situational theory – the relationship between the leader and the followers, the structure of the task being performed and the position of power held by the leader. His research also indicated that followers were more productive under differing types of leadership and concluded that leaders needed to practice more than one style in order to be effective. This meant leaders had to take into consideration the characteristics of followers in order to determine which particular style would work best. This theory was further developed by Fiedler's least preferred co-worker model, Vroom and Yetton's Normative Contingency Theory, Hersey and Blanchard's Situational Theory, and Evans and House's Path-Goal Theory (Hoy & Miskel 2001; Yukl 2002).

Blanchard, Zigarmi and Zigarmi (1985) identified four leadership types that are contingent upon the followers' personality and maturity: directing – leader as controller; coaching – leader as encourager/participator; supporting – leader as facilitator; and delegating – leader as entrusting allocator. The dimension this theory brought was a greater focus on the situation in conjunction with followers and their interests, needs and aspirations, rather than merely seeing leadership in terms of style, characteristics or behaviours.

Transactional/Transformational theory

This theory was conceptualized by Burns (1978) and later popularized by Bass (1990), but may well have had a longer history (Humphreys & Einstein 2003), and is seen to be constantly evolving (Stewart 2006). While it has similarities with the contingency theory, it placed greater emphasis on the quality of the leader-follower relationship. Transactional leadership sees the relationship between leaders and led as one of exchange, the wants of followers are traded for the wants of leaders. Transformational leadership is seen to operate at a higher, more altruistic level, with both leaders and followers subsuming personal interests to fulfil shared corporate or organizational objectives. Leaders and followers work together for common goals rather than for self-interest or self-aggrandizement. Burns (1978:20) defined

transformational leadership as occurring 'when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality'.

Burns (1978:4) differentiated transactional from transformational leadership in the following way:

> The relations of most leaders and followers are transactional – leaders approach followers with an eye to exchanging one thing for another ... Such transactions comprise the bulk of the relationships among leaders and followers ... Transforming leadership, while more complex is more potent. The transforming leader recognizes and exploits the existing need or demand of a potential follower. But, beyond that, the transforming leader looks for potential motives in followers, seeks to satisfy higher needs, and engages the full person of the follower. The result of transforming leadership is a relationship of mutual stimulation and elevation that converts followers and leaders into moral agents.

Much of Burns' theory was based on Maslow's hierarchy of needs, which suggested that people's needs move according to a particular order, these begin with the physiological and move in ascending order through safety, love, esteem and self-actualization. Burns asserted that transformational leaders motivate others to go beyond organizational expectations by raising their awareness of the importance of outcomes, and by encouraging followers' to subsume self interest for the good of the organization, and by this means actually changing the need levels of the whole group.

Measuring transformational leadership

To have theoretical conceptualizations of leadership is one thing, to be able to measure their operability and effectiveness is another. Bass and Avolio (1997) constructed a Multifactor Leadership Questionnaire (MLQ) with a view to providing an instrument by which to measure the extent of transformational leadership. The MLQ-5X (Short) is based on the transformational constructs of idealized influence – attributes; idealized influence – behaviours, inspirational motivation, intellectual stimulation, individualized consideration, the transactional leadership constructs of contingent reward, management by exception – active, management by exception – passive, and one non leadership factor, laissez-faire (Bass & Avolio 1997:34). It has

been employed in various organizational and cultural settings, and it has been used in hundreds of doctoral dissertations.

Özaralli (2003) used the MLQ to research 152 participants from 8 private institutions and 'found significant correlations between transformational leadership, empowerment and team effectiveness' (p. 343). Dionne et al. (2004) investigated a leader's impact on team performance. As a result they created a theoretical construct model (p. 187) and suggested that further empirical research was required to validate it, positing that its use could positively affect team communication, cohesion and conflict management.

Hoffman and Frost (2006) used the MLQ as part of their exploration of the impact of multiple intelligences in transformational leadership. They examined the effects of cognitive, social and emotional intelligences on various transformational dimensions. Their results supported the view that specific forms of intelligence were related to particular transformational dimensions. They concluded 'significant relationships were found between cognitive intelligence components and intellectual stimulation, social intelligence components and charisma, and emotional intelligence components and individualized consideration' (p. 46).

Transformational leadership and schools

The theory of transformational leadership has had significant impact on understanding leadership in schools. Sergiovanni (1990) suggested the movement from transactional to transformational leadership corresponded to discrete parts of individual improvement in schools, resulting in a connection between leadership styles and school effectiveness. He also recommended principals use different aspects of the transactional-transformational process, depending on the need of the specific situation.

A significant amount of research has been undertaken in relation to the influence of the person of the principal on the organization of the school. As principals play a vital role in the life of a school it is important that they use suitable 'frames' to view organizational reality. De Pree (1989) affirmed 'the first task of a leader is to define

reality'. Bolman and Deal (1997) suggested leaders use four frames to view their organizations: human resources, political, structural and symbolic, and that each frame has its own 'image of reality' (p. 15).

Measuring the effects of transformational leadership in schools, and especially that of the principal, has been explored in various studies. Gurr (2002) noted its importance to the school environment, suggesting it is more relevant than transactional leadership. He also asserted the value of Leithwood's (1992) framework for schools, especially the four characteristics of transformational leadership – purpose, people, structures and culture.

Caldwell and Spinks (1992:49-57) identified six fundamentals for transformational leaders of self-managing schools: the capacity to work with others to formulate a vision for the school; a coherent 'educational platform' which shapes their actions; communicate vision in a way which ensures commitment among staff, students, parents and others in the community; recognize the many facets of the role: technical, human, educational, symbolic and cultural; keep abreast of trends, issues, threats and opportunities – discerning the 'megatrends' and anticipate their impact on education; and empower others, especially in decision-making.

Chirichello's (1999) research of successful public elementary schools in New Jersey demonstrated that principals who embraced transformational leadership built a capacity for change, initiated and supported new paradigms for school governance, viewed teachers as leaders, encouraged reflective study and professional development and provided regularly scheduled times for these activities.

Lucas and Valentine (2002) researched possible connections between transformational leadership and school culture in twelve Missouri Middle Schools. They concluded that it 'established the importance of both principals and leadership teams exercising transformational leadership behaviors related to the development of positive school cultures' (p. 27).

Krishnan's (2005:452) study suggested:

Transformational leadership enhances leader-follower terminal value system congruence, follower's identification with the organization, and follower's attachment and affective commitment to the organization. The most significant finding is however that the effect of transformational leadership on the outcomes is moderated by the duration of relationship between leader and follower in the case of congruence and identification, but not in the case of attachment and affective commitment.

In an Australian schools context Barnett, A. (2003) used the MLQ-5X as one of the instruments in researching two principal leadership behaviours: the dissemination of vision – a transformational behaviour; and individualized consideration – a hybrid transformational/transactional behaviour; and their role in influencing teacher perceptions of school learning environment and aspects of teacher job outcomes. One of the findings was that 'principals as leaders in schools are able to manipulate their leadership behaviours and so produce a differential effect on aspects of a school's learning environment' (p. 16).

Griffith (2004) researched the effects of principal transformational leadership to school staff turnover, school performance and staff job satisfaction. Data were obtained from staff and students, and results indicated that staff reports of principal behaviours could be described in terms of three components of transformational leadership: inspiration or charisma, individualized consideration, and intellectual stimulation. It concluded that principal transformational leadership was not directly associated with either school staff turnover or school-aggregated student achievement. Rather, 'principal transformational leadership showed indirect effects, through staff job satisfaction, on both school staff turnover (negative) and school performance (positive)' (p. 349).

Leithwood and various colleagues have extensively researched the impact of transformational leadership on multiple aspects of schooling (Leithwood & Jantzi 2005). These include: mission and goal formation, school culture, structure and the organization of policies and procedures and cultural reform (Leithwood & Jantzi 1990); problem solving (Leithwood & Steinbach 1991); school restructuring (Leithwood; Begley & Cousins 1992); power sharing in decision making, recognizing the potential of collaborative staff development (Leithwood & Jantzi 1990); as well as

the effectiveness of transformational leadership over transactional leadership in schools (Leithwood 2005).

Results from Yu, Leithwood and Jantzi (2002) research in Hong Kong primary schools suggested transformational leadership strongly affected the variables of strategies for change, school culture, structure and environment, and had weaker effects on teachers' commitment to change. Given the non-Western cultural context of the research their conclusions were insightful and challenging. They noted if their positive results could be replicated in other settings then the transformational 'approach to leadership may be ... a "functionally" universal form of school leadership' (p. 383).

Research appears to substantiate the importance of applying transformational leadership processes in the context of schooling. However, this is not to suggest that it is a panacea. While the broad categorization of transactional or transformational leadership is generally helpful (Kanungo & Mendonca 1996:53-68; Liebowitz 1998:14-16); schools, by virtue of their structure may benefit from the interaction of both to obtain desired outcomes (Gronn 1995:24-25). Indeed it could be argued that, given the wide variety of persons employed and tasks performed within schools, it is imperative to have differing leadership 'types' to ensure balance between the vision and the product of the school. Further, it has been asserted that the differentiation between transformational and transactional leadership may not be as apparent, or necessary, in practice as it has been in theory. As Barnett, McCormick and Conners (2001:42) state:

> It is possible that in reality transformational and transactional leadership practices are interwoven and that transformational leadership is effective when it manages to incorporate transactional practices in a way that is sensitive to teachers and is accepted by them.

It is evident from this there is value in adopting and adapting the various aspects of transformational leadership practices in order to facilitate cohesive and cooperative workplace practices in organizations, including schools. Nevertheless due cognizance should also be given to the variety of persons and situations, especially given that the

neat differentiation between leadership and management, transforming and transacting, is rarely apparent within school settings.

Servant leadership theory

Greenleaf first espoused his notion of servant leadership in his 1970 seminal essay *Servant as Leader*, later expanding and developing it in his 1977 book.

For Greenleaf (1977:27):

> The servant-leader is servant first... It begins with the natural feeling that one wants to serve, to serve first. Then conscious choice brings one to aspire to lead. He or she is sharply different from the person who is leader first, perhaps because of the need to assuage an unusual power drive or to acquire material possessions. For such it will be a later choice to serve – after leadership is established. The leader-first and the servant-first are two extreme types. Between them there are shadings and blends that are part of the infinite variety of human nature.

He further argued:

> The best test, and difficult to administer, is: do those served grow as persons; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And, what is the effect on the least privileged in society; will they benefit, or, at least, will they not be further deprived? (p. 27).

Fundamental to this notion is how leaders view themselves, and then how they view others. These quotations focus on the priority of the psychological self-identification of the person in leadership as servant first and as leader second. In this theory the 'who' of the leader comes before the 'what' of leadership.

Spears (1996:34-35) identified six areas where servant leadership has been applied: as an institutional philosophy and model, trustee education, community leadership, experiential education, education and training programs, and programs relating to personal and spiritual growth.

Servant leadership challenges the idea of the traditional leader as a stand-alone hero, and focus on a holistic understanding of building a shared vision, effective self-

management, promoting interdependence, learning from mistakes, encouraging creativity from all, questioning assumptions, building shared trust and embracing humility. The pathway to achieving this and becoming a servant leader is found through listening without judgment, being authentic, building community, sharing power, encouraging interdependence and developing people (McGee-Cooper & Looper 2001).

From this it is apparent that the 'what' also determines the 'how' of servant leaders. By lifting others and drawing on synergy through team effort and cooperative collaboration the potential of the organization is maximized. Servant leaders release and empower others to gain both personal and organizational fulfilment in the completion of their roles. Their role as leaders is to be people of integrity and credibility to be trustworthy and, importantly, to create trust within the organization because 'trust is the root of all great leadership' (Martin 1998:41 quoted in Russell & Stone 2002:148).

Notwithstanding its altruistic attraction, Greenleaf's theory has been criticized for being nebulous, even imprecise (Russell & Stone 2002:145-146); possibly because 'academic research on servant leadership is still in its infancy' (Stone, Russell & Patterson 2004:358).

Measuring servant leadership

Attempts have been made to enhance Greenleaf's theory and to create measurable constructs. Patterson (2003 cited in Dennis & Bocarnea 2005:601-602) has refined the theory and created a platform for more specific research by defining the values on which it is based, and she called these values component 'constructs' of servant leadership. Her seven constructs were: one who serves with *agapao* love, acts with humility, is altruistic, is visionary for the followers, is trusting, is serving, and empowers followers.

Dennis and Bocarnea (2005) developed a survey in an attempt to create an instrument which could measure these constructs to assess a person's servant leadership. The results indicated that their instrument only measured five of Patterson's seven factors, and that altruism and service were not able to be measured (pp. 610-611).

The importance of these studies lies in their intention to move the notion of servant leadership forward in theoretical and measurable terms.

Russell and Stone (2002:154) have ambitiously suggested 'servant leadership offers the potential to positively revolutionize interpersonal work relations and organizational life'. Their extensive literature review led to them compiling twenty attributes for servant leaders, nine 'functional': vision, honesty, integrity, trust, service, modelling, pioneering, appreciation of others, empowerment; and eleven accompanying attributes which 'appear to supplement and augment the functional ones', including: communication, credibility, competence, stewardship, visibility, influence, persuasion, listening, encouragement, teaching, delegation (pp. 146-147). All of which constitute the 'foundation for a rudimentary model of servant leadership theory' (pp. 152-153). On the basis of this they created two models which they thought could form the basis for further empirical research (p. 154).

Russell (2001) argued there was an inherent relationship between values, servant leadership and organizational performance:

> Leader values significantly affect followers and ultimately influence organizational performance. In order to establish sound leadership practices, leaders must first examine their own belief systems. Thereafter, leaders should examine the values of their organizations (p. 81).

Some studies have attempted to verify this linkage. Winston (2004) used Patterson's constructs as part of the theoretical framework for his case study of a Bible College President to ascertain whether he manifested servant leadership qualities. He concluded the College President was 'a servant leader and that the general morale and performance of the organization has improved during his tenure' (p. 615).

Joseph and Winston (2005) report their research on the relationship between servant leadership and trust in organizations by comparing a servant led with a non-servant led organization using Laub's Organizational Leadership Assessment and Nyhan and Marlowe's Organizational Trust Inventory.

On the basis of their research they concluded there was a 'strong relationship between servant leadership and leader and organizational trust' and this provided:

> Empirical support for models proposing that servant leadership is one of the specific leadership behaviors that elicits trust from others ... [and] the impact of servant leadership on corporate culture is confirmed ... Servant leadership builds trust not only between the leader and follower, but also between followers ... and may thus lead to new levels of shared trust and interdependence in organizations (p. 15).

Washington, Sutton and Feild (2006) built on Dennis and Winston's (2003) research, and arrived at four conclusions:

> First, the relationship between perceived value of empathy and servant leadership empirically supported anecdotal evidence of servant leaders' focus on followers ... Second, the relationship between the leaders' perceived value of integrity and servant leadership supported the belief that integrity and honesty are critical components of servant leadership ... Third, the results provided evidence of servant leadership's suggested reliance on values of competence and effectiveness ... Fourth, the positive relationship between leaders' agreeableness and perceived servant leadership offered empirical support for the notion that servant leaders visibly value and care for their constituents (pp. 710-711).

They also posited two implications for management practice:

> First ... selecting leaders partly on the basis of certain personal attributes such as ... the need for agreeableness and values of empathy, integrity, and competence in managerial positions ... Second ... recruiters and trainers in servant leadership organizations would likely benefit from communicating accurate information about attributes valued in a servant leadership culture (p. 711).

The benefit of this study is found in its delineation of the theoretical construct of servant leadership. It also identified the importance of considering a leader's individuality and the values they personally embrace, in terms of the particular role they play within an organization, if there is to be congruence between the notion of servant leadership and its practice in the workplace.

As such servant leadership appears to have much in common with transformational leadership; such as seeing the leader's role as facilitating the creativity of others and

of subsuming the desires of the individual to channel them into working for the collective good of the organization.

Stone, Russell and Patterson (2004) have identified a number of similarities and differences between these two theories. This is an important study because of its insightful correlation and differentiation of two of the major ideas currently influencing an understanding of leadership within Christian schools.

They began with the premise 'that transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers' (p. 349). They noted both concepts incorporated influence; vision; trust; respect or credibility; risk-sharing or delegation; integrity; and modelling in their frameworks, and both emphasized the importance of appreciating and valuing people, listening, mentoring or teaching, and empowering followers. The theories were most similar in their emphasis upon individualized consideration and appreciation of followers. But their main purpose was to identify differences:

> The principal difference between transformational leadership and servant leadership is the focus of the leader. While transformational leaders and servant leaders both show concern for their followers, the overriding focus of the servant leader is upon service to their followers. The transformational leader has a greater concern for getting followers to engage in and support organizational objectives. The extent to which the leader is able to shift the primary focus of his or her leadership from the organization to the follower is the distinguishing factor in determining whether the leader may be a transformational or servant leader (Stone, Russell & Patterson 2004:354).

One of the interesting aspects of their study was their observation that both transformational leadership and servant leadership were to some extent 'logical extensions of some of the primary themes in the leadership literature'. They cited the Ohio State University and the University of Michigan leadership studies, as well as tracing through other literature, noting that the task/production orientation and the relationship/people orientation identified has continued in some of the contemporary literature. They also noted that 'transformational leadership and servant leadership are both high-order evolutions in leadership paradigms. Both theoretical frameworks emphasized a high concern for people and for production' (p. 356). They stated:

However, transformational leadership incorporates a greater emphasis upon production because the leader has a stronger focus on organizational objectives. On the other hand, servant leadership involves a higher concern for people because the primary focus of the leader is upon his or her followers. Transformational leadership and servant leadership are not antithetical, nor is either paradigm inherently superior to the other. Rather, transformational leadership and servant leadership are similar, complementary but distinctly different concepts. (Stone, Russell & Patterson 2004:356).

They noted that this may be a function of both the organizational context in which the leaders operate and the personal values of the leaders (so too Russell 2001). They saw transformational leaders deriving their influence from their expertise, strength of relationships, and charismatic abilities; whereas servant leaders derive their influence from service. They concluded:

> Both transformational leaders and servant leaders are visionaries, generate high levels of trust, serve as role models, show consideration for others, delegate responsibilities, empower followers, teach, communicate, listen, and influence followers. Certainly, transformational leadership and servant leadership are not antithetical theories. Rather, they are complementary ideologies because they both describe excellent forms of leadership. Nonetheless, there are significant points of variation in the concepts. Most importantly, transformational leaders tend to focus more on organizational objectives while servant leaders focus more on the people who are their followers ...

> Like transformational leadership, servant leadership can bring about real change in organizations, albeit through different means ... Overall, both servant leadership and transformational leadership offer valid, yet distinct paradigms for contemporary leadership in all types of organizations. (p. 359).

Despite, or perhaps because of, the imprecision of Greenleaf's notion, servant leadership has been widely adopted and adapted within a plethora of organizations as the preferred model for leadership. This is especially so in many Christian organizations, possibly because of its resonance with the prevailing biblical notion of leadership as servanthood. Some recent doctoral theses have explored the use of Greenleaf's theory and sought to develop its implications in a number of diverse Christian contexts. Del-Housaye (1995) researched the essence of servant leadership, concluding servant leaders know their person, position, purpose, provision, profession and perception (pp. 97-98). Besler (2001) examined utilizing servant leadership to accomplish the mission of the church through examining and evaluating its principles

in the context of one church. Miller, W. (2002) developed a project for guiding pastors in a number of U.S. State counties to understand and utilize the suffering servant leadership model of Jesus for their ministries. Other projects have included its use in African theological education (Vinton 2003); and facilitating servant leadership in the development of deacons (Thomas 2004).

Distributed leadership theory

The theory of distributed leadership (Gronn 2000; 2002; Harris, A. 2004; Spillane; Halverston & Diamond 2004) has recently gained currency in a number of organizational settings, having a special significance for schools. Harris, A. (2005:163) described it as 'a form of concerted action which is about the additional dynamic that occurs when people work together or that is the product of conjoint activity'.

There are three major aspects to the theory. First, it is about group rather than individual leadership, secondly it allows for a range of people to influence what happens within organizations, and thirdly it is 'not something 'done' by an individual 'to' others ... rather it is an 'emergent property of a group or network of individuals' in which group members 'pool' their expertise' (Bennett et al. 2003:3). Its focus is primarily on group involvement and group empowerment for leadership.

Distributed leadership means:

> Multiple sources of guidance and direction, following the contours of expertise in an organization, made coherent through a common culture. It focuses on *how* leadership practice is distributed among formal and informal leaders ... It is a form of collective agency incorporating the activities of many individuals in a school who can work at mobilizing and guiding other teachers in the process of instructional change ... Engaging many people in leadership activity is at the core of distributed leadership in action (Harris, A. 2005:165).

Studies in the United Kingdom have suggested that one key to the success of distributed leadership is to be found in developing the middle management level of schools (West-Burnham 2004).

It could be that distributed leadership is more a way of observing and analyzing leadership activity rather than being a discreet theory or describing actual practice. Gronn (2003) formulated his theoretical concept by reanalyzing previous studies and developed it as an analytical tool for understanding leadership in practice (Harris, A. 2004; 2005). While this has the attraction of drawing on the diversity of expertise and interests of staff to create a dynamic, synergistic leadership within schools; it also has the potential to produce confusion and division regarding who is responsible for what, as well as how decisions are made, and by whom, if there is no agreed course of action.

Research into this form of leadership continues, however, and the jury is still 'out' regarding the verdict of its appropriateness for understanding leadership. As Harris, A. (2005:169) noted, 'the evidence we currently have is incomplete and generally inconclusive about the precise nature of distributed leadership in action'.

Other conceptualizations could also be helpfully explored such as Terry's (1993) 'authentic leadership', together with Duignan and Bhindi's (1997) ideas using the same term; Sharpe's (2000) 'interpretive leadership'; Hirsh and Sheldrake's (2000) 'inclusive leadership'; and Irby et al. (2002) 'synergistic leadership', to name but a few which demonstrate that leadership, like beauty, is very much in the eye of the beholder.

Leadership theories and this study
The process of the development of various leadership theories has underlined the fact that unpacking the concept of leadership is more complicated than was once thought. The focus of research has seen a systematic shift away from the analysis of the characteristics of leaders, to examining the relationship between leaders and followers, to assessing the nature of the organization itself and then to evaluating the significance of the situation. In this sense there have been a number of evolutionary paradigm shifts in understanding leadership, often in response to the existing social climate as well as the apparent inadequacies of previous theories.

Given that leadership theories continue to evolve in response to the prevailing social and intellectual milieu, it is unlikely that adopting a single theory, endeavouring to

verify its tenets or measure its effects in a certain context, while valid and valuable exercises, will effectively forward the purpose of this study. As this is an investigation into connections of biblical and theological beliefs with leadership practices an eclectic approach will be adopted. In this way aspects of different theories will be employed in order to highlight those factors which are germane to the issues under consideration.

Conceptual framework

This research will not adopt any single theoretical construct of leadership and seek to test its validity through quantitative and/or qualitative means. While leadership is complex and multileveled, the theories indicate that there are some core components to understanding and observing leadership in action. These components are elaborated below: the person of the leader (L); the organizational environment in terms of its specific time and space setting (E); the associates who work with the leader (A) and the direction of the organization (D). These four components form the conceptual framework for this study, and are identified by the acronym LEAD. In identifying these areas it is acknowledged that each one is constantly changing and impacting each other. Examining the biblical dimensions in Chapters 3 and 4 will add a further refining dimension by incorporating the ultimate purpose, the 'why', of leadership.

L   Leaders – the 'who?' of leadership

Leaders as persons

This identifies the leader as a person having unique qualities, beliefs, character, history, influences, strengths, weaknesses, predilections, interests and non-interests.

Leaders in relationships

This recognizes leaders operate within interconnected spheres of relationships, such as the internal organizational and external societal and/or global environment; with a range of associates who work in conjunction with leaders to fulfil the organization's goals through pursuing a shared vision and agreed outcomes.

E   Environments – the 'where and when?' of leadership

This incorporates both the internal and external environments within which the organization operates.

Internal

It includes the internal elements of its purpose/s, products or services, personnel, administrative and financial structures, interactions with clients/customers, government agencies, processes of accountability to shareholders, boards, employees, its history, culture, its current and anticipated market niche and its anticipated legacy.

External

It also incorporates the external elements of the particular time and space situation, such as the general social, political, economic milieu, and the challenges of the past, present and especially the future, such as the implications of technology and increasing globalization.

A   Associates – the 'with whom?' of leadership

The term associate has been used because the notion of 'follower' may (wrongly) suggest compliant passivity, rather than the individual's active engagement. It is also employed to indicate that one of the major functions of effective leadership is to actively empower associates rather than subjugate, disempower or thwart their initiative.

Associates as persons

The person/s who are associated with the leader in the context of the organization who, like leaders, have their own individual beliefs, qualities, character, personal history, influences, strengths, weaknesses, predilections, interests and non-interests.

Associates in relationships

In an organizational setting they operate in relationship with leaders and others through their attitudes, needs, desires, ambitions, goals, and motivation.

D   Directions – the 'where to?' of leadership

It involves the essential elements of vision, mission and values. It also incorporates other important questions such as the 'what', 'how' and 'when' of the organizational direction.

These four components can be represented diagrammatically as follows:

Figure 1   Conceptual framework

Leaders (L) ⟷ **Environments (E)**

Directions (D) ⟷ **Associates (A)**
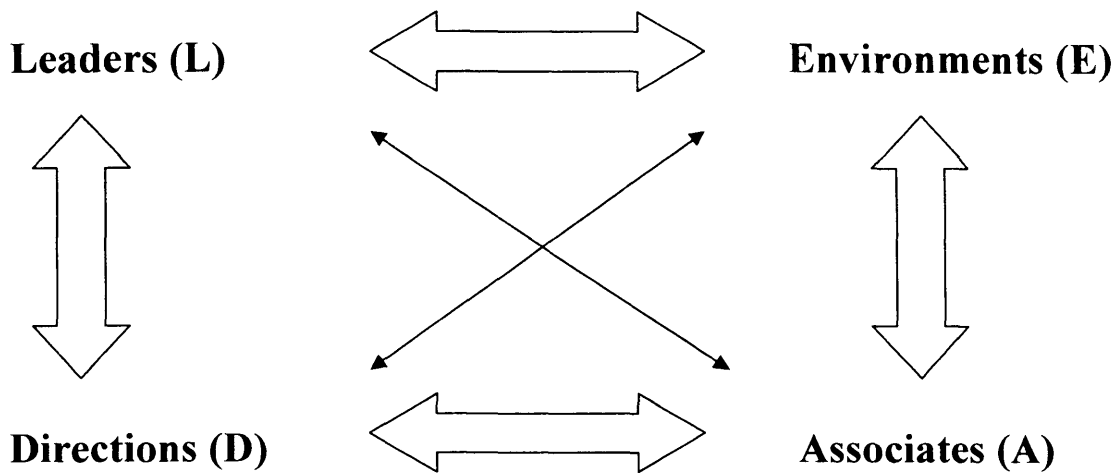
Figure 1 seeks to identify the complex interrelationships between the four dimensions of the person, the time and space, other people and the intention/s of the organization. It suggests that none of the elements are fixed or static, but all are subject to change, development, and progress. It also infers that each aspect necessarily has an influence on all the others.

The creation of this framework is not intended to suggest that it is, or becomes, a 'closed system' complete in and of itself. All leadership exists within operational frames of reference that are broader than the organization's own internal systems and beyond their direct external relationships. Rather it has been constructed to incorporate the major components explicated in the literature in order to demonstrate that leadership operates in an on-going process of individual and corporate action, reaction and interaction.

It is also acknowledged that important areas such as leadership mentoring, coaching and training, professional development, strategic planning, as well as the nature of the personal and administrative interactions, are not included in this structure. While important, they are more tangential than central to the concept of leadership as outlined in the literature.

This conceptual framework comprising leaders, environments, associates and directions is deliberately cast in the plural in order to incorporate the interconnected interrelationships evident in the concept of biblical leadership. It underlines the important role played by leaders in the interface of individual and corporate matters such as:

- Exemplifying individual courage together with stimulating a spirit of corporate encouragement
- Cultivating personal faith and actively promoting communal faithfulness
- Increasing independence as well as enhancing a culture of organizational interdependence

And that they do so in the context of:

- Beliefs and values
- Credibility and integrity
- Changing relationships and challenging environments

In the discussion that follows the various aspects of credibility, relationships, values and confronting challenging and changing environments will be investigated.

The leader as person

In their argument for leadership based on authenticity, intentionality, spirituality and sensibility as a means of the restoration of human, ethical and organizational relationships, Bhindi and Duignan (1997:119-120) suggest the various paradigms or types present facets of the complex matrix of leadership, but do not exhaust the concept. The elusiveness of agreed definition is further amplified by the search for 'successful' or 'effective' leaders. Surveys of qualities admired in 'good', 'effective' and 'successful' leaders focus on their personal qualities over against their structural and/or organizational abilities (Blase & Blase 2000:132-134; Kouzes & Posner 1993:13-21; Robbins & Barnwell 1994:45; 67-68; Robbins; Millett & Waters-Marsh 1998:396-402), suggesting that at the very core of leadership is the nature and quality of the person of the leader. This is verified by research in the educational sphere

(Beare 2001; Duignan 1999; MacBeath & Myers 1999; Sergiovanni 2000a; 2000b; 2005; Sharpe 2000).

In the context of Christian schools the verifiability and authenticity of leadership is necessarily contingent upon the interdependent interrelationship of personal and corporate values embraced by and embodied within the lives of the leaders and their communities. O'Hanlon and Clifton (2004) suggested effective principals are optimistic, competitive, reflective and cheerleaders who remain positive even in the toughest situation, concluding 'this tone establishes the belief that things can be done' (p. 28).

It is important that principals are people of integrity and credibility, who are seen by others as those who 'walk their talk' (Collins, V. 1999:2, 4). This is demonstrated through the nature, depth and quality of the relationships they develop and promote within the school community, as well as in their commitment to ensure they increasingly reflect the full range of complex, biblical patterns regarding these relationships.

It is also important to ensure that, as far as possible, genuine positive virtues and values are evident across the full range of the diverse administrative, procedural, personnel, and resource issues within the organizations they lead. Such leadership will not occur in the isolated, individual setting of the single organization, but in the context of the dynamic flux of the multilateral changes and multifarious challenges that continually confront communities, societies, and schools.

This subtle interplay of the Christian 'leader as person' with their role as 'leader of community' indicates the strategic interface between who the leader is with what the leader does. In turn, this underlines the importance of the need for congruence between the personal beliefs of leaders with their corporate practices. All this highlights the significance of the current study which investigates the belief-practice nexus of principals in Christian schools. In order to further establish a theoretical base for this project the four areas noted above will be discussed.

Leadership and credibility

Credibility is rightly recognized as the single most important attribute of leadership (Kouzes & Posner 2003:32). While not asserting that integrity is synonymous with credibility, for our present purposes we will assume credibility necessarily subsumes the notion of integrity (Kouzes & Posner 1987:16; 301-302).

To be credible is to be both 'believable' and, interestingly, 'worthy of belief' (Oxford English Dictionary 1996:246). While both aspects are important, the second element is crucial to understanding and appreciation of the entire notion of credibility. Credibility is gained through the acknowledgement of others who, over time, have learned to trust that what the leader says s/he will do. It is one of the hardest attributes to earn (Kouzes & Posner 2003). A person who lacks substantial personal integrity cannot claim it. Credibility is the 'foundation of leadership' (Kouzes & Posner 2003:32).

Integrity is generally conceived of as a steadfast adherence to a strict moral or ethical code, or the quality or condition of being whole or undivided, of being complete. Clinton defines integrity as 'that uncompromising adherence to a code of moral, artistic, or other values that reveals itself in sincerity, honesty and candor and avoids deception or artificiality', asserting that integrity is the 'essence of godly character' (1988:58). Kouzes and Posner, together with Schmidt, surveyed over 1500 managers, and when asked what values (personal traits or characteristics) do you look for and admire in your superiors? The overwhelming response was integrity (2003:27-28). According to Haas and Tamarkin (1992:140-158) integrity and ethics are not optional, 'integrity is the cornerstone of trust that is necessary for effective leadership' (Nahavandi 2000:58).

Integrity and credibility are thus inextricably linked for, as Cashman (1998:6) noted, it is important there be a 'total congruence between who we are and what we do'. Credibility, therefore, can only be observed in and earned by those who possess a demonstrable, proven track record (Kouzes & Posner 1993a:25-26).

Given that leadership assumes credibility as integral to its *esse* and not merely its *bene esse* it is important to explore some of the implications of credibility. Credibility is a

moral virtue incorporating a variety of disparate, interconnected personal, relational, and organizational attributes.

Credibility infers trust

'The credibility check can be reliably simplified to just one question: Do I trust this person?' (Kouzes & Posner 1993a:24). Yet trust is not the result merely of isolated feelings based upon assimilated observations; there needs to be 'a disposition toward a compassionate conveyance of truth. Truth is the foundation for trust. And trust is the principal building and bonding force of all organizations' (Bogue 1994:71 quoted in Duignan 1999:2). For that reason if Christian leaders are to engender trust in others they have to personally embody an unambiguous speaking of the truth in all circumstances to all persons, even when it hurts and/or is at significant cost to the leader. In doing so leaders are not only adhering to the biblical injunctions such as 'speak ... the truth in love' and, 'let each one of you speak truth with his neighbour, for we are members of one another' (Eph 4:15, 25), but they are also authenticating their claim to be 'worthy of belief'. 'Leaders *earn* their allegiance through authentic actions and interactions in trusting relationships and through the shaping of organizational structures, processes and practices that enshrine values and standards' (Duignan 1999:17-18, original emphasis).

Credibility infers self-commitment

At the core of leadership is the nature and quality of the person of the leader. Surveys of qualities admired in 'good' leaders consistently focus on their personal qualities over against their structural and/or organizational abilities (Blase & Blase 2000:132-134; Kouzes & Posner 1993b:13-21; 2003:24-27). Such commitment is to one's self: ensuring the maintenance of proper balance in the whole of life (Covey 1992:36; Sharpe 2000:33), being dedicated to an increasing awareness of their self-identity (Duignan 1999:5-8), and being committed to personal growth and life long learning (Collins, V. 1999; Covey 1997). It is also self-commitment to doing the 'hard yards' of developing relationships and structures within the organization that consistently reflect the core biblical values held by the school community (Lawrence 1998:122-126; Ryan & Oestreich 1998:36-40; Wanak 1995:33-36).

Credibility requires constant practice

Kouzes and Posner (2003:8-14) identify five fundamental practices of exemplary leadership: challenging the process, inspiring a shared vision, enabling others to act, modeling the way, and encouraging the heart. Their work indicates that there is a difficulty greater than either the definition or description of credibility: its application. Kotter (1990:57) noted track record, consistency between words and deeds and communication as essential elements to fostering credibility. Yukl (2002:151-152) stated demonstrating relevant expertise enhances credibility, as does being informed about technical matters and relevant developments, and especially in avoiding rash, careless or deceptive statements.

This is a critical issue which requires leaders to reflect on two key issues:

- Am I walking my talk?
- To what extent am I delivering what I promise?

Ultimately the individual's own credibility is at stake in responding to these inquiries. One possible way to reflect on and evaluate their own leadership might be to expose themselves to the valued comments of those with whom they work which is, in essence, a major part of the rationale for the 360° leadership profiling in this study.

Credibility is a journey not a destination

Credibility is improved through the continual refining of the leader's own person and the relationships s/he maintains within the organization. This is achieved over time by means such as a sincerity of celebration of organizational achievements and a willingness to honestly admit one's mistakes. While credibility is earned incrementally, minute-by-minute, hour-by-hour, it can be swiftly eroded or lost through careless words or actions, and is not easily regained (Kouzes & Posner 2003:23-32) 'There are no skills to leadership. There is an art to leadership. But leadership is a matter of becoming' (Ford 1996 quoted in Collins, V. 1999:2).

Leadership and relationships

'While leaders lead by virtue of who they are, leaders create value by virtue of their relationships' (Cashman 1998:5). Leadership is not a concept that exists in isolation, it only has meaning in the context of relationships. 'Leadership is a relationship between those who aspire to lead and those who choose to follow' (Kouzes & Posner 2003:20). It is in the context of relationships that leaders and co-workers cooperate together to function efficiently within an organization. Yet the leaders have a specific role in this environment, 'leaders set the tone; leaders create the environment for growth, development, and performance; and leaders get out of team members or staff (as employees perceive it) the effectiveness and the reinforcement that gives them the power to achieve' (Melrose 1998:286). Such relationships, in turn, establish the nature and quality of culture that exists within the working community.

This is particularly relevant to the way in which organizations operate. Kotter (1985:33) noted, 'corporations that are leaders in their industries tend to be full of diversity, interdependence and conflict, often by explicit design'. He continued:

> The people running these firms sometimes purposely create seemingly messy organizational structures, full of complex relationships. They encourage and even force diverse elements to interact. In doing so, they realize that more conflicts will then emerge and that this can create more short-term problems and challenges. But they also realize that if those conflicts can be productively managed, the result will be more original thinking, more creative solutions to business problems, and more innovative products and services. And they have learned that such originality can make them more competitive, responsive and adaptive.

While this may be an overstatement it does highlight the necessity that those in leadership successfully manage the variety of giftedness and ability, coupled with the complexities created by a range of personalities in relationship. It also means being aware of conflicts that may emerge in the creation of a shared goal or vision, where individual rights or desires are subsumed to the greater, agreed corporate goals and good. It is where each individual has a deep personal commitment to the ideas, ideals and direction of the organization as a whole, and where all involved understand their own contribution and, importantly, appreciate the contribution of others; thus creating a cultural ethos of 'common weal' within the organization.

School communities incorporate a broad range of intersecting relationships: board-principal, principal-staff, principal-government (Federal, State and local), staff-staff, staff-student, student-student, staff-parent, student-parent, school-community and so on. Given such diversity and complexity of interactions and interrelationships, the potential exists to create many meaningful, lasting relationships thus promoting a multitude of distinctive Christian virtues, or to fracture this through the straining or severing of significant relationships. One does not have to look too closely at the history of Christian schools to see the effects of both possibilities.

A number of possible strategies could be employed to enable principals to think through ways to further foster such relationships, such as celebrating the heritage of the school, recognizing differences and promoting oneness in the school, facilitating interaction within the entire school community, confronting and resolving grievances, role clarification, and encouraging and enhancing life-long community learning.

Leadership and values

The significance of values to leadership cannot be overstated. Nahavandi (2000:51) defined values as 'long-lasting beliefs about what is worthwhile and desirable', as personal judgments about what is good or bad, right and wrong. Yukl (2002) sees values as internalized attitudes about what is right and wrong, and as being important because they influence a person's preferences, perceptions and decision-making processes. Kouzes and Posner (2003:48) stated:

> Values influence every aspect of our lives: our moral judgments, our response to others, our commitments to personal and organizational goals. Values set the parameters for the hundreds of decisions we make every day ... Values constitute our personal "bottom line".

Values are important because they determine which alternatives are considered and the way they are evaluated (Bennis & Nanus 1985:104). Kouzes and Posner (2003:79) affirmed that 'when there is congruence between individual values and organizational values, there is significant payoff for leaders and their organizations. Shared values do make a significant difference in workplace attitudes and performance'. Yukl (2002:244-245) also observed that charismatic leaders emphasize the internalization of these attitudes in the followers, rather than seeking personal identification. Ryan

and Oestreich (1998:36-40) identified organizations are built upon a series of 'core values' which determine the success or otherwise of their 'core business'.

> Clearly, values significantly impact leadership. Personal values affect moral reasoning, behavior, and leadership style. The most critical values of good leaders are honesty and integrity. Values also profoundly influence personal and organizational decision-making. The values of leaders ultimately permeate the organizations they lead. Leaders primarily shape the cultures of their organizations through modeling important values. Ultimately, values serve as the foundational essence of leadership (Russell 2001:78).

Schools are no exception. In schools it is principals and executive staff who exercise the most significant influence in developing and maintaining a distinct school culture (Voutas 1999:14-15). Therefore the values embraced and the type of leadership exercised by these change agents will necessarily impact the nature of the culture developed (Mitchell & Tucker 1992:31-32). In the context of Christian schools the Bible establishes the 'core values' and these are to be maintained and promoted in every area and endeavour of the school.

Values impact schools as organizations and as organisms (Lawrence 1998:120-126). Leaders will seek to embrace and practice the evident Christian values of the worth of individuals and their contributions; inclusive, collaborative decision-making; and maintaining the common good over against individual preferences, preconceptions or preoccupations.

This will be especially evident in decision-making processes. In many schools decisions are made 'from the top' and only slowly communicated through to the stakeholders. Consequently some members of the school, especially staff, may feel the frustration of being undervalued and/or excluded. It is preferable to actively seek the input of people before decisions are finally made. This requires careful consideration for the desirability or viability of seeking staff and/or parent input in some decisions is one thing. However, as Whitaker (1998:140) observed, 'knowing what kinds of decisions staff and parents wished to be a part of since, because of time limitations, it was impossible to seek involvement on every issue' is quite another.

Given the fact that many Christian schools are experiencing periods of significant growth in student numbers and radical shift in cultural paradigm, changes to human and physical resources have the potential to either positively or negatively impact relationships within the school. It is therefore desirable to set in place administration systems, structures and facilities that effectively function for the present as well as the future.

It is important for principals to involve the major stakeholders who will be impacted by the new facilities and/or structures and they adopt Melrose's suggestion to 'involve employees early in the game' (1998:296), and Whitaker's encouragement to 'lead from the center' (1998:138-140). It also underscores the importance of carrying people along both in and through the various decision-making processes which then should minimize potential feelings of fear from the threat of change. Staff will have felt included, that their contributions are valued, even if not adopted, and it is important that principals establish no 'no-go' areas in these processes.

Leadership and confronting a challenging, changing environment

Leadership has always confronted challenges and changes. Leaders need to 'recognize that change is a journey of learning and risk taking' (Blase & Blase 2000:138) and that change can be either positive or negative, or both for 'change is the timeless interplay of the forces of creation and destruction' (Feldman quoted in Cashman 1998:88). The reality is that changes and challenges will occur, what is important is how they are responded to, whether with fear and dread leading to discouragement, withdrawal and despair or with excitement and enthusiasm embracing them as opportunities for growth and maturation.

Cashman (1998:98-99) helpfully suggests five 'mastery shifts' with respect to change from problem focus to opportunity focus, short-term focus to long-term focus, circumstance focus to purpose focus, control focus to adaptability focus and doubt focus to trust focus. 'Leaders live sensibly in the present, carefully plan the future and flexibly adapt to changing circumstances' (Covey 1992:36). Adopting and adapting these principles will enable leaders to practice leadership in the environment of external, internal and eternal change that surrounds life and work every day.

Doubtlessly there are many other valid and valuable ways to authenticate leadership in a challenging and changing environment, Kouzes and Posner (2003:13-20) suggested five, Whitaker suggested four with respect to principals (1998:145-147), Duignan (1999) challenged leaders to match rhetoric with reality. However, how can effective leadership be practiced in a challenging and changing environment? (Bhindi 1995:7-10; Hardy & Schwarz 1996:16-18). Some suggestions are:

Ensuring truth and fidelity in relationships

Relationships are the essence of being: ontologically, ethically and socially; they exist at the core of our humanity. Change and challenge invariably pressure relationships and as truth breeds trust, trust deepens the quality and worth of the relationship.

Embracing change as an opportunity for growth

Changes in structures, resources, personnel, personal and/or professional circumstances can lead to discouragement or even disillusionment. A victim mentality can be adopted, where people see themselves as helpless corks tossed in the storms on the sea of life; conversely problems and difficulties can be embraced, further deepening dependence upon God and usefulness in his kingdom (James 1:2-5).

Encouraging others

This can be achieved by the principal's own example and by affirming staff in their work. Various strategies may be used such as writing brief notes to individuals, giving small gifts or providing support during times of particular stress.

Recognizing the long haul

Significant progress in the school environment is measured in years not weeks, and it is important that leaders focus by 'beginning with the end in mind' (Covey 1997:135). This will influence the way in which staff; parents and students are treated as well as the way in which structures are created and facilities constructed. It is pointless erecting a new building or establishing a new executive structure if in three years time they both become redundant due to lack of foresight regarding projected student numbers.

<u>Developing future leaders of integrity and credibility</u>

The notion that leaders are born and not made needs to be discarded. One way to meet some of the future changes and challenges is the development of future leaders. Generally schools have leadership programs for students, it would be helpful for them to have programs for staff who can be given opportunities to develop their leadership skills in a variety of formal and informal settings and who are given feedback and encouragement to continue in the process.

Relationship of this study to previous areas of research

As Christian schools are currently among the most rapidly growing sectors in Australian education it is surprising that relatively little research has been conducted in them. The current study was informed by various theoretical constructs of leadership, as discussed, as well as by some of the previous research undertaken in Australia Christian schools over the last decade.

Some of these studies have provided helpful theoretical and theological insights, methodological processes and data assisting its purpose to examine the 'principal belief-school practice' nexus in Australian Christian schools. It is interesting that three of the six: Collins, V. (1997), Gannell (2004) and Twelves (2005) examined principalship and/or leadership. This is important given the significant, even determinative, influence that leadership has within organizations (Yukl 2002) and principals have in schools (Hoy & Miskel 2001; Sergiovanni 2000b).

Long 1996

Long investigated the emergence of Christian schools which he termed 'themelic' schools. He coined this term from the NT Greek word *themelios* (Rom 15:20; 1 Cor 3:11; Eph 2:20-21; 2 Tim 2:19) where Christ is identified as the foundation of the church (Schmidt 1984, III:63-64), and so 'themelic' schools are those where 'Christ is the foundation'.

Long's work was an integrated, multilayered historical, philosophical and theological approach to themelic schools, exploring the theological presuppositions and the epistemological framework on which they purportedly based. In doing so, he

contended that they had been misunderstood by those both inside and outside 'the system'.

This research is particularly noteworthy because one of its central contentions was that themelic schools *per se* were characterized by fear and confusion. Long saw this as the result of the unresolved tension between their theological presuppositions and epistemological framework on the one hand, and their existential reality on the other hand. His contention was that themelic schools appeared to be unable to consistently apply their belief in the infallibility of the Bible with the reality that it was fallible mortals who were charged with the responsibility of leading them by implementing its principles.

This lack of resolution was the basis of 'fear and confusion'; resulting in schools being characterized by schism because many theological and educational differences remained hidden. This, in turn, led to 'authoritarianism, separatism, underlying contradictions, lack of openness, adversarial reactionism and managerial myopia' (p. 426). Long also argued that themelic schools constituted a 'system in infancy' and as such warranted greater research (p. 151).

At times Long's study moved from observation to critique, at other times from critique to criticism. His study has made an important contribution, and the areas he identified for further inquiry indicated the importance of investigating the nature and practice of leadership within Christian schools.

Collins, V. 1997

Collins, V. investigated 'what it means to be a principal in a Christian school' (p. 4), focusing particularly on the importance of integrity to that role. The stated limitations of that study (pp. 293-294) indicated further research was required into the role of the principal together with the impact it has within schools. She suggested some possible areas could be:

> The unique role of the principal as both educational leader and spiritual adviser and minister. Further research into the unique demands of this role is needed and indeed, specific programs need to be developed to prepare

principals in Christian schools for this complex role (Collins. V. 1997:294-295).

However, to date, no such research has been undertaken, nor have any 'specific programs' been developed. It is hoped that this study may go some way to help fill this void.

Justins 2002

Justins investigated 'the foundational values of CPC schools and the extent to which these values continue to sustain their educational practices and programs' (p. 28). The research concluded 'the prevailing practices of these schools are consistent with these values' and that there are 'genuine attempts to maintain these values in a changing cultural and educational context' (p. 245). It also identified some challenges to the on-going maintenance of these values such as pressures of the marketplace; middle-class priorities; the demanding nature of the values themselves; together with the anticipation of struggle rather than success (pp. 248-250).

While Justins' study is helpful insofar as it provides historical and theological insights into the origins and perspectives of CPC schools with their determination to remain true to their roots, it does not have a direct bearing on the present project. However, in the context of this study it is interesting to note the evidence provided for the final challenge 'the anticipation of struggle rather than success' was:

> There are indicators that CPC schools believe that their foundational values are worth fighting for. The decision at the annual general meeting (AGM) of CPC schools, in July 2001, to not join Christian Schools Australia (CSA) was based on their commitment to the principle of parent control and to the maintenance of a distinctively Christian curriculum by way of teacher professional development. A decision to join CSA would have had economic and political benefits for CPC schools, but the AGM of CPCS associations considered that their foundational values should not be compromised (Justins 2002:250).

It was partly due to such perspectives that the decision to research only within CSA schools was taken, for while there are commonalities between the foundational values of CPC and CSA schools, there are also some important differences. Because it is not within the scope of the present study to quantify these, it may be helpful to note that

some of them have to do with the role of the parents *vis-à-vis* that of a sponsoring church in school governance. Interestingly, while the role of parents, families and teachers are all mentioned in Justins' foundational values (p. 158), the role of the church is noticeably absent. This is why attempting to constantly differentiate or delineate between CPCS and CSA perspectives at each stage of the research process would have proven somewhat wearisome.

Gannell 2004

Gannell's research focused on the question: What are the experiences of principals of NSW Christian schools during their first year in the role? (p. 16). It reported on three separate case studies, where the principals 'tell their own stories' but these were not 'analysed and moulded to fit any *a priori* theory' (p. 20). As it explored particularly personal and sensitive matters it was embargoed for two years, and the themes that emerged highlight the intense interplay between the environment and relationships with the principal's feelings (pp. 132-238) and experiences (pp. 239-253) in their attempts to 'live and apply their faith to their thinking and their actions' (p. 132). Together with this he discussed the implications of his own emerging role as quasi-mentor during the research process (pp. 254-281).

As a result of his investigation Gannell developed thirty-eight recommendations to be considered by individuals and school boards as they approach the appointment of a new principal. These recommendations are grouped into 'pre-appointment', 'on appointment', 'on commencement' and 'on-going' (p. 283). They revolved around some of the themes that had emerged in the research: calling, role description and clarification, professional development, induction and orientation, mentoring, principal welfare and staffing issues.

The significance of Gannell's study lies in its honest appraisal of the inherent difficulties, stresses and pressures that are the daily lot of principals in Christian schools. It identified a strong human element in the leadership equation as readers 'relive' the experiences and emotions, the joys, trials and perplexities of the individuals researched. Further, his recommendations are extremely important in terms of the on-going development and support that beginning principals require but, sadly, rarely receive. It is a plea for Christian schools to take seriously what happens

to people when they take on the principal role. It also confronts an emerging crisis in leadership: too few people for too many principal roles; a matter that will not go away simply because it is largely ignored.

Twelves 2005

Twelves' study sought to quantify the successfulness of one Australian Christian school. As a single case study success was measured through a combination of school reviews; semi-structured interviews with the sponsoring church's senior pastor, council chair, principal and others; focus groups comprising of staff, parents and students, the researcher's own reflective diary, as well as a past student survey to ascertain the impact of the school.

Twelves identified seven leadership features apparent in the success of the school: values, beliefs and moral integrity; vision and a predilection for change; care for and development of people; distributed leadership; building community; contribution to student achievement and reflective leaders who learn (pp. 311-317).

Twelves concluded the most important element in the school's success was the role played by the principal's leadership which 'was probably the most significant contributory factor to the success of the school' (p. 317).

Summary

This chapter began by reviewing some of the major leadership theories, paying special attention to transformational and servant leadership and their implications for schools. This research does not adopt one particular theory and seek to test its veracity as other studies have done, rather it adopts an eclectic approach employing various aspects from different theories in order to highlight different dimensions of leadership as they pertain to the focus of the current research. The conceptual framework developed incorporates the interaction of four components: the person of the leader; the environment within which the organization operates; the associates with whom the leader works to fulfil the organizational outcomes and the direction/s pursued.

As this study is an investigation into principals' biblical and theological beliefs, it will be important to examine what the biblical dimensions of leadership are. This is the subject of Chapters Three and Four.

Chapter 3

Biblical perspectives on leadership

Introduction

This chapter and the next address the question: what are the biblical dimensions of leadership? They will do so by following an inductive process. In this chapter the OT Hebrew and NT Greek terms translated into English as 'lead/er' and 'rule/r' together with their cognates will be surveyed. These will be used as background in developing some systematic theology perspectives regarding leadership with reference to key biblical statements about God, humanity and Christ. Chapter 4 will examine the various conceptualizations of leadership, especially through the major OT leadership roles of prophet, priest, king and Messiah; and their interface with the recurring motifs of shepherd and servant, together with the ways the NT indicates these prefigure Jesus Christ as the ultimate leader. Subsequently other aspects of the NT conceptualization will be considered, including an exploration of servant and shepherd motifs as paradigmatic for a biblical view of leadership, and contrasting these with the contemporary Greco-Roman view of leadership.

From the outset it is important to note these chapters are deliberately not adopting a framework and/or parameters used by other theoretical conceptions of leadership. Nor do they purport to be an exhaustive treatment of every aspect of the Bible on the theme of leadership; rather they outline and delineate those factors germane to the current study. It is also important to state that there is no one view of leadership presented in the Bible. Leadership, as reflected in the biblical text, is multimodal and multidimensional.

Towards a biblical perspective on leadership

There are a number of Hebrew and Greek words used which are translated by our English words 'lead' and 'leader' and 'rule', 'ruler'. The standard lexicons for the OT of Brown, Driver and Briggs (1979), and of Ardnt and Gingrich (1978) for the NT, together with Renn (2005) have been used in the compilation of the following discussion of terms. Unless otherwise stated all OT words are transliterated from Hebrew and all NT words are transliterated from Greek throughout this study.

OT words

Lead, leader

halak occurs over 1300 times and is usually translated go, come or walk (Brown, Driver & Briggs 1979:229), at times it denotes the Lord's leading, especially in the context of his guidance through the wilderness wanderings (Deut 8:2; 15: 29:5; Pss 106:9; 136:6; Is 48:2; 63:13).

Given the nomadic nature of peoples in ancient times it is understandable they viewed life as a journey or a pilgrimage, so as they follow various leaders their journeys have a purpose, consequently this term takes on the meaning of 'conforming to a norm, follow someone ... Since it is impossible to think of a journey undertaken without a specific goal, *halak* also means 'plan', 'set about' (Helfmeyer 1978:390).

nachah occurs 39 times meaning go in the direction of, turn the eyes toward (Brown, Driver & Briggs 1979:634). It is used to refer to the action of bringing up people (Ps 108:10), or of individuals being led (Num 23:7). When used with reference to God it identifies his direct leading of his people through the wilderness, having led them out of Egypt (Ex 13:17; 13:21; 15:13; 32:34). It also connotes an element of moral leadership in the sense of guidance in correct pathways (Job 31:18; Pss 5:9; 23:3; 43:3; 67:5; Prov 6:22), and even to salvation (Ps 139:24).

nahag occurs 31 times, meaning drive, conduct oneself, be accustomed to (Brown, Driver & Briggs 1979:624). It is used to describe the physical activity of leading flocks (Ex 3:1). God is identified as a shepherd leading Israel as a flock (Ps 80:1), evoking a series of shepherding and guiding images that are explicated elsewhere (Pss 48:14; 78:52; Is 49:10; 63:14).

nahal occurs 10 times meaning lead, guide to a watering place (Brown, Driver & Briggs 1979:624). Its usage incorporates physical leading such as people and animals (Gen 33:14), or moral or ethical guidance (Is 51:18). Its other uses focus on God's leading of his people through the wilderness to Canaan (Ex 15:13), or of the Lord's guiding through protection or nurture (Pss 23:2; 31:4; Is 40:11; 49:10).

Rule, ruler

Another important group of words are those that refer to rule, ruling or rulers, as this was the primary way that leadership was exercised in the OT.

sar is used over 400 times and means chieftain, chief ruler, official, captain, prince (Brown, Driver & Briggs 1979:978). *Sar* is one who rules, generally having civil, military or ritual authority, the English term prince can mean the commander in chief of people (Gen 12:15; Ex 2:14; Num 22:8), of angels (Dan 8:11; 10:13, 21), and as a characteristic of the Messiah as the prince of peace (Is 9:6). It also carries the idea of military captain or chief (Gen 21:32; Num 31:4), of David's military leaders (1 Chron 12:21, 34; 13:1), of civil rulers (Deut 1:15; 1 Kings 5:16; 20:14), of the leaders of the Levites (1 Kings 4:2; 1 Chron 15:5; 24:5; 25:1), and the commander of the hosts of the LORD (Josh 5:14).

mashal with its derivatives occurs over 125 times, meaning to rule, have dominion or reign (Brown, Driver & Briggs 1979:605). It usually denotes the rule of kings (Josh 12:2ff; Judges 8:22 ff), of Israel and Judah's kings in particular (Is 52:5, Jer 22:30). It refers to God ruling over all creation (Ps 89:9), as well as being ruler over all nations and peoples (1 Chron 29:12; 2 Chron 20:6, Pss 22:28; 66:7; 103:19; Is 40:10), and especially as ruler over Israel (Ps 59:13).

The term is employed to indicate inanimate rule such as that exercised by the sun which 'rules' the day (Gen 1:18), morally sin is not to 'rule' the life of God's people (Ps 19:13), perhaps echoing the sun's role in vv 4-6, of the macro rule of humanity over creation (Ps 8:6), of foreign rule such as that of the Philistines over Israel (Jud 15:11), or of individual rule such as that exercised by Joseph over Egypt (Gen 45:8, 26), and integral to the role of the Messiah was being ruler of his people (Mic 5:2).

nasi' occurs over 120 times, and generally translated as one lifted up, a chief prince or ruler (Brown, Driver & Briggs 1979:672). It means one entrusted with authority in various roles viz. ritual (Num 3:24; 4:34, 46), and civil or military (Gen 17:25; Ezek 7:27; 19:1; 21:12, 25). It is used to identify the enigmatic prince of Ezekiel's vision of the renewed temple and nation (Ezek 44-46), as well as the Messiah who will rule as prince of his people (Ezek 34:24; 37:25).

nagid is used 44 times meaning leader, one in front (Brown, Driver & Briggs 1979:617) it denotes the military tribal leaders (1 Chron 13:1; 2 Chron 28:7), Saul (1 Sam 9:16; 10:1; 13:14; 2 Sam 5:2), David (1 Sam 25:30; 2 Sam 6:21; 7:8), and Solomon (1 Kings 1:35).

radah is used around 30 times, it means to have dominion, rule, dominate (Brown, Driver & Briggs 1979:921). It denotes having charge, or dominion such as that of humanity over creation (Gen 1:26), owners over their slaves (Lev 25:43 ff), Israel over its enemies (Is 14:2), corrupt dominion by priests and civil rulers over Israel (Jer 5:31; Ezek 34:4), and the rule of the Messiah as King over his people (Ps 110:2).

shalat is used 8 times, it means domineer, be master of, leader, one in front (Brown, Driver & Briggs 1979:1021). It is used to identify ruling and exercise of dominion by God (Neh 5:15), people (Dan 2:38), individuals such as Daniel (Dan 2:48, 5:7, 16), governors (Dan 5:29), and to signify that God himself rules all the kingdoms of the world (Dan 4:17).

Summary of OT terms

There are a number of intersecting ideas in the OT's designation of leadership. These refer primarily to the major areas where leadership was exercised within the Israelite community in the civil, military and ritual areas. The terms are also employed to reference God's sovereignty and leadership over his people and are specifically used with regard to the Messiah and his rule and leadership, as well as to identify aspects of the leadership role played by various people in the OT. It indicates the OT had a broad view of leadership revolving around God's leading of his people, and inferred it was the responsibility of leaders to lead his people according to his purposes.

NT words

ago occurs 71 times and is usually translated bring or lead (Arndt & Gingrich 1978:14). It refers to the physical leading of both humans and animals (Matt 21:2; Mark 11:2, Luke 19:30). People are led to Jesus for healing (Luke 4:40; 18:40), and Jesus is led from Caiaphas' house (John 18:28). It is also used metaphorically to refer to Jesus as the Messiah (Acts 8:32). Other uses include the children of God being led by the Spirit of God (Rom 8:14), Jesus leading his people to himself (John 10:16), and

the devil leading Jesus to the pinnacle of the temple in order to tempt him (Luke 4:9). This word is also used prophetically for the disciples (Mark 13:9, 11; Luke 21:12; Acts 5:21; 6:12; 18:1).

anago is a cognate of *ago* occurring 23 times, meaning lead out or bring out (Arndt & Gingrich 1978:52). Examples include the Holy Spirit 'leading Jesus up' into the wilderness (Matt 4:1; Luke 4:5), people are 'led up' to various places (Luke 2:22; Acts 9:39; 12:4), and God raising Jesus up from the dead (Rom 10:7; Heb 13:20).

exago is another cognate of *ago* occurring 13 times, it means to lead or bring out (Arndt & Gingrich 1978:271). It denotes leading physically (Luke 24:50; John 10:3; Acts 5:19; 16:37, 39; 21:38), Jesus being led to his crucifixion (Mark 15:20), and God leading Israel out of its Egyptian captivity (Acts 7:36, 40; 13:17; Heb. 8:9).

eisphero occurs 7 times only twice as 'lead' in the Lord's Prayer (Matt 6:13: Luke 11), where the request is do not 'lead us into temptation'.

hodegeo occurs five times. It is used metaphorically of the Pharisees' (Matt 15:14; Luke 6:39), who, as blind guides, lead themselves and others to eternal destruction. More positively in John 16:13 it refers to the Holy Spirit who leads people into all truth; Rev 7:14 recounts the Lamb leading his people to springs of living water.

apago means lead away, physically (Matt 26:57; 27:2, 31; Mark 14:44, 53; 15:16; John 18:13), it is also used metaphorically of spiritual blindness (1 Cor 12:2).

Summary of NT terms

The NT primarily uses *ago* and its cognates which emphasizes the physical leading of people to and from places, together with occasional metaphorical uses, especially in terms of people's relationship with God and of his leading the nation and individuals, thus the NT terms for leadership do not appear to be overlaid with either complexity or profundity.

Interestingly the NT does not attempt an extended development of leadership *per se*, indeed it appears to deliberately disavow terms and ideas that were common in the

Greco-Roman period in order to distance itself from these notions and to establish its own unique formulation (Bartchy 2002; Chapple 1984; Clarke 1993, 2000; Hiebert 1976; Winter 2003). All of this is not to suggest that the NT does not develop the concept of leadership, but rather that it cannot be derived solely from a word study.

Towards establishing a biblical framework

Many contemporary studies in Christian leadership focus on the various accounts in the Bible of the lives of leaders, usually concentrating on one or more of the following aspects: the character of the leaders, an analysis of their respective strengths and weaknesses, their achievements and/or failures, the strategies they employed in their leadership roles, the particular situations faced by leaders and the ways that they led in those specific contexts. Often the intention of such studies is to extract principles or practices in the *modus operandi* of leadership as it is displayed in a variety of differing settings. They identify that the leaders were dissimilar and adopted widely differing methods, in order to suggest a variety of ways that contemporary Christian leaders could or should act. While these more popular studies are often helpful for exploring some aspects of leadership; they are not, nor do they purport to be, in-depth investigations into the biblical view of leadership.

Notwithstanding the usefulness of such works, it is apparent that their focus on the person, the tasks or deeds, the process, together with the time-framing of leadership omits the important aspect of the *raison d'être* of leadership. This is an issue of existence: why leadership? And purpose: leadership to what end? Of particular importance in the context of this study is the question: what kind of leadership was God seen to favour?

Since the Bible claims to make plain God's perspectives (2 Tim 3:16-17), it is argued that any notion of biblical leadership can only be rightly comprehended by having its first reference to God. Consequently, the initial part of establishing a theological framework will be to examine what the Bible says about God. Further, as leadership has to do with people and their interrelationships with other people and with God, it will also consider what the Bible says about humanity. Finally, it will examine what the Bible says about Christ, because it asserts he is both God and human. It is because of his unique person and position, that all leaders prior to him prefigure certain

elements of his leadership, and all who follow him are to emulate his example (John 13:13-15; Luke 6:46; 1 Cor 11:1; Eph 5:1). This can be represented diagrammatically as follows:

Figure 2   *A theological framework for biblical dimensions of leadership*

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                    ┌──────────────────┐
                    │  A theological   │
                    │  framework for   │
                    │     biblical     │
                    │  dimensions of   │
                    │   leadership     │
                    └────────┬─────────┘
        ┌────────────────────┼────────────────────┐
┌───────────────┐   ┌───────────────┐   ┌──────────────────┐
│   Theology    │   │  Anthropology │   │   Christology    │
│               │   │               │   │                  │
│     God       │   │   Humanity    │   │ God and humanity │
└───────────────┘   └───────────────┘   └──────────────────┘
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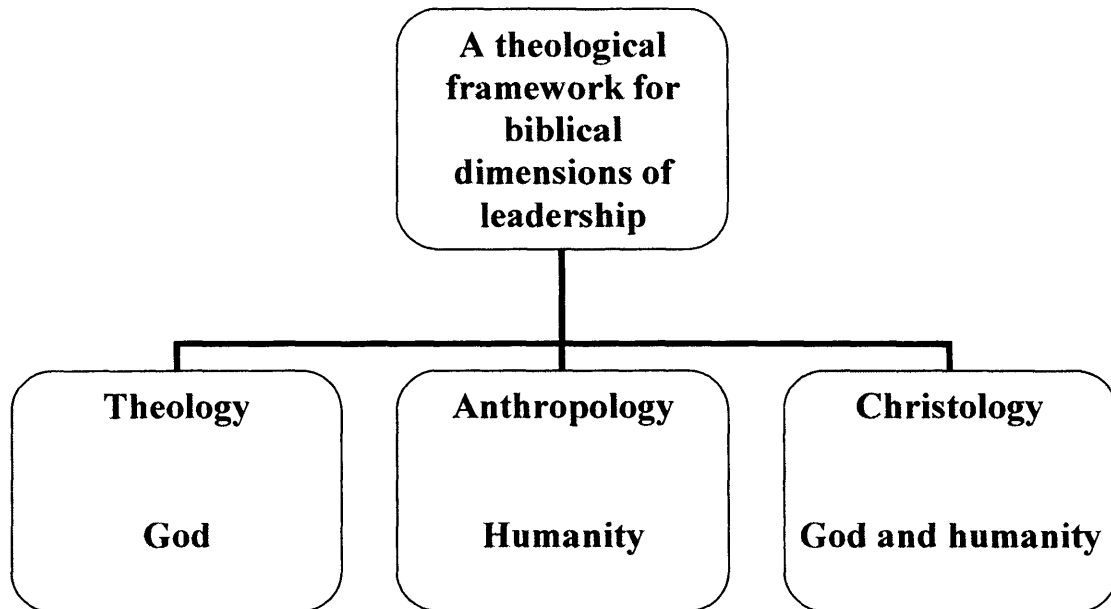
According to the Bible the ultimate purpose of humanity is the glory of God (1 Cor 10:31; Is 41:6). Consequently the purpose of human leadership is ultimately God's glory. But, what is the glory of God? And, what does it mean to glorify God?

The Hebrew root *kbd* means to be heavy, weighty, honoured; so a person's importance was related to their 'heaviness' (Brown, Driver & Briggs 1979:457). The Greek word *doxa*, used in the LXX and NT, is derived from the root meaning to think, and it refers to the opinion a person has or that is held by others about them (Arndt & Gingrich 1978:203). Both terms relate to the importance of the individual, where their wealth or position is seen to be their glory (Gen 31:1; 45:13; Job 19:9; Ps 45:16-17). Yet both OT and NT generally speak of God's glory referring to his essential person or being. 'God's glory is simply the inescapable 'weight' of the sheer intrinsic

goodness of God, inherent in the attributes essential to him as the Deity' (Reymond 1998:166).

God promotes and seeks his own glory, not because he is a crass, ego-centric being, but because he is altogether different to us. The Bible affirms he is always only good (Ex 33:19; Ps 73:1; Pss 103; 104; 106:44-46; 107; 145:9-13, 15-16; Ezek 33:11; Matt 5:45, 48; Mark 10:18; Acts 14:17; Rom 8:28). Consequently he can and does only seek and promote the best, and as the One who knows all things, he alone knows what is best, with the result that seeking God's glory is the greatest end of humankind. Edwards (1974:98) observed:

> He had respect to *himself*, as his last and highest end ... because he is *worthy* in himself to be so, being infinitely, the greatest and best of beings. All things else, with regard to worthiness, importance, and excellence, are perfectly nothing in comparison of him. (original emphasis)

The question then becomes how does human leadership operate in order to fulfil its ultimate purpose to glorify God? Rom 11:33-36 identifies the process through which this occurs:

> Oh, the depth of the riches and wisdom and knowledge of God! How unsearchable are his judgments and how inscrutable his ways! "For who has known the mind of the Lord, or who has been his counselor? Or who has given a gift to him that he might be repaid?" For from him and through him and to him are all things. To him be glory forever. Amen.

These verses affirm God's absolute and complete sovereignty (Ps 145; Is 49:6) in and over all things. By inference leadership is:

- From God – he alone is its originator, initiator and source
- Under God – he alone is the ultimate leader; he is also the paradigm for all leadership which is derived from and determined by his lordship
- By God – he alone gives leaders the gifts, strengths, limitations, resources, and providentially determines their circumstances in terms of times, places, people and events
- For God – his glory and his purposes are the ultimate end of all leadership

Consequently, the following definition is proposed: that the Bible views a leader as being God's person, in God's place to fulfil God's leadership purposes.

It is apparent that there are important interconnections between this formulation and the conceptual framework developed in the previous chapter. It does so by acknowledging the leader as God's person; the environment within which the leader operates; and the associates with whom the leader works as in God's place. Its specific contribution is to identify and clarify understanding the notion of direction, as it not only addresses the 'what', 'when' and 'how' issues; it importantly moves the framework forward by answering the question: why? Thus subsuming the notions of both ends and purpose: to fulfil God's leadership purposes, as the following figure illustrates:

Figure 3   Conceptual and biblical framework linkage

Leaders	Environments & Associates	Directions
God's persons	God's places	God's purposes

This suggests there is a broader and deeper dimension to the concept of organizational direction than of people in relationship with each other in order to fulfil or complete certain tasks, aims or goals, or to achieve certain agreed outcomes (Collins & Parras 2004), important as these are. The biblical perspective focuses on these from a different orientation, where the ultimate purpose is the glory of God, and of God in relationship with people and their purposes, goals and outcomes. This places leadership on a different plane, inferring accountability not merely to stakeholders, but ultimately to God himself.

While a biblical view of leadership shares much in common with other conceptualizations of the term, it is the centrality of God that marks it off from all others. Interestingly, in the literature reviewed any conception of God was noticeably absent. Therefore the most important distinctive that this biblical perspective brings is to underscore the determining role of God in understanding leadership. This means

there are qualitative differences between a biblical view and other formulations, some of which are discussed below.

The individual or corporate relationships sought, maintained and developed are substantively different. Interpersonal, intra-organizational, or inter-organizational relationships are not perceived primarily in response to what they can contribute to the organization or one's self, but how they can maximize the glory of God, as well as being of greatest benefit to others through the goals and achievements of the organization.

The primary or ultimate ends sought and pursued also differ. Other forms of leadership have their focus on pursuing and fulfilling goals – organizational, personal, societal, economic, and political or a combination of one or more of these. Biblical leadership focuses on the glory of God, seeking to bring all things under his lordship through serving him and others so fulfilling his purposes.

Therefore the ultimate purpose of leadership is for God to be glorified through leaders who act to accomplish his purposes, in the context of the circumstances that surround their lives. A biblical view of leaders is that they are to pursue their ends in the light of the overall overarching ends and purpose for which God created the world, *vis-à-vis* his glory (Edwards 1974; Piper 2002; Storms 2004). 'Leaders are aware of what those purposes are, and that those purposes will impact their life, character, behaviour and relationships' (Lawrence 1987:318).

The means employed are also disparate. While they may have similar strategies, resources or means of production; the biblical perspective is to see these things in a radically dissimilar way. The notions of stewardship, responsibility and accountability that exist within organizations transcend the line managers, CEO or board, with the awareness that one is also ultimately accountable to God (1 Cor 4; Matt 25).

The assessment and evaluation of leaders is also different. While the mechanisms employed may be similar; the focus on the ends is fundamentally at variance with other concepts. Leaders are assessed according to criteria derived from the biblical teaching which focuses on character and moral integrity (1 Tim 3; Titus 1; Acts 6; 1

Peter 5; Acts 20). It is also linked with the person's giftedness and opportunities (Rom 12; 1 Cor 12, 14; 1 Peter 4) together with their faithfulness to God's purposes evidenced through their obedience to God's word (2 Tim 2, 4).

The enigma of biblical leadership

It is useful to observe that leadership is somewhat enigmatically portrayed in the Bible. On the one hand, there is often an extensive exploration of the character, events, lives and relationships of leaders like Moses, Joshua, Deborah, David, Nehemiah, Esther, Daniel, Paul, Timothy to name but a few. Yet, from an exegetical standpoint, leadership is not actually the subject of the narratives where these leaders' lives and experiences are recorded. As a result aspects of leadership are, at best, only discursively or tangentially unfolded. It is important to emphasize these narratives were not written with the specific purpose of either setting forth a particular theory of leadership or outlining specific principles of leadership, as some contemporary writers tend to view them. Rather, they are to be understood and interpreted in the overall light of the flow of redemptive history; their specific positioning in the canon of scripture, and in line with the overall purpose of the author or editor of the passage or book.

On the other hand, ironically, the nature of leadership *per se* is never comprehensively discussed. While the Bible notes various aspects of leadership, with qualities and characteristics for leaders outlined, and where various authors make comments and judgments on leaders, there is nevertheless no sustained systematic or formulaic prescription for leaders or leadership. Further, it is apparent in the biblical text that there are many people who possessed deep and discerning faith, such as Bartimaeus or the thief on the cross (Luke 18:35-43; 23:39-43), or many of those mentioned in Rom 16:5-15, who are nevertheless not designated as leaders.

In the Bible leaders emerge with differing personalities, strengths, weaknesses, and roles within redemptive history, for example Samson in contradistinction to Joseph, David or Paul. This indicates that the profile of a leader is individual and fluid. Fluidity is inherent in a biblical understanding of leadership because of the diversity of person as individuals created in the image of God and the variety of situations

leaders confront. In this sense aspects of situational and contingency theories are evident in the biblical view.

Leaders are raised by God as individuals with unique personality, character, gift, ability and experience in order to fulfil the specific space-time purposes God has for them. As a result there is no 'one-size-fits-all' profile for biblical leaders. What is required is a careful exploration of the major conceptualizations of leadership in the Bible in order to appreciate the rich diversity of person, place and purpose in God's world.

Constructing a theological framework

The Triune nature of God as the core determiner for leadership

The biblical view of God contains two distinct, but necessarily interrelated, aspects (Bavinck 1979; Bray 1993; Frame 2002; McGrath 1988; Packer 1973; Reymond 1998; Warfield 1974). The first has to do with his nature. It is the recognition that God is a unique Being, utterly distinct from anything he created. The second focuses on his personal identity. That God is three persons and, while he is altogether different from humans, he actually desires and enters into a personal relationship with human beings.

The nature of God as Trinity, the relationship between the three persons, together with the interconnection of individuality and mutuality, personality and relationship have exercised the minds of theologians throughout the centuries (Gunton 1998; 2002; Knight 1957; Marsh 1994; Rahner 1986). From the earliest formulations in the creeds of the early church, through to current theological debates, the nature of the Trinity will remain, to the human mind, a mystery (Bickerseth 1973; Boff 1988; Bromiley 1986; Brown 1985; Knox 1998; McGrath 1988; 1994; Toon 1996; Toon & Spiceland 1980; Torrance 2001). 'It is beyond any question the most mysterious and the most difficult of all biblical doctrines ... the Trinity is [also] the most distinctive doctrine of the Christian faith' (Lloyd-Jones 1996:84).

While evidently mysterious, distinct aspects of the persons of the Trinity and their various interrelationships have been made plain in the Bible, although they have not been revealed exhaustively (Erickson 1995; 2000). The Bible's teaching on the

Trinity has been summarily categorized into three distinct yet interrelated areas (Nicole 1980; 2002; Grudem 1994, 1999). Firstly, God is three persons, and that Father, Son and Holy Spirit are distinct persons (Is 61:1-3; Matt 28:19; John 1:1-3, 9-18, 14:26; 17:24; Rom 8:7; 1 Cor 12:4-6; 2 Cor 13:14; Eph 4:4-6; Heb 7:25; 1 John 2:1). Secondly, each person is fully God (Gen 1:1; Is 40:3; John 1:1-4; 20:28; Rom 9:5; Titus 2:13; Heb 1:1-3, 10). Thirdly, there is one God (Deut 6:4-5; Ex 15:11; Is 45:5-6, 21-22, 44:6-8; Rom 3:30; 1 Tim 2:5; James 2:19).

The present focus will be on the ontology and nature of the relationships between the persons of the Godhead. The Bible asserts there are three different, distinct, individual persons in the Godhead and affirms their complete equality, unity, harmony and oneness of purpose (Reymond 1998:205-211). Notwithstanding the various roles that each person has in creation and redemption; equality of person, distinction of role and submission of persons within the Godhead are necessarily of the *esse* of God. Speidell (1994:285) affirmed:

> God is ... persons in relation who freely indwell one another and graciously grant a contingent (i.e. relative but real) human freedom for community. God's being as communion – triune and yet one, truly other and yet related – is the ontological ground for human unity and community.

It is not the intention of this chapter to discuss the various historical or contemporary controversies regarding the Trinity. To do so would take us outside the orbit of this study. The controversies of Modalism, Arianism, Subordinationism, Adoptionism, the *filioque* clause, as examples of these important issues and other historical debates are fully treated in the standard compendiums (Berkhof 1974; 1975; Frame 2002; Grudem 1994; Reymond 1998; Torrance 2001).

Leadership inherent in the Triune God
The issues of individuality and mutuality in the Godhead, especially regarding the interrelationship of persons; together with the associated notion of submission within the Godhead, have substantial implications for the overall framework of a biblical understanding of leadership.

Affirming the ontological equality of the persons of the Godhead immediately raises the question of the role or function of each person of the Godhead. Systematic theology has traditionally differentiated between the 'ontological Trinity', who he is, with the 'economic Trinity' which is a technical term used to denote function, role and activity within the Godhead (Berkhof 1974; Frame 2002; Grudem 1994; Reymond 1998). This is especially seen in the roles that each person of the Godhead performs in creation and redemption, for while the individual functions and activities of each person vary their unity of will and purpose does not. Part of this differentiation process is to note that leadership is inherent within the Trinitarian Godhead, and this is suggested by the following observations.

There are two main passages where the three persons of the Godhead are mentioned together (Matt 28:20; 2 Cor 13:14). In both cases the order of persons is theologically significant.

In Matt 28:20 the theological foundation for the Trinitarian formulation in Christian baptism is based on the NT accounts of Jesus' own baptism (Matt 3:13-17; Mark 1:9-11; Luke 4:21-23; John 1:32-34). In the Synoptic accounts the Holy Spirit descends in the form of a dove on the Lord Jesus after his immersion in the waters of the Jordan River; and the voice of the Father from heaven proclaims that the Christ is his beloved Son (Davies & Allison 2004; Hagner 1995; Nolland 2005).

In 2 Cor 13:14 the statement's primary emphasis is Christological, it seeks to show how all three persons operate in the work of the others, in this instance in the work of Jesus (Barnett, P. 1997; Bray 1993; Harris, M. 2005; Martin 1986; Thrall 2004). Other, more indirect, NT references to the Trinity are found in Rom 15:16; 15:30; 2 Cor 1:21-22; 3:3; Eph 2:18; 1 Peter 1:2.

Wainwright (1962 cited in Bray 1993:146) identifies fourteen NT passages as clearly Trinitarian and shown in the table below:

Table 1   Order of persons in the Godhead in NT Trinitarian passages

Ordered first	Ordered second	Ordered third	Usage
God/Father	Christ/Son	(Holy) Spirit	2
God/Father	(Holy) Spirit	Christ/Son	4
Christ/Son	God/Father	(Holy) Spirit	4
Christ/Son	(Holy) Spirit	God/Father	3
(Holy) Spirit	God/Father	Christ/Son	1
(Holy) Spirit	Christ/Son	God/Father	0

This table indicates every possible combination of ordering, except one, is represented in the NT. However, the roles and functions of each person are maintained, despite the ordering. It is the Father who initiates, institutes, and appoints, Jesus Christ is the redeemer, the sacrifice and mediator, and the Holy Spirit is the sanctifier, who dwells in people's hearts by faith, giving access to the Father and reproducing the image of Christ in his people. That these various functions, and their requisite coordination, lead to a predication of leadership within the Trinity is affirmed by Calvin (1960, I:142-143) 'to the Father is attributed the beginning of activity, and the fountain and wellspring of all things; to the Son, wisdom, counsel and the ordered disposition of all things; but to the Spirit is assigned the power and efficacy of that activity'.

This conceptualization of the interrelationship between the persons of the Trinity identifies that the Father's leadership does not in any way undermine the essential divinity or suggest that one person is 'less' God than another. There is no subordinationism of the Son or the Holy Spirit, although there is willing submission in order to fulfil the overall redemptive purposes of the Triune God. The Father is the originator, the leader who initiated salvation through his election (Eph1:4ff), the Son fulfilled the work through his death and resurrection (Eph 1:7ff), and the Holy Spirit applied the work of redemption in the lives of all his people (Eph 1:11ff).

It is also deduced from direct NT statements such as that of Jesus in Matt 28:18, 'all authority in heaven and on earth has been given to me', where the aorist passive *edothe*, 'has been given', assumes God the Father as 'the acting subject: God has given Jesus this comprehensive sovereignty over the whole of the created order'

(Hagner 1995:886). This infers that the Father is the initiator and so exercises leadership in the redemptive processes.

The intimacy of Jesus' relationship with the Father in terms of his understanding of his work is evident in the strength of a number of his assertions (John 5:19; 5:30; 8:28; 8:42; 12:49; 14:10). These passages are to be understood in the total context of the Johannine writings, where the Son is truly called God (John 1:1, 18; 20:28), having divine titles (John 8:58) and rights (John 5:17) attributed to him, yet it is apparent from them that he is always submissive to the Father without this inferring inferiority (Barrett 1985; Beasley-Murray 1999; Morris 1977). In this sense 'the Father initiates, sends, commands, commissions, grants; the Son responds, obeys, performs his Father's will, receives authority' (Carson 1991:251).

John 5:19-23 is an important passage for understanding this interdependent yet independent relationship between the Father and Son (Keener 1999). It is carefully written to avoid any notion of subordinationism, yet at the same time it highlights the complex interpersonal relationship that exists between the Father and the Son.

> Jesus is the Son in a unique sense ... but as the Son he maintains an attitude of perfect submission to the Father. It is for the Father to initiate; it is for the Son to obey ... In the following verses two forms of activity are particularly dwelt upon – the impartation of life and the execution of judgment (Bruce 2002:128).

The structure of this passage is important to understanding its meaning. It is formed around four *gar*, 'for', clauses. The first *gar* clause: 'For whatever the Father does, that the Son does likewise', indicates it is impossible for the Son to take independent action that would set him against the Father as another God, for all the Son does is coextensive with what the Father does; because 'perfect Sonship involves perfect identity of will and action with the Father' (Westcott, quoted in Carson 1991:251).

The second *gar* clause: 'For the Father loves the Son and shows him all that he himself is doing' explains how the Son does whatever the Father does, because of the Father's deep love for the Son.

The third *gar* clause: 'For as the Father raises the dead and gives them life', indicates the Son does whatever the Father does, because of the Father's perfect self-disclosure to the Son, especially given the OT perspective that only God can raise the dead (2 Kings 5:7).

The fourth *gar* clause: '[For] the Father judges no one, but has given all judgment to the Son' can be read in a number of ways. While it could be seen as a parallel to v. 23, it is more likely that it provides a reason for the amazing claims of v. 21. 'The roles of the Father and Son are parallel in v. 21; there is a distinction in their roles introduced in v. 22, determined by the Father' (Carson 1991:254).

The reason for this is made clear in v. 23 'that all may honor the Son, just as they honor the Father'. This indicates that whatever functional subordination has been identified to this point, it has a definite purpose that the Son may be at one with the Father not only in activity, but also in honour and glory (Barrett 1985; Beasley-Murray 1999; Bruce 2002; Carson 1991; Morris 1977). The author of the gospel noted that the Jews were correct in interpreting Jesus' words of v. 18 as 'making himself equal with God'. However, rather than diminishing God, the glorification of the Son is exactly what glorifies the Father (John 12:28). This is precisely Paul's point in Phil 2:9-11, that the honouring of the Son is the very process by which the Father is glorified.

In a similar way while the Holy Spirit is identified in the NT as being truly God (Acts 5:3-4; Heb 9:14; 1 Peter 4:14; Luke 1:35; Matt 3:13ff; Acts 2:14ff; Eph 4:22), nevertheless he proceeds from both the Father (John 15:26) and the Son (John 14:16, 26; 16:7). In this sense there is a dual source for his mission. This raises the question: Does the same relational structure characterize the essential inner relationships of the persons of the Trinity? This theological issue has been at the root of the division between Eastern and Western Christianity since the Great Schism in 1054AD. While the Councils of Nicea (325AD) and Constantinople (381AD) affirmed the procession from the Father; it was the Council of Toledo (589AD) that formulated the notion of the Spirit's procession from both Father and Son in its famous *a Patre Filioque* clause, which was subsequently rejected by the Eastern Church.

It was not until the time of the Reformation that the core of the difference was exposed. Calvin affirmed that the Son, and by implication the Holy Spirit, possessed underived deity. With respect to the Godhead's interpersonal relationships, mutuality exists: Son and Father are mutually dependent notions yet each person of the Godhead shares in one and the same underived deity (Blomberg 2000; Caulley 1986). 'There is no room for attribution of origin of deity any more than there is room for subordinationism of essential nature' (Ferguson 1996:75).

An important text in this regard is John 15:26 where the tenses are significant, *pempso* 'I will send' is future, *ekporeuetai* 'who proceeds' is present. The implication being that the sending indicates a specific future event – Pentecost, whereas the proceeding is constantly true, it is the Spirit's nature to proceed from the Father. It is also important to note that this passage yields an understanding of the ontological and economic relationship between Father and Son without the *filioque*, but it is required to gain an appreciation of both the economic and, by inference, the ontological relationship of Father and Son with the Holy Spirit.

Leadership is inherent in humanity as created in the image of God
The Bible affirms creation was an act of God (Gen 1:1). It also states each person of the Trinity was integrally and personally involved in the whole of the creation process: God the Father (Gen 1:1ff), God the Son (John 1:1ff; Col 1:15ff) and God the Holy Spirit (Gen 1:3). However, the precise interrelationship of who did what, and how who did what, is not disclosed. What is significant is that God, in three persons, is shown to work together individually, yet harmoniously, cooperatively and purposefully as God, maintaining distinct roles and functions in the activities of creation.

The account of creation in Gen 1-2 describes God's formation of things that had no prior existence (Heb 11:3; Rom 4:17), which occurred by the command of God (Ps 33:9) in six days (Ex 20:17; 31:17). These events exhibit the deity (Rom 1:20) and power of God (Is 40:26-28), showing forth his wisdom (Ps 104:24), goodness (Ps 33:5) and glory (Ps 19:1; Ps 145:10; Ps 148:5). They further demonstrate there was a specific, calculated order in the process of creation. This is evidenced not only by the arrangement of the days together with the work completed on those days, but also by

the satisfaction shown by God for that work (Gen 1:4, 10, 12, 18, 21, 25), as well as the cumulative delight (Gen 1:31) expressed at the conclusion of the creative process (Eveson 2001; Hamilton 1990; Kelly 1997; Wenham 1987).

That this ordered process found its zenith in the creation of humanity in the image of God is indicated by the way the language is employed. This is evident in the use of the Hebrew *bara'* which is used sparingly in the OT, exclusively referring to 'a divine creation, the production of that which had no existence before' (Keil & Delitzsch 1983:47), and where God is 'always the [only] subject of *bara'* (Wenham 1987:14). It is used three times in Gen 1, in verses 1, 21, 27. Each use identifies important points of the creation account: when God created *ex nihilo* 1:1, the creation of conscious life 1:21, and the creation of humanity as *Imago Dei* 1:26-27. This third passage is especially illuminating because of its triple repetition signifying the uniqueness of the creation of humanity because only humans are made in the image and likeness of God. A further triple repetition occurs in Gen 5:1-2.

But, what does 'let us make man in our image, after our likeness' actually mean? and, what influence might this have on an understanding of leadership? In approaching the first matter, consideration is usually given to three issues (Eveson 2001; Wenham 1987):

The use of the plural pronouns (us/our) by God in Gen 1:26-27
That these verses are the key to understanding the notion of being made 'in the image of God' is incontrovertible. The deliberate movement from the consistent use of the verb in the jussive 'let there be', to the cohortative 'let us make', prepares the reader for 'something momentous on this sixth day' (Hamilton 1990:134). The Hebrew word *'elohim* translated God is plural, but the verbs used 'and he said', 'and he called' and 'and he saw' are all third person singular, while the suffixes on the nouns, translated in English as pronouns 'in our image' and 'according to our likeness' are also plural. As Eveson (2001:41) has noted 'the plural word for God (*'Elohim*) and the use of the first person plural forms 'us' and 'our', [gives] ... the first hint that God's being is much more profound than we imagined and that there is in God a plurality of persons'.

The history of exegesis of this passage generally identifies six possible interpretations (Hamilton 1990:133-138; Wenham 1987:27-28): mythological, where *us/our* refers to other gods, *us/our* is God and the angels (preferred by Wenham 1987), *us/our* is God and the newly created earth, *us/our* as the plural of majesty, or the plural of deliberation, or a Trinitarian understanding where *us/our* is to be seen as an oblique reference to the Trinity (Hamilton 1990; Calvin 1960, 1984; Kelly 1997; Aalders 1981; contra. Sherlock 1996:34). Blocher (1984:84) suggests:

> God addresses himself, but this he can do only because he has a Spirit who is both one with him and distinct from him at the same time. Here are the first glimmerings of a Trinitarian revelation. They illumine all the more brightly the announcement of the creation of mankind.

The force of the prepositions *b* 'in' and *k* 'according to'

While the prepositions *b* 'in' and *k* 'according to' are not exactly synonymous (Brown, Driver & Briggs 1979:88-91, 453-455), on the basis of their interchangeability in Gen 5:1, 3 and Ex 25:40, in Gen 1:26 they are considered to be basically equivalent and 'the traditional interpretation of *b* as 'in' = 'like' appears to be justified' (Wenham 1987:28-29). Therefore 'according to our likeness' should be considered as supplementary or epexegetical of 'in our image' (Leupold 1972:89). The significance of this is that *b* modulated by the use of *k* would alter its meaning from the usual 'in' or 'through' to becoming 'in the quality of' or 'in the manner of', depicting the fact that humanity actually is God's image (Aalders 1981:70-71).

The meaning of *tselem* 'image' and *damuth* 'likeness'

The meaning of the Hebrew terms *tselem* 'image' and *damuth* 'likeness' has generated enormous discussion (Aalders 1981; Hamilton 1990; Keil & Delitzsch 1983; Kelly 1997; Wenham 1987).

The phrase 'the image of God' is found four times in the OT: Gen 1:26, 1:27 (twice) and 9:6. Closely related is Gen 5:3 where Adam fathered a son 'in his own image'. Brown, Driver and Briggs (1979:853-854) indicate three uses of *tselem* (i) images such as that of tumours and mice 1 Sam 6:5, 11, (ii) resemblance, of God's making man in his own image Gen 1:26, 27, (iii) figurative use of mere or empty Ps 39:7 [Eng. v 6]. For *damuth* Brown, Driver and Briggs (1979:198) suggest two uses (i)

likeness, similitude of external appearance, especially in Ezekiel (1:5, 26, 8:2, 10:1), also of man in the likeness of God (Gen 1:26), (ii) adverbially, in the likeness of (Is 13:4; Ezek 23:15).

It is apparent from this that the terms are closely related, and that to attempt to differentiate too closely is to miss the point of the hendiadys (Turner 2000). According to Preuss (1978:259), the 'interlacing and substitution' of these two terms in Genesis 'suggest that very little distinction can be made between the two words' (Aalders 1981; Henry 1986; Kelly 1997). However, as Blocher rightly noted 'an image *is only an image.* It exists only by derivation. It is not the original, nor is it anything without the original' (1984:82, original emphasis).

Humanity – male and female – created in the image of God
The notion of image bearing is further reflected within humanity through equality of person, as both male and female are God's image bearers and together are humanity, as well as differentiation in creational order evidenced by the forming of Adam before Eve (Gen 2:7, 15-25). As noted, there is equality of person yet difference of role in the Trinity, which presupposes leadership. The Father 'has a leadership role among all the members of the Trinity that the Son and the Holy Spirit do not have' (Grudem 1994:459). Therefore, it is not surprising to see this differentiation reflected in the roles of those created in his image, together with the concomitant predication of leadership as inherent in humanity, and this is precisely what is indicated by the Genesis account. There has been significant debate over this assertion, with much riding on the interpretation of the associated concept of headship. Discussion has focused on the range, use and meaning of the Greek word *kephale* in the LXX and NT, and whether or not the term should be translated 'head' or 'source'. A thorough examination of this matter is not possible in the current discussion, suffice it to say 'even the few examples where people have claimed that 'head' could mean 'source' when applied to a person, the person is *always* one in authority' (Grudem 1994:460, original emphasis).

Adam demonstrated differing aspects of leadership in Eden before the fall. He served as God's representative implementing the mandate of Gen 1:26-27, actively fulfilling this role through, for example, giving names to the animals (Gen 2:19-20), prior to the

creation of Eve on the sixth day (Gen 2:21-24). However, Adam did not maintain this commitment in the process of the fall into sin or subsequent to it. That Adam abrogated his responsibility as leader by failing to ensure that he and his wife did not heed the voice of the tempter and fall into sin (Gen 3) is implied by the following two lines of thought. Firstly, it is Adam alone, not Eve or the couple, who is consistently identified as the person accountable for human sin (Rom 5:14; 1 Cor 15:22, 45). Secondly, the NT interpretation of the event of the fall (1 Tim 2:13-14) indicates that Eve was deceived into sin, whereas Adam knowingly and willingly disobeyed (Gen 3:6b). As a result, his personal culpability is seen to be greater because of his failure to exercise appropriate leadership as God's person in God's place to fulifl God's purposes.

Indeed, failure to exercise leadership under God and for God becomes the hallmark of the post-fall world. Notwithstanding the identification of positive virtues and actions of OT and NT leaders, the fact of the fall and its tragic consequences for humanity highlights on the one hand the fallen-ness, failure and brokenness inherent in all human leadership. On the other hand, it identifies the need to have one human, yet divine, paradigm for leadership this could only be incorporated in one who is both fully divine and fully human, vis-à-vis, the Lord Jesus Christ. This is evident by the NT identifying Jesus as the second Adam (Rom 5:12-21; 1 Cor 15:22, 42-49) fulfilling all the requirements of leadership of a new humanity through actively working as the servant of the Lord and the shepherd of his people.

Leadership and Jesus Christ – the God-Human
The Bible presents Jesus as being both fully God and fully human.

<u>Christ's divinity</u>
Laniak (2006:249) noted the connection between the doctrines of humanity and Christ, he stated 'the biblical understanding of human rule as an extension of divine rule helps explain why a biblical theology of leadership necessarily involves a journey into the theological terrain classically known as Christology and theology (proper)'.

Jesus' divinity is affirmed in a number of ways: by specific OT predictions (Pss 2:7; 45:6-7; 102:25-27; 110:1; Is 7:14; 9:6; Dan 7:14; Mal 3:1), and his own direct

statements which incorporate his use of the divine appellation 'Son of Man' (John 9:35-37), a title which is employed 82 times in the gospels. At times, this refers to Jesus' pre-existence (John 3:13; 6:62), and his specific use of works and roles belonging exclusively to God. These include his authority to forgive sins (Matt 9:6; Mark 2:10; Luke 5:24), his determination of the appropriate use of the Sabbath (Matt 12:8; Mark 2:28; Luke 6:5), speaking against him is blasphemy (Matt 13:41), he alone ransoms people (Mark 10:45), he alone gives life (John 6:53), he hears and answers prayer (John 14:13-14; Acts 1:24; 7:59; 2 Cor 12:8, 1 Thess 3:11), his receipt of adoration, praise and worship (Matt 14:33; 21:6; John 20:28), his prediction of his resurrection and return in his own glory (Matt 24:30; 25:31; Mark 13:25), as the sole judge of the world (John 5:27). Jesus also claimed the title 'Son of God' for himself (Matt 11:27; 21:37-38; 24:36; 28:19; plus Synoptic parallels; John 5:17-29; 6:40; 10:36; 11:4; 14:13; 17:1). In addition to these are the specific allusions he made to his divinity in John 5:17-18; 10:24-39.

The NT also infers Jesus' divinity by his union with the Father (John 3:13; 6:38, 46, 62; 8:23, 38, 42; 16:28), the 'I am' statement in John 8:58 which alludes to the eternal existence of God in Ex 3:14, as do the other 'I am's' (John 6:35, 48, 51; 8:12; 9:5; 10:7, 9, 11, 14; 11:25; 14:6; 15:1, 5). Additionally his resurrection from the dead identifies him as God (Rom 1:14).

However, the most compelling evidence for Christ's divinity in the NT is the nine statements where the writers use the Greek word *theos* 'God' for Jesus (John 20:28; Rom 9:5; Titus 2:13; Acts 20:28; 2 Peter 1:1; Heb 1:8; John 1:14; 1:18; 1 John 5:20). These passages clearly assert Jesus is divine in the exactly same way that God the Father is divine.

Christ's humanity

As much as the Bible makes clear that Jesus is God, it equally affirms his complete, sinless humanity. The NT demonstrates Jesus' humanity in a number of ways, the clearest being his own affirmation of himself as human (John 8:40). He is also spoken of by others as being human (Acts 2:22; Rom 5:15; 1 Cor 15:21), and he possessed the essential human components of body and soul (Matt 26:26, 38; Luke 24:39; Heb 2:14). He developed physically, intellectually, emotionally and psychologically in the

same way as all humans (Luke 2:40, 52), he experienced human needs and wants such as hunger (Matt 4:2), sleep (Matt 8:24), emotional and psychological trauma (Luke 22:44), tiredness (John 4:6), grief (John 11:35), agitation of soul (John 12:27), sufferings (Heb 2:10), temptations to sin (Heb 2:18), praying, crying, and learning obedience through human and personal sufferings (Heb 5:7-8). However, unlike every other human, Jesus was totally sinless (John 8:46; 2 Cor 5:21; Heb 4:15; 9:14; 1 Peter 2:22; 1 John 3:5).

The significance of Christ as divine and human for the biblical perspectives on leadership relate to his role as the second Adam. Christ is identified as the second Adam (Rom 5:12-21; 1 Cor 15:20-49). The first Adam was the representative head appointed to exercise leadership of the human race, but through his fall into sin he alienated himself and consequently all humanity from God (Murray, J. 1977:50-51, 58-59). Jesus, as the second Adam, is representative of a new humanity who, because of faith in his perfect obedience, death and resurrection, is reconciled to God through him (Murray, J. 1978). Christ's humanity was necessary to fulfil his role as representative, to be the substitute for human sin (Heb 2:16-17), the sole mediator between God and people (1 Tim 2:5). Christ's divinity was necessary as only the infinite God could bear the penalty of sin for others as well as become a sacrifice of infinite value; the consistent message of the Bible is that salvation is the work of God (Jonah 2:9).

Summary

Through constructing the foregoing framework it has become apparent that the notion of leadership is both actively and at the same time passively imbedded in the Bible. The use of the terms lead, leader, rule, and ruler are applied to God and to humans. God is seen as the leader of his people by delivering them from enemies and perils, protecting their interests and guiding them through their journeys to their destination. Humans lead in derivative, yet similar ways. They are accountable to those whom they lead and ultimately to God. Yet this does not infer that all people of faith will become leaders.

The framework also indicates that leadership is inherent in the Triune Godhead, without inferring any lesser ontological essence or status, the Father leads, the Son

and the Holy Spirit willingly cooperate in creation and redemption. Leadership is inherent in humanity as male and female who as *Imago Dei* represent God in his creation. Divine and human leadership is combined in Jesus Christ, who is both God and human. Christ is the paradigm of leadership, especially through his actions as the servant of the Lord and a shepherd of his people.

The next chapter will develop a second phase of the theological structure by examining the way leadership is presented in the Bible and will conclude by drawing some implications of this for the current research.

Chapter 4

Biblical leaders and leadership motifs

Introduction

This chapter presents the second phase of the biblical framework for leadership. It will use a redemptive-history perspective to identify the key notions of leadership as they are represented in the Bible. It will examine the OT leadership roles of prophet, priest, king and Messiah, and two of the major motifs for leaders: servant and shepherd. It will outline how these roles and motifs were perfectly fulfilled in Jesus Christ, and that subsequent NT roles and conceptualizations of leadership are based on Christ as being paradigmatic for a biblical understanding of leadership.

OT conceptualizations of leadership

Leadership in pre-fall Eden

Conceptions of leadership are adumbrated in pre-fall Eden in the context of both the cultural mandate (Gen 1:26-28) and marriage (Gen 2:10-24).

Gen 1:26-28 identifies humanity's role as image-bearers of God to rule and subdue the whole of creation for God. Its all encompassing mandate indicates that the scope intended for humans consisted of an environmental dimension (Gen 1:28-30), as well as an inferred organizational or structural dimension as evidenced in the classification of the animal kingdom (Gen 2:19-20).

In Gen 2:15-25 the human relationship of marriage is depicted with an inherent leadership dimension. This is inferred from the creation of Adam prior to Eve (Gen 2:7), the placing of the male in the Garden of Eden (Gen 2:15), the prohibition initially being given to Adam (Gen 2:16-17), and the rationale for the creation of woman was Adam's alone-ness together with the non-suitability of any other creature to be 'a helper fit for him' (Gen 2:18). However, none of this suggests any contradiction with the previous discussion which established males and females as God's image-bearers (Gen 1:26-28).

Specific OT leadership roles

There are a number of key OT conceptualizations of leadership: the roles of prophet, priest, king and Messiah. Exploring each of these functions substantiates the claim that leaders are God's people in God's place to fulfil God's leadership purposes.

Prophet

The Hebrew *nabi'*, prophet, means one who declares a message from God, the prophet's primary task was to declare God's word to his people in particular situations (Motyer 1982; Scobie 2003; Young 1978). The clause 'the word of the LORD came to ...' occurs over 120 times in the OT, and while prophets mostly proclaimed God's word to Israel, at times they also declared it to other nations. There are two main groupings of OT prophets. The former prophets appear in the historical books and include Abraham, Moses, Samuel, Nathan, Elijah and Elisha. The latter, known as the writing prophets, are themselves divided into two groups: the Major Prophets – Isaiah, Jeremiah and Ezekiel; and the twelve Minor Prophets.

The prophets acted as the mouthpiece from God to Israel and as such played an important role in the leadership matrix of the OT. The prophets directed the people through their teaching about God and his ways, his expectations of the people he had chosen for himself (Ex 4:10-16; 7:1-4; Num 12:6-8; Deut 18:14-21), specific ethical dimensions of virtuous living, together with admonitions to remain true to the Lord in times of national religious pluralism (Is 1:10ff).

In the fulfilment of these significant leadership tasks they were viewed in the frame of two recurring motifs: as servants of the LORD (2 Kings 9:7; 17:13; Jer 7:25; 26:5; 29:19; 33:15; 44:4; Ezek 38:17; Zech 1:6) and as shepherds of his people (Jer 23:1ff; Ezek 34:1ff).

Priest

The Hebrew *kohen*, priest, is used around 750 times, sometimes indicating the pre-Aaronic priests such as Melchizedek (Gen 14:18; Ps 110:4), or non-Israelite pagan priests (Gen 41:45ff; 46:20; Ex 2:16; 18:1; Jer 49:3), but most often the Levitical priests (Ex 19:22ff; Lev 1:5ff; 7:5ff; Num 3:6ff). If the prophet's role was to speak from God to the people, the priest's role was to represent the people before God. The

notion of representation was inherently embedded in the role and function of the priesthood.

The tribe of Levi initially substituted for the other tribes' first born, who were to be given to God because he had spared Israel's first born at the Passover in Egypt (Ex 13:2ff; Num 3:40ff). Subsequently there was a differentiation between the sons of Aaron, from which the priests came (Num 3:10), and the other Levites who performed various administrative duties, such as teaching in the temple and providing music for worship. The purpose of the priesthood was to mediate between the holy God and sinful people. They performed this function by representative acts of sacrifice and oblation for individuals and for the nation as a whole (Lev 8:16ff) through the various cultic rituals of sacrifice, cleansing and dedication (Lev 1-7; Num 8:5ff), together with the instruction of the people (Lev 10:10-11). In this sense they dedicated their entire lives as servants of the LORD, ministering to him through maintaining the sacrificial system (Ex 28) and via their teaching ministry they also acted as shepherds of his people.

Interestingly Ex 19:6 refers to Israel as a 'kingdom of priests' denoting that the nation as a whole had a unique relationship with the LORD. This was ultimately fulfilled through Christ who incorporated all the people of God, including Jews and Gentiles (1 Peter 2:9; Rev 1:6; 5:10).

King

The Hebrew *melech*, king, is used over 2500 times in the OT. It is employed to indicate human royalty (Ex 1:8; 6:1; Josh 8:1ff; 10:1ff; 12:1ff; Is 7:17ff; 8:4ff; Ezek 30:2ff; Dan 2:24ff; 7:1ff; 8:4ff), of Israel (1 Kings 12-2 Kings 17), and of Judah (1 Kings 12-2 Kings 25). It refers to the Lord's position as king or ruler over all creation (Pss 24:7; 29:10; 48:2; 95:3; Jer 10:10; Mal 1:14), as well as being king of his people (Pss 89:18; 149:2; Is 6:5). Gen 14:18 refers to Melchizedek, a unique king-priest who has no genealogical reference points, and is interpreted by the NT as an antecedent of Jesus as eternal high priest, who is also king of his people (Ps 110; Heb 7:1-21).

The notion of kingship evolves throughout the OT. Initially the LORD himself was considered to be king of his people and therefore no human king was required. Yet as

early as Deut 17:14-20 Moses anticipated the people would want to have an earthly ruler, and encouraged them to appoint the king the LORD chose (v. 15). By the time of the judges the social and political chaos that had enveloped Israel was attributed to the lack of a king (Jud 18:1; 19:1; 21:25). Subsequently Samuel appointed Saul as Israel's first human king at the request of the people (1 Sam 8:4ff). Saul's apostasy (1 Sam 13; 15) was the cause of his downfall and his successor David became the paradigm for the OT understanding of kingship, buttressed by God's covenant established with him (2 Sam 7).

OT kings played an important leadership role in Israel. They were to maintain righteousness within the nation (Is 11:14; Jer 33:15), live and rule by the Law (Deut 17:18ff; 1 Sam 10:25; 1 Kings 9:4ff; 2 Kings 11:12), preserve and uphold justice (1 Kings 3:28), and proclaim the law to the people (2 Kings 23:2; 2 Chron 17:7ff). In the performance of these tasks they were to see themselves as servants of the LORD (Ezek 37:24) and shepherds of his people (2 Sam 5:2; 7:7; 1 Chron 11:2). David, the model for OT kingship, was noted for his agility and sagacity as servant and shepherd especially in Ps 78:70-72:

> He chose David his servant and took him from the sheepfolds; from following the nursing ewes he brought him to shepherd Jacob his people, Israel his inheritance. With upright heart he shepherded them and guided them with his skillful hand.

While initially referring to David these words create a profound paradigm for understanding the role of kingship in the OT. They infer at least the following: the divine selection of the one to be king, the one selected by God was identified as his servant (*ebed*), the divine appointment to the office of king, and that the *esse* of leadership was encapsulated in the notion of shepherding requiring personal integrity and skill.

Nevertheless, the sad fact was that all the OT human kings, to greater or lesser degree, failed to maintain these requirements, underscoring the need for a king who would faithfully fulfil the kingship role as servant and shepherd. This was the servant-shepherd-king Messiah.

Messiah

The Hebrew *mashiach*, anointed one, is derived from *mashach*, to anoint or smear. It carries the idea that the person has been selected by God for a special purpose. This anointing was applied to prophet (1 Kings 19:6), priest (Ex 28:429:7; Lev 7:36; Num 3:3), and king (1 Sam 9:16; 10:1; 16:13). Is 61:1 refers to the servant-king anointed by God himself, in Luke 4:18 Jesus applies this prophecy to himself (Renn 2005). Other NT writers had no hesitation in affirming Jesus as *christos*, the anointed one (Matt 1:2-16; Luke 2:4-15; John 4:24-25; Van Groningen 2000).

The term *melech* was also used to denote a king who was the anointed Messiah, or servant of the LORD. This coming Messiah-King would be a descendant of David (Jer 23:5; 30:9), who would rule over a united Israel-Judah (Ezek 37:22, 24) and enter Jerusalem riding a donkey to reclaim it for himself (Zech 9:9). All of these prophecies find their fulfilment in the Messiah Jesus. The Messiah-King was also identified as the Servant of the LORD, and the shepherd of his people, both in terms of person and paradigm.

Servant motif

The OT offers an important perspective on the notion of servanthood, but it is important to note that any study of words is necessarily fraught with inherent difficulties. The importance of etymology can be overrated (Carson 1986; Silva 1994). Hence the identification of roots, philology, lexicography, semantics and nuance, important as they are should be used in accordance with the general principles of historical-grammatical exegesis and hermeneutics, so that the context of the passage or word determines its meaning. Notwithstanding this proviso, it is important that the range and usage of biblical words with respect to servant be investigated in order to appreciate the depths and profundity evident in this notion.

In approaching the range and use of the term 'servant' it is important not to import the current western worldview into its meaning. The OT and NT had a very different view of the terms 'servant' and 'slave'. Schultz (1997, 4:1185) noted:

> Since the Hebrew language does not distinguish between slave, servant, and attendant, it would be misleading to translate the word uniformly as 'slave',

though one must not allow the negative associations deriving from the modern practice of slavery, involving oppressive servitude and a demeaning chattel-like status, to color one's understanding either of the ancient institution or the biblical image.

OT use of 'ebed

There are four main words in the semantic field of 'servant' *('ebed; na'ar; shiphchah; sakir)*, only *'ebed* will be discussed as this is the term most often used in the OT. The Hebrew root *'bd* is used 317 times in its verb form meaning to work, serve, or perform some secular service or cultic acts (Brown, Driver & Briggs 1978:712-713; Ringgren 1999:381-387). It refers to 'the performance of the cult in the sense of worship, honor, serve in a purely religious sense, in addition to caring (*'bd*) for its physical upkeep and maintenance' (Carpenter 1997, 3:305). The noun form *'ebed* occurs 806 times and means someone subordinate to their master. Interestingly Ringgren (1999:383) noted that with personal objects it expresses the relationship between *'ebed,* servant, and his/her *'adon,* lord or master, and that this relationship can take on various forms itself, of subjugation and dependence, of total claim on a person, or of loyalty. Carpenter (1997, 3:304) noted in Gen 2:5:

> One of the purposes for the creation of *'adam,* humankind, was to till (*'bd*) the ground *before* the Fall'. So it was always God's design that humans would work the ground the Lord/God had created in Eden, an inherent religious act when done to fulfil the Creator's purposes' (original emphasis).

The servant of the LORD

The OT concept of 'the servant of the LORD' incorporates depths beyond the scope of the present discussion. The term is most often used as an identifier of Moses (Ex 14:31; Deut 34:5; Josh 1:1; 1:13; 8:31; 33; 11:12; et al.) indicating the unique relationship he had with the LORD, speaking with him 'face to face' (Ex 33:11; Num 12:8; Deut 34:34), together with the unique role he played in the formation of Israel as a nation. However, this title did not belong exclusively to Moses, it was used of Abraham (Gen 26:24), Joshua (Josh 24:29; Jud 2:8), David (2 Sam 7:5, 8; Pss 18:1; 36:1), Isaiah (20:3), the prophets (2 Kings 9:7) as well as unidentified people, possibly priests (Pss 113:1; 134:1; 135:1) but given the context with two references being in the Songs of Ascents, they were most likely communal worshipers. Allen

noted the word servants 'nowhere else refers to priests and/or Levites, although the verb 'serve' 'ebed and the noun 'service' 'abodah, do' (1983:216).

It appears as a self-designation (Jacob, Samson), as a description or designation by God of an individual (Moses, David, the prophets, and others), a servant status due to specific historic-redemptive purposes (Hezekiah 2 Chron 32:16; Zerubbabel Hag 2:23; Abraham Gen 26:24), and especially in unique theological ways (Job 4:18). Nebuchadnezzar is called the servant of the LORD (Jer 25:9; 27:6; 43:10) with no faith relationship evident, but he is the servant insofar as he metes out divine judgment on Judah and the nations. In this sense it is analogous to Cyrus' designation as shepherd and messiah (Is 44:28; 45:1; Schultz 1997, 4:1189). It is apparent that this concept is a logical extension of the broader notion of servant (Mellon 1996). 'It is best to understand the 'ebed as one who is dependent upon another and accordingly carries out his will or acts for his benefit' (Schultz 1997, 4:1184).

This indicates that far from being considered as a lesser individual, the 'ebed carried worth and status. Mackay, J. (1958-59:304 quoted in Schultz 1997, 4:1189) called the servant image 'the most significant symbol in the Bible and in the Christian religion'.

> To be a servant of Yahweh was an honor, raising the status of the person involved. It did not mean degradation but exaltation in Yahweh's service. To be a servant of God had no negative connotations for the servant, after all things were considered, even though his task might have been one of delivering a word or a parable or a judgment. (Carpenter 1997, 3:306)

The notion of 'the servant of the LORD' took on messianic overtones in the servant songs of Isaiah (42:1-7; 49:1-6; 50:4-11; 52:13-53:12). These songs have generated significant discussion (Lindsey 1982a; 1982b; 1982c; 1982d; 1983; Neyrey 1982), not the least determining the identity of the servant (Blocher 1975; Motyer 1993; Oswalt 1998; Watts 1987). At times it is apparent the servant is the nation of Israel (Is 41:8-9); yet while the servant is called Israel (Is 49:3) he is distinguished from Israel (Is 49:5), where the servant is the one who brings Israel back to the Lord. Perhaps the dual meaning is deliberate, so that the individual servant fulfils all that Israel was meant to be. 'This individual was the ideal Israel, a righteous and faithful servant who suffered unjustly and died to atone for the sins of humankind.' (Wolf 2000:726).

There are also similarities between this servant and the Davidic messianic king, both were chosen by God, pursued righteousness and justice (Is 9:7; 42:1, 6), were empowered by the Holy Spirit (Is 11:1-4; 42:1); the suffering servant would be highly exalted and given the status of a king (Is 52:13; 53:12; Wolf 2000).

Isaiah's servant had a number of tasks to perform, he was a light to the Gentiles (Is 42:6; 49:6), involved in restoring the nation (Is 49:5), a covenant for the people (Is 42:6; 49:8), and the ruler promised in the Davidic covenant who would initiate the new covenant, open the eyes of the blind and set at liberty the captives (Is 42:7 c.f. 61:1). All of this would be at a significant cost, the death of the servant in order to save others. This becomes clearer as the songs unfold and climax in the suffering servant song of Is 52:13-53:12. There the servant becomes the perfect sacrifice for sin, his death is according to God's purpose, and is followed by resurrection and exaltation, as the one who died is raised from the dead to intercede for all those who believe in him (Is 53:10, 12).

In the servant songs, the servant is identified as king, prophet and priest. In Is 42:1-7 the servant is identified as the anointed, Spirit-empowered agent of the Lord. It is reminiscent of the commissioning of a king (Oswalt 1998:109) and the servant's work is similar to that of Israel's judges and kings. In Is 42:1, 3, 4, 7; 49:6 we are informed that the servant will perform the kingly functions of executing justice and restoring captives. As a result of his work justice will be established in the nation. As a prophet the servant is a light who reveals God's person and purpose through his instruction (Is 42:4, 6). His teaching brings hope (Is 42:4) and teaching as to how to live in ways that honour God. The servant also performs priestly functions. In Is 53:4, 7-8 he offers a guilt offering, but intriguingly not for himself. The greatest surprise is that he offers himself, so he is both sacrificing priest and the sacrifice itself, all of which will have an impact not only on the nation of Israel, but also on the whole world. The death of the servant is not a failure, it is a marvellous victory that ushers in salvation to the ends of the earth (Is 42:4, 6; 49:2, 6; 50:6; 52:13; 53:8-12).

This servant is Jesus for whenever the NT quotes these songs it always does so in relationship to him, as the following table demonstrates:

Table 2   *NT uses of Isaiah's servant songs*

Servant Song	NT quotation
Is 42:1-4	Matt 12:18-21
Is 49:6	Acts 13:47
Is 52:15	Rom 15:21
Is 53:1	John 12:38
Is 53:1	Rom 10:16
Is 53:4	Matt 8:7
Is 53:4	1 Peter 2:24
Is 53:5-6	1 Peter 2:25
Is 53:6-7	Acts 8:34-35
Is 53:9	1 Peter 2:22
Is 53:11	1 Peter 2:24
Is 53:12	Luke 22:37

This discussion indicates that servanthood stands as an integral part of the OT understanding of leadership in its major manifestations of prophet, priest, king and Messiah. However, it is not servanthood alone; the other major recurring motif within the OT conceptualization of leadership is that of shepherd.

Shepherd motif

OT leaders were to emulate the Lord's designation of himself as shepherd of his people (Ps 23:1; 28:9; 80:1; Is 40:11; Ezek 34:12; Mic 7:14). There are places in the OT where the Lord specifically identifies his concern regarding the lack of shepherding his people received and the way that the shepherds were using their position to gain advantage for themselves rather than exercise care for the people (Jer 10:21; 23:1ff; 50:6; Ezek 34; Zech 10:2-3; 11:7). In the light of this God stated that he would raise up his own shepherd who would genuinely care for his people. This referred to Cyrus (Is 44:28); to many shepherds after his own heart (Jer 3:15); but especially the Davidic king-Messiah (Ezek 37:24; Zech 13:7 c.f. Gen 49:24; Num 27:16-17).

Laniak (2006), having traced the shepherd metaphor throughout the Bible, arrived at six conclusions with respect to the use and implications of this image. First, it is a comprehensive image, representing a continually diverse and changing role set; 'to be a good shepherd ... means to be accountable for the lives and well-being of the sheep' (p. 247). Secondly, false shepherds are those who use their position to serve their own needs, forgetting whose flock they serve. Thirdly, God passionately seeks humans to enlist in his mission, regularly entrusting it into their hands. Fourthly, biblical leadership can only be properly understood in terms of a fully integrated theological vision of God and his work on earth. Fifthly, pastoral theology is part of a larger redemptive-historical narrative that depicts God's leadership in wilderness settings. Finally, there is a deliberate mixing of metaphors, of which shepherding is but one (pp. 247-251).

NT perspectives on leadership

The NT perspective on leadership is that the four major OT conceptualisations of prophet, priest, king and Messiah find their ultimate fulfilment in Christ, who himself was the servant of the Lord and the shepherd of his people. Each aspect of the work of Christ is directly related to his purpose to save his people. In this sense he is ultimately God's person in God's place to fulfil God's leadership purposes, as he establishes and then leads the new humanity created as a result of his death and resurrection (2 Cor 5:17).

Christ as prophet

Christ was designated a prophet at birth (Luke 1:76); spoke of himself as a prophet (Matt 13:57; Luke 4:24; 13:33; John 4:44 c.f. Deut 18:15); was considered by others as such (Matt 14:5; 21:11; Luke 7:16; 7:39; 24:19; John 4:19; 6:14; 7:40; 9:17) and his work was specifically identified as being prophetic (Luke 4:18-21; 13:33; Acts 3:22-23; 7:37).

As a prophet he taught the people confronting them with the matchless majesty and power of God (Luke 9:43); the amazing power of grace and forgiveness (Mark 2:5ff); as well as a call to radical discipleship (Matt 16:24ff; Luke 9:23ff; 14:26ff). His teaching astonished the crowds (Matt 7:28-29; 12:23; Mark 1:27); and confounded his critics (Matt 16:1ff; 19:3ff). As with OT prophets he had divine authority for his

message (John 8:26-28; 12:49-50); declared God's word to the people (Matt 5-7); and foretold future events (Matt 24-25; Mark 13; Luke 19:41ff).

Christ as priest

Christ's priesthood is affirmed in Ps 110:4; Heb 3:1; 4:14-15; 5:5- 6; 6:20; 7:26; 8:1. The high priestly work of Christ was executed by his offering of himself as a sacrifice to satisfy God's justice and to reconcile God's people to himself by being their substitute (John 1:29; 36; 2 Cor 5:15ff) and bearing their sins (Rom 3:26; Heb 2:17; 9:14; 28; 1 Peter 2:24). Christ's sacrifice was once for all (Heb 10:10) and was the complete fulfilment of all the OT sacrifices (Heb 9:12). Christ continues his high priestly work by his intercession for all his people (John 17:6-24; Heb 7:25; 9:24).

Christ as king

Christ's kingship is affirmed in Pss 2:6; 45:6; 110:1-2; Is 9:6-7; Luke 1:33; John 18:36-37; Heb 1:8; 2 Peter 1:11; Rev 19:16. Christ demonstrates his kingship through calling his people to himself (Is 55:5; John 10:16; 27), governing them in righteousness and giving them commands to obey and standards to live by (Matt 18:17-18; 28:18-20; 1 Cor 5:1ff; 12:28; Eph 4:11-12). He gives them support for their needs (Rom 8:35-39; 2 Cor 12:9-10), protects them from their enemies (Acts 12:17; 18:9-10; 1 Cor 15:25), causes all things to work for the good of his people and the glory of his name (Rom 8:28), and will ultimately pour his wrath on their enemies (2 Thess 1:8).

Christ as Messiah

The NT Greek *christos* means anointed one, it symbolizes having been appointed to a task. It is used in the LXX as the dynamic equivalent for *meshiach* (1 Sam 24:7; 2 Sam 22:51; Pss 17:51; 131:17; Is 45:1). In the NT *christos* is used as a name for Jesus, designating him as the Messiah who was sent from God (Luke 4:18; Matt 1:16; John 1:41; Rom 6:4).

Christ as the Servant of the Lord

The NT indicates that Christ fulfilled the role of the servant of the Lord. He was identified as this (Acts 3:13; 26; 4:27; 29; 30), and identified himself as such (Matt 12:18; 20:28; Mark 10:45; Luke 22:27; Beaton 1999; France 1968). The clearest

statement regarding Christ as the servant of the Lord is found in Phil 2:5-11. While this passage has received significant attention (Hawthorne 1983; 1996; Hellerman 2003; Hooker 1975; Martin 1997; Marshall 1968; O'Brien 1991; Sanders 1971), having its own discrete literature, it is still helpful to consider its implications in the present context. Perhaps a helpful way of proceeding is to focus on the meaning and implications of Phil 2:7 by asking three questions: What does 'the form of a servant' mean? Who did the servant serve? How did the servant serve?

First, what does 'the form of a servant' mean? The meaning of 'made himself nothing' is clarified by the two participial phrases that follow it, and these are parallel to each other, so that the verse can be structured:

a   but made himself nothing

b   taking the form of a servant

c   being born in the likeness of humankind

where the two aorist participles *labon* 'made' and *genomenos* 'taking' describe the way in which Christ emptied himself.

There are a number of interpretations for 'taking the form of a servant' some of the major ones are (Hawthorne 1983:85-90; Murray, J. 1977, 2:236-241; O'Brien 1991:217-224):

1. He gave up the form of God, divesting himself of the so-called 'relative' attributes, but retaining the 'essential' attributes of deity

2. He placed himself under demonic powers, where *doulos* is seen to be enslavement to the evil spiritual forces thought to rule over the people of the Greco-Roman world

3. He played the part of the Servant of the Lord, and where the principal clause, 2:7a, equates with Is 53:12

4. He became the righteous sufferer, where he is equivalent to the loyal servant of the Jewish martyrology of the Maccabean period

5. He took the form of a slave, where *doulos* is to be seen against the background of slavery in the Greco-Roman world which entailed the complete deprivation of personal rights

6. He became a slave to God and is the lordly example

However, these interpretations do not have to be mutually exclusive. Given Jesus' self-appellation as servant, the contemporary Greco-Roman background, together with the prophetic servant of the Lord theme from Isaiah's servant songs as they are consistently applied to Jesus in the NT, appear to capture Paul's notion of Jesus as servant in this passage. It is also interesting to note that Isaiah's final servant song (Is 52:13-53:12) parallels the structure of Phil 2:5-11, as both highlight the servant's humiliation (Is 53:2ff; Phil 2:6-8) then exaltation (Is 52:13; Phil 2:9-11).

Secondly, who did the servant serve? Ultimately Jesus served his Father and was subservient to his will (John 6:38; c.f. 4:34; 8:29). However, serving his Father was also serving humanity, these were interdependent not mutually exclusive activities. Perhaps this is most clearly seen in John 13 where the act of washing the disciples' feet evidenced servanthood to a degree that it was identified to be paradigmatic of the selfless service expected of all who would acknowledge the lordship of Jesus (Harris, M. 1999; Thomas 1991). In this sense the descent (*katabasis*) and ascent (*anabasis*) is parallel to that of Phil 2:1-11 (Beasley-Murray 1999:239).

Thirdly, how did the servant serve? The passage indicates this was to the point of death, his vicarious self-immolation as the sin-bearer was the ultimate evidence of his concurrent service of both God and humanity.

Christ as shepherd of his people

There are a number of places in the NT evidencing Christ as shepherd. It was prophesied that he would shepherd his people (Matt 2:6); he was moved by seeing the multitudes as shepherd-less sheep (Matt 9:36); he will ultimately separate all people at the day of judgment as a shepherd differentiates sheep from goats (Matt 25:32); he is identified by others as the shepherd (Matt 26:31; Heb 13:20; 1 Peter 2:25; 5:4; Rev 7:17); and sees himself as the good shepherd (John 10:1-16). Commenting on this passage Nott (1986:139) pointed out 'the image of shepherd was central to Jesus' understanding of his own leadership, and these verses in particular may be said to distil its essential qualities'.

The shepherd image echoes the OT leadership conceptualizations of prophet, priest, king and messiah; as well as linking with the image of God as shepherd of his people portrayed especially in the psalms of Asaph (Pss 50; 73-83) most of which have at least an allusion to sheep or shepherding.

NT patterns of leadership

The NT patterns of human leadership were consciously modelled on the paradigm of Jesus' leadership, viz. as servants and shepherds.

That NT leaders were to be servants is evidenced from the example of Jesus (John 13:13-16), from his direct teaching (Matt 10:24;-25; 20:25-28; 23:8-12), as well as their own self identification. The Greek terms employed as self-identifiers are *diakonos* 'servant' and *doulos* 'slave', yet no sharp distinction should be drawn between them. Paul described himself as *doulos* (Rom 1:1; Phil 1:1; Titus 1:1), and saw his apostolic ministry in terms of servanthood (2 Cor 4:5), this also portrayed his personal relationship with Christ (Gal 1:10). This ministry was also described as *diakonia* which:

> refers to menial, mundane activities ... activities without apparent dignity. Since such service necessarily involved dependence, submission and constraints of time and freedom, the Greeks regarded *diakonia* as degrading and dishonourable. Service for the public good was honoured, but 'voluntary giving of oneself in the service of others is alien to Greek thought'. (Inrig 1983:336)

Paul considered his apostolic role as one of *diakonos* serving (Rom 15:25), asserting the church at Corinth had resulted from such service (2 Cor 3:3). Service also characterized Onesiphorus' and Onesimus' relationship with Paul in prison (2 Tim 1:16-18; Phm 13), the labours of the Hebrew believers (Heb 6:10), and was the spirit in which people were to exercise their special gifts (1 Peter 4:10-11; Carter 1999).

Another Greek term for servant is *leitourgos* it refers to someone who carries out God's will by serving or ministering to others. It refers to governing authorities (Rom 13:6), the ministry of Paul (Rom 15:6), Epaphroditus (Phil 2:25), the angels (Heb 1:7), and even to Jesus himself in his unique role as minister of the new covenant (Heb 8:2).

One important factor in understanding NT leadership in terms of servanthood is the explicit (1 Cor 4:1-2) and implicit (1 Peter 4:10-11) recognition that the servants are also to see themselves as *oikonomos*, 'steward'. In the NT the *oikonomos* was one who was put in charge of a household as a steward or manager (Luke 12:42), a community official in charge of public funds and properties, as Erastus who was treasurer of the city (Rom 16:23). In a figurative sense the steward was one entrusted by God with spiritual authority and administration (1 Cor 4:1-2).

This notion established a clear accountability framework to God for the service that leaders rendered. This is reinforced by the observation that the primary NT emphasis is on the leader's person and integrity of character (1 Tim 3, Titus 1), then on gift/s they possess (Rom 12; 1 Cor 12-14), and only then on the sphere, task or opportunity for service (Matt 25).

The NT identifies people in leadership roles were given by Christ for the benefit of his people: apostle, prophet, evangelist and pastor/teacher (Eph 4:11-16). In the development of church life, two offices became permanent: elder/pastor (Acts 14:23; 20:17ff; 1 Tim 3:1-7; Titus 1:5-9; 1 Peter 5:1-4), and deacon (Acts 6:1-7; Phil 1:1; 1 Tim 3:8-13).

The role of the pastor was to serve and shepherd the church (Acts 20:28-31; 1 Peter 5:1-4), especially giving themselves to the task of preaching and teaching (1 Tim 5:17-18). The role of the deacon was to serve in the practical matters of the church (Acts 6:1-7, 1 Tim 3:8-13).

In this way both permanent offices had their understanding of the role and function of leadership patterned after Christ who was the servant of the Lord (Phil 2:5-11) and the chief shepherd of the sheep (Heb 13:20; 1 Peter 5:4) who loved his people to the extent that he died for them (John 10:11-18). As servants NT leaders were also designated as shepherds. This is evidenced by the directives of Christ (John 21:16); as well as their own understanding of themselves in that role (Acts 20:28-32; 1 Peter 5:1-4; 1 Cor 9:7). The expectation of NT leaders is that they will follow the example of Christ (John 13:12-17; Eph 5:2) and give themselves willingly, gladly and sacrificially (Phil 2:17-18) for the glory of God (1 Cor 10:31) and the good of others.

NT leadership and its Greco-Roman background

The radical nature of this biblical perspective can hardly be underestimated, given the prevailing understanding of leadership in the contemporary Greco-Roman world. There leadership had become 'the exclusive domain of the affluent, and any vestiges of democracy were in name only. These leaders were pragmatists whose actions were determined by an over-riding desire for political success and its concomitant personal honour' Clarke (2000:32-33).

The Greco-Roman world's conceptualization of leadership has been extensively investigated by Balch, Ferguson and Meeks (1990); Campbell (1994); Clarke (1993; 2000); deSilva (2000); Winter (1994; 1997) and Witherington (1995; 1998). Their findings indicate that the first century church's notion of leadership was conceptually and qualitatively different to the prevailing Greco-Roman understanding.

Clarke's 1993 study explored first century Greco-Roman leadership through the lens of 1 Cor 1-6. Through the combination of socio-historical and exegetical disciplines he described the structures of secular leadership in Corinth, the impact they had on the new church and the clear contrast that Paul's non-status understanding of leadership had on the fledgling Christian community. His conclusions were that in the contemporary secular world 'status, patronage and benefaction, political enmity and oratory were crucial to a successful profile of secular, political leadership' (p. 129). He also identified that one of the major problems which faced the early church in Corinth was the importation of secular leadership ideas and ideals into the church. Some people 'elevated the place of worldly wisdom, boasted about status, created divisions over personal loyalties and encouraged leadership reliant on persuasive oratory' (p. 130). In order to confront this Paul offered a positive model for Christian leadership through his own example of avoiding status, persuasive oratory and personal boasting. He also focused their attention on the leader's task, encouraging people to be chosen as leaders for their commitment to service, not for the status it would incur.

In his broader study Clarke (2000) explored the Greco-Roman conception of leadership as it was identified in the personal, political and religious structures of the cities; colonies, voluntary associations, families and households, and Jewish

synagogues. He concluded that these five contexts held to a similar pattern of honour and status, where there was an intimate connection between the administrative, political and social aspects of leadership with the religious responsibilities and rituals. He noted:

> Graeco-Roman society was highly stratified, and at all levels of community life people recognized and elevated the *status quo* whereby those of comparatively greater rank and social standing received due deference and honour … Pride of place was accorded on the basis of honour and wealth, rather than on proven leadership skills, administrative ability or other qualifications (Clarke 2000:146-147, 148).

It was into this historical, social, political and familial milieu that the radical Christian view of leadership, of leaders as servants committed to faithfully fulfilling their tasks, and as shepherds committed to genuine care for people emerged. The contrast could not be greater, for while the early Christians had a range of contemporary patterns to adopt or adapt, they did neither. In fact Paul avoided the common terms such as *archon, time, telos* and, in that sense, he was intentionally counter-cultural. As Schweizer noted the NT 'uniformly chooses' a word that is 'entirely non-religious and never includes association with a particular dignity of position' (quoted in Clarke 2000:233). Christians chose to eschew titles, preferring the *diakonia* word group as a key identifier for their ministry. This term generally denoted menial service, yet it received an elevated status due to its use as a descriptor for the ministry of Jesus, and so came to represent the higher virtues of love and self-giving.

This is evident in a number of NT passages. In Luke 22:24-30 Jesus made it clear that greatness would be achieved through serving others, as he had consistently demonstrated through his own ministry. This is evidenced by the structure of the passage where there is a full circle reversal form (the great are to serve; loyal 'servants' will be 'great') as a pattern for discipleship. The contrasts apparent in Luke 22:25-27 where Jesus self-designates as 'the servant' identify the apostles' discussion over greatness not as mere rivalry, but as a fundamental failure to comprehend the nature of Christ's ministry and therefore what theirs would be (v. 24). Kings and benefactors (v. 25) are also painted in negative terms and are sharply contrasted with Christ's servant leadership evidenced by his trials and redemptive death (v. 28) and

death (v. 28) and the conferral of kingship and exaltation in the coming *eschaton* in vv 29-30 (Lull 1986; Nelson 1994).

In Matt 23 Christ both exposed and then denounced the emphasis on power, especially the power to control, direct and change, as well as to have influence, status, position, and respect. Matt 23 is emphatic about what those within the Christian community ought not to be and how they ought not to act towards others, as well as what they should be and how they should act in terms of leadership within the Christian community (Davies & Allison 2004; Newport 1995; Winter 1991).

In vv.1-7 it appeared many saw leadership primarily in terms of position, one that is highly visible, wields power and yields influence, to be sitting in the recognizable position of authority, to have prominence, prestige, and power and is inextricably bound up with titles, names, ranks, and status. It may become merely self-seeking, self-serving or self-possessed. Against such a view Christ delineated his radical alternative, that of himself as a servant leader. He began in v. 8 by using a series of strong negatives introduced by the negative particle 'not', 'and do not...', which indicates the antithetical nature of the alternative behaviour and attitude he espouses.

He proceeded to outline some of the distinctive features or characteristics of leadership, as evidenced supremely and perfectly in himself and emulated by those who would follow him as leaders. According to Jesus leadership does not revolve around ranks, titles or positions, this is stated three times – do not be called or call others, rabbi, father or instructor (vv. 8-10). The brotherhood of believers precludes the exaltation of one over another, as though by rank or degree one is more important than another is. Such a concept is not unique to this passage, for example the use of gifts (Rom 12, 1 Cor 12-14), the stewardship of the gifts that God has given (1 Cor 4:1ff) and also Gal 3:28 where all distinctions in terms of status, not roles, are voided.

This is the result of a status levelling through the saving work of Christ. The status one has is that of Christian, which is all that is required, all other differences are the result of God's gifting not his saving. Consequently, Christian leadership is humble service. This is evident in Jesus' words 'the greatest among you shall be your servant.

Whoever exalts himself will be humbled, and whoever humbles himself will be exalted' (vv. 11-12).

It is apparent that this notion is qualitatively different to Greenleaf's (1977) concept of 'servant leadership', which primarily regards it as a mechanism to empower one's followers. While there are elements of usefulness in his idea, it is not the same as the servant leadership that Jesus and others in the NT teach. Christ was the servant of the Lord whom he faithfully served, not only to empower his followers, but to please the One who sent him and to finish the work that was given him to do (John 8:29, 4:34 c.f. 17:4). Similarly, those who would serve as leaders were also to acknowledge their role as servants of God. Whatever role, rank, title or position they may have as leaders they are first and foremost God's servants, their allegiance is to him, and they are accountable to him for all that they do (Matt 25:14-30), because they are God's person in God's place to fulfil his leadership purposes.

Summary

This chapter has continued to follow an inductive approach to respond to the question: what are the biblical dimensions of leadership? It has employed the working description that a leader is God's person, in God's place to fulfil God's purposes, establishing the glory of God as the focus of all leadership.

It has investigated the specific leadership roles in the OT of prophet, priest, king and Messiah, with reference to the two motifs of servant and shepherd. It was seen that the NT showed Christ as the complete fulfilment of each of these roles. In doing so he proved himself to be the perfect Servant of the Lord and great shepherd of the sheep, thus being the perfect leader and the paradigm for leadership.

Other representations of NT leadership were surveyed, with the concomitant result that those offices, roles and functions were to emulate the leadership that Christ exercised as servant and shepherd, and in doing so they would promote God's glory by being God's person, in God's place to fulfil God's leadership purposes.

This completes the theoretical and theological interpretive framework for this study. It acts as a background for the methodology used in investigating the question: In what

ways do the theological and biblical beliefs of principals in Christian schools influence their school leadership practices? These methodological considerations will be the focus of the next chapter.

Chapter 5

Methodological considerations

Introduction

The purpose of this chapter is to discuss the case study methodology used in the research as well as investigate the interrelationships between the multi methods that were employed. It also examines the reasoning for, and the interconnections of, the three phases of research that were implemented.

Given the interrelating of the theoretical and theological dimensions considered in the previous chapters, which established the framework within which this research was undertaken, the selection of an appropriate methodology was crucial to gaining and interpreting data that would yield insights based on the foci of the research questions. The choice of any research methodology is necessarily determined by its ability to respond to the research question (Cohen & Manion 1994; Cohen, Manion & Morrison 2002). The selection of methodology was therefore determined by the nature of the data required, the problem framed and in the research questions identified (Guba & Lincoln 1994:105-117; Leedy 1993:139). Because the problem under examination forms the core of the research, as such it must be considered as 'the axial centre around which the whole research effort turns' (Leedy 1997:45). Together with this, the choice of methodology is also guided by the specific ontological and epistemological perspectives adopted by the researcher (Gray 2004:15-17; Mason 2002:14-16).

Further, educational research is generally considered problematic due to its multifaceted nature, contestability and flux (de Landsheere, 1997, Robinson, 1998). Cardno (1998:1) asserted that educational problems are 'inherently complex because schools are characterized by a multiplicity of tasks, purposes, and expectations'. Keeves (1997) described the complexity of educational problems as commonly stemming from 'many factors operating jointly to influence educational outcomes' (p. 278).

Robinson (1998) suggested a research approach is required that can reduce the gap between researchers' and practitioners' theories, by examining, discussing and exploring all constraints to establish an acceptable solution. In order to achieve this outcome educational research is generally multidisciplinary, drawing on various disciplines, employing multi-method strategies, and is conducted at multiple levels, both with individuals and groups.

Rationale

Given the purpose of this study, a case study approach, incorporating use of multiple methods of data collection, fitted well. For a start this approach offered the advantage of being able to use multiple methods of data collection. A multi-method approach is considered to be more comprehensive than a single method of inquiry (de Landsheere 1997; Leedy & Ormrod 2005). Further, in light of the interrelationships and complexity of the epistemological and hermeneutical issues raised in the context of the previous theoretical and theological discussions, it was considered that a multi-method approach to the research would be most helpful in enabling data to be triangulated.

The methodological framework aimed to provide an in-depth analysis of the factors considered significant regarding the biblical and theological beliefs held by CSA principals and the influence these may have on their school leadership practices. It did so in three interrelated, yet distinct, phases. Phase 1 was designed to gain a broad understanding from principals as to what they considered important biblical issues with regard to leadership and sought to establish what core biblical and theological beliefs were held by CSA principals. Phase 2 was designed to ascertain the extent of core educational leadership competencies held by CSA principals, benchmarked against national scores. It also aimed to see if the aspects identified as important in Phase 1 were reflected in their leadership of schools, conducted through an anonymous, online 360° profile by staff and board members. Phase 3 sought, through in-depth, semi-structured interviews, to investigate what links, if any, there were between the biblical and theological beliefs of principals and their leadership practices, with specific reference to vision, leadership styles and the relationships that existed within their schools.

Ethical considerations

All aspects of this research project were approved by the University of New England's Human Research Ethics Committee (UNEHREC). Approval was sought in two stages. This required outlining the research rationale, intentions, processes and an awareness of UNE's protocols for human research, including providing information, requiring written informed consent, participants being able to withdraw from the research at any time, and the like. It also required supervisors to confirm the validity of the methodological process for this study. Phase 1 had HREC Approval HE02/210 and Phases 2 and 3 had HREC Approval HE04/186.

Research codes to maintain anonymity

There are three main types of coding that are employed in this study. For the purposes of maintaining confidentiality, pseudonyms were given to the principals and schools.

School names derive from the observation that there were six case study schools and as Australia has six states it would be fitting to name the urban schools after the three largest capital cities from the three most populous states. The other schools were given names from one randomly selected regional area in each of the other three states.

The urban and regional names bear no resemblance to the actual locations of the schools and therefore they have no geographical significance as they were selected solely for protection of anonymity. It should be assumed that the urban and regional names used for schools are in states where the schools were not located, however, the use of place names does not imply there was one case study school from each state.

Principals' names were randomly selected from an internet list of popular names. No person and/or place connections should be inferred as these were deliberately rearranged to ensure anonymity, rather it should be assumed there is intentional non-correlation of both person and place. School codes and principal pseudonyms are listed the table below:

Table 3   *School codes and principal pseudonyms*

School	Code	Principal
Sydney Christian College	SCC	Paul
Melbourne Christian College	MCC	Robert
Brisbane Christian College	BCC	Michael
Kimberley Christian College	KCC	John
Eyre Christian College	ECC	David
Huon Christian College	HCC	Steven

It will be noted from this table that all the principals were male. I had hoped some female principals would have agreed to participate in this research project. Notwithstanding my personal encouragement to do so, unfortunately all declined to be involved in the 360° profiling and the in-school interview process.

This is an important limitation to this study as having both male and female participants would have allowed for a greater degree of comparison and contrast among principals. One of the recommendations from this study (see Chapter 10) is that a possible area for future research is the possible belief-practice connections among female CSA principals.

Phase 1 codes

Phase 1 was a questionnaire sent to all CSA principals. The list of schools and principals is in the public domain (www.csa.edu.au/schools.php). Codes were assigned on the basis of the survey's individual numerical coding which were randomly sent by post to principals. These codes are R01, R02 etc., where R = Respondent, and the number is the individual number of the survey form returned. All respondents in this phase were principals of CSA schools.

Phase 2 codes

There was no individualized coding used in this phase of the research.

Phase 3 codes

Phase 3 was a series of semi-structured interviews in six CSA schools. In order to differentiate interviewees each was assigned an individual code on the basis of the school and their position in the interview process. The coding is:

SCC = A01, A02 etc.

MCC = B01, B02 etc.

BCC = C01, C02 etc.

KCC = D01, D02 etc.

ECC = E01, E02 etc.

HCC = F01, F02 etc.

Principals are identified by their pseudonyms.

Selection of schools for the study

The six case study schools were located in different states in Australia and were a mix of three urban and three regional schools. Because of the emphasis on in-depth investigation a small number of schools was selected rather than a large number, which could have led to an unwieldy amount of data. More than one school was selected for the purpose of cross-validation as well as to avoid the inquiry: is it representative? (Leedy & Ormrod 2005:99-100).

The six schools were selected because, while maintaining commonalities with other CSA schools, they represented significant diversity from each other in order to meaningfully provide areas for comparison and contrast. All schools enrolled students from Kindergarten (or Prep) to Year 12, all were coeducational, all had been established for over 15 years, with their current principals having been at that school for at least three years. Each school had relatively stable leadership over the last few years, although some had experienced 'rocky roads' in the past. The enrolment numbers varied – some were small < 400, some medium 400-600, and some large > 600. The actual student numbers varied from 340-1290. The schools' profiles in Semester 1, 2005 were:

Table 4   *Case study school profiles*

	SCC	MCC	BCC	KCC	ECC	HCC
Operating (years)	22	20	23	24	16	22
Principal	Paul	Robert	Michael	John	David	Steven
Current school	12	5	3	9	13	22
% as Principal	55%	25%	13%	38%	81%	100%
Urban/regional	Urban	Urban	Urban	Regional	Regional	Regional
Students	> 600	400-600	400-600	< 400	< 400	> 600

The researcher spent a minimum of four days in each school. During that time he interviewed each principal, between 14-19 individuals per school, including board members, executive, teaching and administrative staff for approximately one hour each following a semi-structured interview process. This provided a 'thick description' (Leedy & Ormrod 2005) of the situation and allowed the researcher to gain an understanding of some of the major features of the school as well as perceptions of the belief-practice nexus operational in that context.

Further, the semi-structured interviews were designed to elicit key informant responses to what the survey and the 360° profiling indicated as significant areas of possible connection. Semi-structured interviews use closed and open-ended questions and allow interviewees to range over history, identity, critical incidents, and important issues or persons that they felt gave a clearer picture of the current leadership style, responsibilities and strategies used by the principal. Responses were collated, and compared and contrasted with what respective principals saw as their role in the school.

The data collected were imported into the Qualitative Data Analysis Software (QDAS) program QSR N6 for interrogation and analysis. This software allowed for a multi-dimensional exploration of the data and assisted in the exploration of various factors that emerged from the combined data. This resulted in being able to identify belief-leadership links and explore the extent to which the principal's beliefs influenced school leadership practices.

Case study methodology

One of the advantages of case study methodology is that it has the capacity to use a multi-method approach. It incorporated elements of qualitative and some quantitative data collection. As already indicated, the main reason for selecting case study was the nature of the data required and the problem being addressed.

A case study is a comprehensive examination of a specific, yet representative phenomenon. The inherent assumption being that 'the case' being investigated is a typical example of many other similar cases. As Stake (2005:449) explained:

> The case studied is a complex entity located in a milieu or situation embedded in a number of contexts and backgrounds ... the case is singular, but it has subsections, groups, occasions, dimensions and domains ... each of these may have its own contexts and the contexts go a long way toward making relationships understandable.

Case study research is a detailed exploration of a single phenomenon. 'The case is a functioning specific ... a 'bounded system' ... an integrated system. The parts do not have to be working well, the purposes may be irrational, but it is a system' (Stake 1995:87; Stake 2005). Case studies are the 'method of choice when the phenomenon under study is not readily distinguishable from its context' (Yin 2003a:4).

Further, case studies require the careful placement of the mind by immersing oneself in each case. Stake (2005:449) advised: 'Place your best intellect into the thick of what is going on. The brainwork ostensibly is observational, but more critically, it is *reflexive*' (original emphasis).

Case studies serve to bridge the gap between polarized extremities of the quantitative and qualitative methods, by relying on multiple sources of data (Yin 2003a), permitting a thorough inductive exploration of a particular situation. Their purpose is to contribute to our overall knowledge of individuals and organizations and allows for a holistic view of these. They are particularly interested in exploring phenomena in their natural setting.

Yin (2003b:13) defines a case study as 'an empirical inquiry that

- investigates a contemporary phenomenon within its real-life context, especially when
- the boundaries between phenomenon and context are not clearly evident.'

The development of the case study should flow from a theoretical framework and the questions to be investigated and be connected with previous research (Gray 2004:127). The case studies undertaken in this research have links to the theoretical and theological aspects and relate to the previous research as discussed in Chapters 2, 3 and 4.

Generalizability is often problematic in case study research. Schostak (2002:23) claimed, 'Case studies make no sense at all unless the *processes through which generalization becomes possible in the social world* are the focus of the study' (original emphasis). On the other hand, the bulk of case studies are done by people who have an *intrinsic* interest in the case, rather than looking for generaliazility processes (Stake 2005:450). Yin (2003b:53) expanded on this:

> When you have the choice (and the resources), multiple case designs may be preferred over single case designs ... the contexts of the two cases are likely to differ to some extent. If under these varied circumstances you can still arrive at common conclusions from both cases, they will have immeasurably expanded the external generalizability of your findings.

Case studies are undertaken with the acknowledgement that they represent a unique situation. Their uniqueness may incorporate on or more of the following: its nature, historical background, physical setting, other contexts, other cases, informants (Stake 1994; 1995). In this sense, nothing is more important than making a representative selection of cases (Miles & Huberman 1994; Stake 2005:450).

It is important to note both the advantages and the limitations of case studies. Their particular worth is the use of specific processes to explore, in relative depth, complex interrelationships that have not been investigated, or have yet to be fully understood. In this sense they engender a 'thick description' through the process of untangling 'webs of meaning' (Geertz 1973). On the other hand, case studies have the significant limitation that they do not actually prove anything, this is because there is no real way

of knowing how representative the selected case actually was of the phenomenon investigated (Stake 2005).

During the visits to each school documents such as the school's prospectus, annual reports, newsletters, magazines and staff news sheets were collected. The researcher also spent time in informal conversations with staff members, attended staff meetings, executive meetings, parent-teacher evenings, as well as generally 'moving around' immersing himself in the ordinary life of the school, to gain a greater awareness of its distinctive culture and climate.

The arguments for linking quantitative and qualitative data are compelling (Bouma & Ling 2004). Doing so enlarges and extends data analysis providing richer detail, allowing for initiating new lines of thinking by exploring the unexpected or investigating apparent paradoxes, by 'turning ideas around' and in the process, yielding fresh insights into the situation. A multi-method approach also assists in the sequencing of results, with each informing the other for further investigation and verification. It also provides the facility for an inbuilt triangulation mechanism in the verification of data interpretation.

The differences between quantitative and qualitative research have been well documented (Leedy & Ormrod 2005; Patton & Westby 1992), and need not be outlined here.

As part of the case study approach, this present research also draws on some tools of ethnography, particularly the data collection tools of key informant interviews and observation. Ethnographic approaches are 'grounded in a commitment to first-hand experience and exploration of a particular social or cultural setting on the basis of (though not exclusively by) participant observation' (Atkinson et al., quoted in Mason 2002:55). Its purpose is to gain the participants' own perspectives and understanding of their world. It is an attempt to gain a view 'from the inside', as the researcher seeks to get as close as possible to the actual situation that the participants live in.

Ethnography has a number of advantages as a research approach (Atkinson & Hammersley 1995; Foley & Valenzula 2005). The most obvious is that it describes

what is happening in real life settings. It also facilitates the gathering and examining of multiple perspectives regarding the same phenomena.

Ethnographic perspectives were an important element in collecting data for the project. Because Christian schools have a general sense of a shared culture, ethnographic data collection methods like the use of interviews with key informants, as well as data analysis processes such as seeking to identify underlying beliefs and structures, were appropriate tools to employ to provide a fuller understanding of the influence of beliefs on practices within the six schools.

The research also employs some phenomenological methods, without the corollary endeavour to seek to create grounded theory. This multifaceted approach provided a mechanism for cross analysis and evaluation of the data collected.

Research phases

The research was undertaken in three distinct, yet interconnected phases. Each phase was specifically designed to connect with and inform the subsequent phases, through a narrowing and more detailed process. This can be represented diagrammatically:

Phase 1

Questionnaire

Establishing core biblical and theological beliefs

Informs

Phase 2

360° profile

Establishing core educational leadership competencies

Informs

Phase 3

Interviews

Investigating principal theological belief-school leadership practice nexus
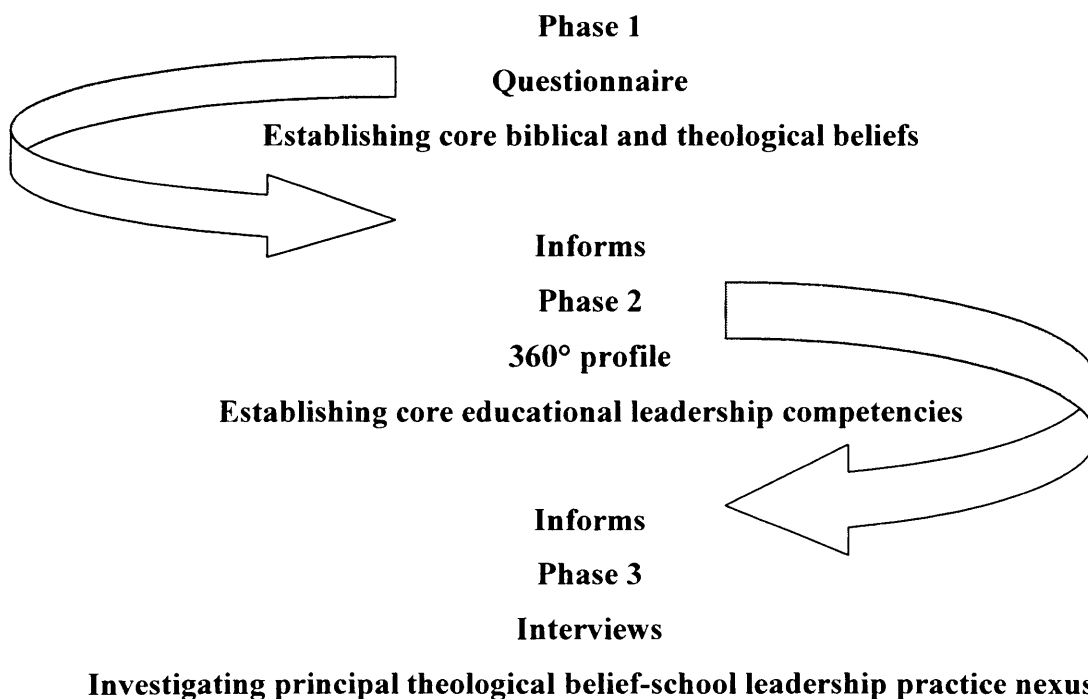
Figure 4   Research phases

Phase 1 involved a questionnaire completed by forty-nine CSA principals (Appendix 1). Its purpose was to establish what core biblical and theological beliefs were held, and what influence these were thought to have on school leadership practices.

Phase 2 represented an online 360° principal profile, completed by twelve CSA principals and up to thirty-five staff and board members from their schools (Appendix 2). The purpose of this was to establish the core educational leadership competencies of Christian school principals in relation to national benchmarks.

Phase 3 consisted of semi-structured interviews held in three urban and three regional CSA schools. Data were collected from a variety of sources within the school, but mainly from ninety-six interviews with principals, staff and board members, generally of one-hour duration (Appendix 3). These were conducted to explore the connections between the principal's biblical and theological beliefs and their school leadership practices.

Linguistic and philosophical dimensions
Together with, and overlaying selection and omission of data, are the issues of representation, legitimization and praxis in qualitative research. Given the poststructuralist and postmodernist perspectives on the nature of discourse, it is appropriate to consider these issues, regardless of whether or not we agree these areas have brought about a 'crisis' for qualitative researchers as Denzin (1997) and Denzin and Lincoln (1998b) have suggested.

These areas have to do with the fact that qualitative writing produces a narrative text. This raises the questions: To what extent does the 'text' capture the 'reality' investigated? And, what is the relationship between the author and the text? In a sense, these hermeneutical issues are inherent in all attempts to reduce 'reality' to 'text' be that in newspapers, websites, the Bible or advertising brochures. These matters have not been 'created' by postmodernists such as Derrida and Foucault, they have merely been highlighted and accentuated by them (Guba & Lincoln 2005:209-211, Hodder 1994:393-395; Holliday 2002; Scheurich & McKenzie 2005).

This also impacts the philosophical bases that guided the choice of methodology for this study, especially in the areas of ontology (or metaphysics) and epistemology. It could be argued that without an understanding of what it means to be and to know, there can be no true research. Further, it is contended that these questions are themselves theologically laden, whether or not the notion of 'theology' *per se* is recognized or not. For example, regarding ontology, Frame (2002:214) stated:

> Metaphysics, or ontology, examines the most basic and pervasive features of the universe. It is concerned to understand being itself and the chief distinctions within being. Thus, it seeks to formulate a general view of the world. There is, therefore, considerable overlap between metaphysics and theology. Scripture also presents a general view of the world: God as Creator, and the world as his creation.

As a result the ontological perspective adopted, was necessarily a fundamental building block in the philosophical framework undergirding the entire research process (Gomm 2004:2-3; Gray 2004:15-18).

The ontological perspective adopted here is articulated by Frame (2002:217):

> The biblical metaphysic ... makes a clear distinction between the Creator and the world, his 'creaturely other.' God is the Lord; the universe serves him. God is entitled by nature to be Lord; we are not. His lordship extends to everything that he has made. So there is no continuum between God and creation. There are no degrees of divinity: God is divine, and we are not. There are no degrees of reality, either. God is real and we are real.

Conceiving what it is to 'be' is therefore related to, and dependent upon, the fact that God 'is'. Humanity's being is dependent upon God's being, his is original and theirs is derivative. While there is a Creator-creature distinction, there is also an interpersonal interrelationship between God and us as his creatures. The implications of this metaphysical perspective on the current research are far-reaching, and some of these will be identified at various points in the discussion that follows.

Epistemological considerations responded to questions such as: what does it mean to know? and, how can we know? Kincheloe (2003) suggested there is an epistemological crisis regarding what constitutes knowledge in the social and educational spheres, arguing social scientists create different forms of knowledge,

dependent upon the situation. He argued this crisis may provide new opportunities for the development of new epistemologies, for as the *Zeitgeist* (spirit of the times) changes, so new epistemologies may emerge, providing new angles through which the world may be viewed. 'To put the point simply, what we designate as knowledge is fickle, subject to change given our context and interests' (p. 93). Notwithstanding this Mason (2002:16) suggested:

> Epistemological questions should therefore direct you to a consideration of philosophical issues involved in working out exactly what you would count as evidence or knowledge of social things. You should be able to connect the answers to these questions with your answers to the ontological questions, and the two sets of answers should be consistent, so that for example, your epistemology helps you to generate knowledge and explanations about ontological components of the social world, be they social processes, social actions, discourses, meanings or whatever, which you have identified as central'.

The epistemological foundation for this research was based on an understanding of the importance of seeing the connections between these facets. This process can be shown diagrammatically as follows:

Ontology   Theoretical and

Epistemology   **INFORM** ⟩   Theological   **SHAPE** ⟩   Methodology

Ethics   Perspectives
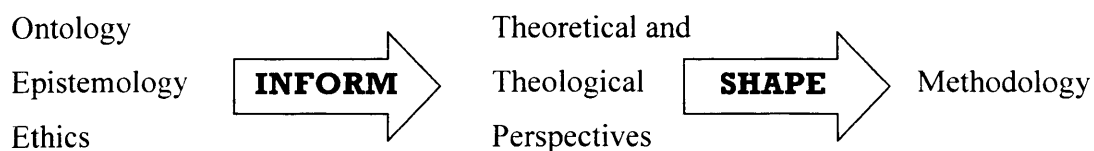
Figure 5   *Epistemological and methodological linkage*

Verifiability and triangulation

One of the main epistemological issues inherent in the nature of qualitative research is: Is it possible to 'capture' objective reality? If so, how? In this study the use of multiple methods allowed for a triangulation process in order to arrive nearer to reality, more than if only one methodological process was adopted (Denzin 1998a, 1998b:244; Flick 2002:194). Combining empirical materials, perspectives and observers in a single study added rigor, breadth and depth to this investigation (Denzin & Lincoln 1998a:4).

Matters of validity, reliability and triangulation are important in qualitative research to give confidence that the results of the study stand up to external evaluation (Bush 2002; Leedy & Ormrod 2005).

Triangulation procedures adopted in this study map out, or more fully explain, the richness and complexity of the behaviours observed as they were studied from more than one standpoint, using a variety of methods (Burns 1997:248). According to Stake (2005:454) it is the use of two or more methods of data collection that clarifies meanings as well as verifies the repeatability of the observations or interpretations made.

Triangulation was used as a means of determining the accuracy of information by comparing multiple sources of evidence (Bush 2002:68), and so increased the validity of the research (Gomm 2004:188, 269-270; Schostak 2002:78-85; Stake 1994:241). Further, as an heuristic tool for the researcher (Janesick 2005:46) it should be considered as a helpful cross-checking of specific data (Guba & Lincoln 1989:241). According to Yin (2003b:99) case study data can be considered to be completely triangulated when the events or facts of the case study have been supported by more than one source of evidence, as they are in this project.

The methodological process

Phase 1 – Survey and questionnaire

This research employed a descriptive survey because, as Burns (1997:285) noted, descriptive surveys endeavour to portray certain characteristics of a larger population which are generally used to discover values, opinions or attitudes, which aligned with the objects of this research, whereas explanatory surveys seek to establish cause-and-effect relationships within a particular group. The questionnaire, as the survey instrument, provided the opportunity to gain a substantial amount of qualitative data from a large group in a short period of time and at reasonable financial cost (Cohen, Manion & Morrison 2002).

It should be noted that there a number of potential problems using a survey. The construction of the actual questions, the assumption that respondents understand the questions and their implications, the extent to which respondents will tell the 'truth',

and so on. This suggests that the researcher be aware of these as potentially influencing the data collected, rather than eliminating it as a viable method for data collection.

Gray (2004:103-107), following Czajar and Blair (1996), identified five stages in the construction of surveys:

Stage 1	Design questionnaire, with attention being paid to structure and wording, and choice of data processing method
Stage 2	Pre-test for validity
Stage 3	Amend questionnaire and survey
Stage 4	Main Survey – send explanatory letter
Stage 5	Edit, code and tabulate – analyze - write up final report

The method of survey distribution selected was by post. Mangione (1995; cited in Gray 2004:108) suggested this method is best when the research sample is widely distributed geographically, research subjects need time to reflect on their answers, the research subjects have a moderate to high interest in the subject and the questions are mostly written in a close-end style. All of these aspects were pertinent to the current project, and explain the use of the postal service for distribution and return. Postal surveys guard against human contamination by maintaining a distance between the researcher and the participants (Owens 1998) and help eliminate researcher judgments and bias (Wellington 2000) as information open to interpretation can be restricted through the use of closed questions. The questionnaire was designed so principals could identify a number of key factors in relation to their perceived connections between biblical and theological beliefs and leadership practices within their schools.

The questionnaire was structured into different areas:
- Personal demographic data regarding the principal, including age, gender, tertiary qualifications, cultural background, years in teaching, years as principal, years as principal in current school, experience in other professions, and main motivation for becoming a principal in a Christian school.

- Information regarding foundational leadership issues and the ways in which these were understood by the principals. These were phrased as open-ended questions requiring free written responses. The five areas were:
    o The main factors shaping leadership understanding and practice
    o The main biblical and theological beliefs shaping leadership understanding and practice
    o Vision of Christian leadership
    o What principals hoped to accomplish in leading their current school
    o What strategies were in place to achieve these goals
- A survey of their understanding as to what extent various biblical and theological beliefs influenced the way they led their schools
- Five fundamental Christian belief areas were surveyed: the Bible, God, humanity, Christ and salvation, which were ranked on a five-point Likert scale in terms of the influence the principals perceived those particular beliefs had on the way they led their schools.

Additionally principals were invited to make free, open-ended responses, as well as any other comments at the conclusion of the questionnaire. This was in order to gain a general, overall 'feel' for what principals of Christian schools said they believed about significant aspects of leadership. Doing so also gave them the opportunity to express other biblical and theological beliefs and reflect on what influence these had on the way they led their schools. Finally the questionnaire items provided the opportunity for principals to indicate their preparedness to participate in Phases 2 and 3 of the research.

Phase 2 – 360° Principal Appraisal
The rationale behind having principals undergo 360° leadership profiling was to be able to benchmark their educational leadership behaviours, skills and performance against a nationally recognized and used instrument. Principals self selected from Phase 1 to participate in this process. Of those who were subsequently contacted, twelve agreed to proceed.

The instrument chosen was the Quality Leadership Profile (QLP), a validated device developed by the Queensland University of Technology (QUT) for senior academics and administrators in universities and other institutions for higher education (Neale & Wallace 2003). It is also used within the independent school sector with a number from the Association of Heads of Independent Schools of Australia (AHISA) employing it for their principal performance appraisals and for professional development purposes. It summarizes self, peer, staff and supervisor perceptions of leadership and management behaviours. The QLP assesses nine different factors of leadership behaviour which are grouped into four areas (Appendix 2):

a   Staff motivation and involvement
- Staff development
- Consultative management
- Building a team environment

b   Strategic and operational management
- Implementing systems and processes
- Making decisions
- Managing change and innovation

c   Client service and community outreach
- Demonstrating a client focus
- Demonstrating a community focus

d   Academic Leadership

The 360° profiling gave principals the opportunity to reflect on their own leadership beliefs and practices. It also gave other participants the ability to respond anonymously to the ways they saw their principals operate in an organizational setting. Anonymity was guaranteed to ensure the same degree of candidness that they expressed in their interviews. Each factor was assessed by a series of questions examining the extent to which particular behaviours were demonstrated. Respondents were also asked whether further development was required in order to demonstrate the

behaviour effectively. Responses to these questions were made on a five-point scale. The scores for each factor came from averaging the responses assessing that factor. Separate averages were provided for staff, peer, self and supervisor responses. Finally, the QLP invited open-ended comments from participants in a form that protected the identity of the respondents, but allowed the principals to use the comments for their leadership development.

A further nineteen Christian school specific items were added to the profiling exercise. They were included as the result of being raised by principals in the questionnaire responses as being areas of importance. The disadvantage was that they could not be benchmarked against national averages and institutional averages, due to the relatively small number of respondents (< 35).

The reasons for using this instrument were:

- The profiling could be completed by participants online in about 10 minutes, thus ensuring a high return rate
- It was completely confidential, no details of individuals or their email addresses were kept by any database
- Results could be benchmarked against national scores
- Only participants knew what their responses were

It therefore provided a mechanism for real, non-threatening and non-confrontational comparisons and contrasts of the connections between the perceptions of the principals in terms of their leadership with associates in their schools. In a number of key areas, the closeness was remarkable, in others the divergence was equally surprising.

Phase 3 – Semi-structured interviews with key informants
Data were primarily, though not exclusively, gathered through extensive use of in-depth, semi-structured interviews. Each interview lasted approximately one hour, the shortest being twenty minutes, the longest almost two hours. All interviewees were nominated by the school principal and willingly agreed to be interviewed. The

researcher requested the interviewees come from a wide range of key informants within the school community, preferably including Heads of Departments, board members, teachers and administration staff, although no students were formally interviewed. The researcher did, at times, tour the school with a staff member or the principal, and on those tours spoke informally with students. However, he considered that while information from students may add a depth to the research, it was outside the framework he had set. It also meant not requiring further protocols in terms of interviewing children and young people, together with the associated research ethical issues involved.

The interviews took place informed by the data on the background of beliefs and educational leadership competencies from Phases 1 and 2. They provided a 'thick description' of the situation and allowed the researcher to gain an understanding of some of the major features of the school as well as perceptions of the principal belief-school practice nexus in operation at each school.

The interviews followed a similar pattern with a common question set for each interview (Appendix 3), although not all questions were asked at each interview. The researcher adopted the position there were some issues that could be better answered by some respondents than others. Factors such as position and/or longevity in the school, and access to relevant information, would necessarily affect the ability of the person to respond. This process was not designed to restrict the flow of information, rather to enhance it and thereby allow the interviewee the opportunity to outline what they did know rather than what they did not.

The interview process

The study worked on the belief that interviews are the best way to discover what a person thinks or feels. Interviews seek to gain a 'window' on reality from the participant's perspective (Bouma & Ling 2004:177). 'In depth interviews allow the researcher to hear the respondents' language, allow the investigator to discover the assumptions, beliefs and values of those being interviewed' (Owens 1998). At this point, it is important to note postmodern thinking can also influence the interpretation of the interview process. Some see the interview as a contextually based, a mutually accomplished story, reached through collaboration between the researcher and the

respondent and that this, in turn, is influenced by 'what' the respondent says, intertwining with 'how' the researcher interacts with the interviewee (Gubriun & Holstein 2002, cited in Fontana & Frey 2005:714). While this may be the case in certain circumstances, in this research there was a conscious attempt to have the respondent speak and the researcher record what they said. On a number of occasions statements such as, 'I am here to record the data, so please feel free to say whatever you like', were made to facilitate candid interviewee responses.

All the case study interviews were semi-structured. Semi-structured interviews provided positive benefits for both interviewees and the interviewer. As well as responding to the interviewer's question set, interviewees were able to answer in their own terms and were free to range over issues that were of interest to them and to be able to tell their story. Semi-structured interviews allowed the interviewer to seek 'clarification and elaboration ... [allowing] more latitude to probe beyond the answers and thus enter into dialogue with the interviewee' (May 2002:123, original emphasis; Burns 1997:330). The interviews elicited opinions, attitudes and values, and revealed the basis on which people think and feel in certain ways, especially where the topics discussed produced strong emotions (Keats 1993:18), as was the case in this research.

Conducting interviews in the context of this research proved to be an art form as well as a science (Bouma & Ling 2004; Fontana & Frey 1994; Gomm 2004; Leedy & Ormrod 2005). It was no easy task to ask questions and gain meaningful answers and there were a number of factors that had to be taken into consideration. These included the difficulty of gaining access to interviewees given the busy-ness of their schedules, having an appropriate private, yet 'seen' location in which to conduct the interviews, being sensitive to prevailing cultural mores, establishing and building rapport with the interviewee in a brief timeframe, gaining trust, demonstrating friendly, sensitive, empathetic listening techniques, and being cued into non-verbal aspects such as interpersonal space, pacing of discussion, body movement and posture, as well as variations in pitch, quality and volume of voice (Fontana & Frey 2005:707-708). Together with these was the need to ensure that I was a good listener, was adaptive and flexible, was unbiased, and approached each interview without preconceived notions (Yin 2003b:59).

Concern for appropriate interview time and settings meant selecting a place was convenient, quiet and comfortable, at a time that suited the interviewee (Glesne 1999:75, 78). The principal from each of the schools provided such a location for all interviews.

All interviews were recorded by extensive note-taking. The various pros and cons of note taking as against tape recording are discussed in Wallace (1985:110-116) and the decision not to tape record the interviews was deliberate. Interestingly both Collins (1997) and Justins (2002) chose not to tape their interviews and relied on note-taking to record the data. Recording interviews can inhibit interviewee's interactions with the researcher, as some find the taping process to be intrusive and inhibiting (Glesne 1999:78; May 2002), generating self-consciousness and heightening their anxiety (Keats 1993:50). Given his own experience with a wide variety of people within the sector, the researcher was aware that many interviewees would likely be reticent to have their views recorded during interviews, especially given the perceived sensitivity of discussing the beliefs and practices of the principal, and this coalesces with Collins' (1997) experience. She began her research by taping all interviews, only to stop doing this after the first week because she found it was threatening to some being interviewed, perhaps placing them in a vulnerable position (Minichiello et al. 1995:99). Others found that not having the interviewed taped meant they were less inhibited in expressing their thoughts and feelings (Collins, V. 1997:83-84).

In order to ensure the recording of quality data, the researcher took copious notes during the course of each interview. While it is, of course, impossible to transcribe every word of conversation, the written records were accurate and recorded the actual words of each interviewee. The task of handwriting all interviews and then personally inputting them into MS Word held the added advantage of ensuring the researcher was fully conversant with the substance of each interview and in that sense was thoroughly immersed in the data from the outset.

Qualitative Data Analysis Software (QDAS)
After transcribing the interviews, the documents were imported into a Qualitative Data Analysis Software (QDAS) program for analysis and interrogation. The development of QDAS has burgeoned over the past decade. This reflects the

exponential rise in computer use and software development in almost every area of life. The choice of a software program is dependent upon a number of key factors including, but not limited to: what sort of computer user the researcher is – novice or experienced, what types of data will be collected, the form/s in which data is retrieved, the longevity and size of the project, as well as the types of analysis that will be undertaken (Weitzman 2000:810-814). The advantages of using a program such as this are axiomatic. It assisted in maintaining data consistency through word and code searches, it accelerated speed of operation, it allowed for real-time representation of the researcher's thought processes, and it allowed for all aspects of the data to be self-contained in one program.

QSR N6

The program selected was QSR N6 which provided for the management and flexible analysis of text data. It is a responsive, pragmatic tool kit for code-based inquiry and searching, integral to its purpose is the intention to keep researchers close to their data and in charge of emerging interpretations (Richards 2002:2-4). N6 was used as a tool for interrogation, investigation, analysis, challenging the assumptions brought to the data and assisted the researcher in performing the necessary hard cognitive work.

The object of using N6 was to employ it as a tool to layer various issues into relief, backgrounding and then foregrounding them with a view to identifying connections and patterns that emerged from a large amount of disparate data. In this way, it served both as an analytical, interrogative tool as well as in an interpretive role to examine the associations between what the quantitative data had revealed and to what extent this was apparent in the qualitative areas.

It is usually intended that N6 be used from the commencement of the research project. N6 was used only after all data had been collected and personally transcribed, which ensured a high degree of familiarity with the data prior to using the program. The overall framework was a three-step process:

1   Identifying and classifying the data
2   Making connections, seeing relationships and beginning possible explanations for those connections and relationships

3   Evaluating the connections and relationships, and drawing verifiable conclusions from them

This framework followed a specific order of operations, which allowed for a logical and sequential analysis of the data. The order of operations was:

i   Code

Coding consisted of importing the results from Phases 1 and 2, transcripts of all the Phase 3 interviews, plus some other documents that had been obtained from the school. These documents were then coded by creating nodes (topic containers) to index the text. The coding initially led to the creation of free nodes where data was 'dumped' for later classification and the creation of tree nodes.

ii   Review

This took the form of browsing text and nodes through their respective searches, looking for patterns and issues of interest. Throughout this activity, four questions were predominant: Why am I interested in this? What might this be telling me? What is it not telling me? What connections might this have with 'x'?

At the beginning of the process the coding attached was too detailed and unnecessarily divided the data. However, this turned out to be an advantage because it forced me back into the data, and allowed for reflection as to possible connections at the front end of the process. Familiarity with the data ensured the possible connections were more likely to become apparent. This led to node browses to see which connections and relationships emerged that could then be further explored.

Free nodes were created as storage area to sort at a later date, for example the areas of leadership preparation and advice for principals, yielded interesting insights into what people wanted, admired or disliked about leadership types and/or persons, information that did not occur in other contexts. It helped deal with the 'unclassifiable' sorts of responses regarding desires for the principalship like, 'have your head read', 'be sure of your call', and 'be aware that it is a ministry and not just a job'.

iii   Compare and contrast

N6 has multiple ways of checking and verifying the validity of perceived relationships, some of the main ones included:

a)   Union of two with coding stripes

Using restrictions at this point became very helpful, for example contrasting what board members said with what the principal's personal assistant said on a matter allowed for a greater understanding of the different types and levels of relationships principals have in the one school setting.

b)   Overlap and omission

This was a useful operation because it eliminated a number of apparently good ideas and notions because there was not sufficient data to substantiate it.

c)   Boolean union search

This generally provided too much information and restrictions assisted in refining it into manageable forms of information.

d)   Boolean Difference (Less)

This was used to check what one data set looked like without the other and then the operation was reversed, yielding some interesting connections, again, using restrictions was not always helpful.

iv   Investigate relationships

The complexity of relationships between persons, principals, school settings and issues meant that some of the relationships between these were not directly apparent. Union searches with coding stripes showed areas of overlap, whereas proximity (co-occurrence) searches revealed only those times where both ideas were included in the document.

v   Look for patterns

Boolean Matrix union and intersection searches were particularly useful. Using restrictions via the base data gave a clearer picture of the ideas across groups of respondents for example gender, role, school size, and length of time in the teaching profession.

N6 was therefore used in a broad brush-stroke way to test and fine-tune the investigative process. It clarified and classified the data, processed the information to

verify, or refute, the connections that had been tentatively made, and arrived at conclusions which could be substantiated.

Over twenty specific leadership concepts and functions were analyzed ranging over: the general understanding of the principal's role in the school, how important the principal is to a school, the type and model of leadership exercised. It also covered the principal's strengths, weaknesses, motivation, and achievements, as well as the challenges, barriers, mistakes and hopes experienced by them. Other areas were how they implemented change/s, their vision for the school, who has power within the school and why. Additionally, the sorts of relationships that exist in the school as a whole, the way the principal handled conflict and conflict management, what their major beliefs were, how these impacted the school in practical ways were examined. Other matters considered were what form/s of leadership preparation principals have in place, including succession planning, as well as what legacy they would leave the school. Two final areas were in terms of the advice given to those who aspire to principalship and what role, if any, CSA should play in principal preparation.

Summary

This chapter outlined the methodology undertaken in this research, the reasons for its selection and the philosophical principles guiding its choice. Case study methodology which intentionally employed a mixed method approach was chosen to explore the possible connections between principals' biblical and theological beliefs and their school leadership practices. The research comprised of three interconnected phases. Phase 1 was a survey/questionnaire to establish what core biblical and theological beliefs were held by principals of Christian schools. Phase 2 was a 360° leadership profiling of 12 CSA principals to determine the status of their core educational leadership competencies. Phase 3 comprised ninety-six semi-structured interviews of one hour's duration, with people from various areas of the school community in the six selected schools. This phase sought to explore the question as to whether the principal's biblical and theological beliefs influenced their school leadership practices. Data from all three phases was entered into the QDAS program QSR N6 for interrogation and analysis.

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The findings from these three phases are found in the following four chapters – Six, Seven, Eight and Nine.

Chapter 6

Key beliefs shaping the practice of leadership

Introduction

This chapter responds to the research question: What core biblical and theological beliefs are held by principals of Christian schools? It does so by presenting the findings from Phase 1, the survey questionnaire.

Phase 1 Survey/Questionnaire

Phase 1 of the research was a survey questionnaire sent to all CSA principals in Australia (Appendix 1). The survey had four specific purposes. The first was to gain demographic data in order to gain a current profile of principals in Christian schools. The information sought was – age, gender, cultural background, tertiary qualifications, total years in teaching, total years as principal, total years as principal at their current school, professions other than teaching that they had been engaged in, plus their main motivation for becoming principal.

The second was to allow free responses regarding five areas germane to leadership in general:

- The main factors that have shaped and are shaping their understanding and practice of leadership, ranked in priority order
- The main biblical and theological beliefs that have shaped and are shaping their understanding and practice of leadership, ranked in priority order
- Their vision of Christian leadership
- What they hoped to accomplish in leading their current school
- The strategies and processes in place to achieve these goals

The third purpose was to ascertain the extent to which principals considered certain theological belief statements influenced their school leadership practices. Those five belief areas were the Bible, God, humanity, Christ and salvation, all of which are considered to fundamental belief areas for those who adhere to the Christian faith (McGrath 1994; Reymond 1998). Each of these five areas had ten statements and was

ranked on a five point Likert scale where 1 = not at all influential, 2 = not very influential, 3 = unsure/don't know, 4 = somewhat influential, and 5 = extremely influential.

The final purpose was to allow respondents to identify any other beliefs they considered influential in their leadership practices. It also gave principals the option to volunteer for the next two phases of the research.

The questionnaires were posted to all CSA principals in Australia in late 2002 and early 2003, they included a post-paid reply envelope together with a covering letter from the CEO of CSA, Stephen O'Doherty, endorsing the research and requesting assistance with it. Of the 127 surveys posted, 49 were returned, giving a 38.6% return rate which, while lower than hoped for, was high enough to be statistically valid.

Demography

The following tables detail the demographic data provided by the respondents. Tables marked * mean one respondent did not supply data for the item.

Table 5   Principal age

Age	30-39	40-49	50-59	60-69
Number	1	27	19	2
Percentage	2%	55%	39%	4%

Table 6   Principal gender

Gender	Male	Female
Number	42	7
Percentage	86%	14%

Table 7   Principal cultural background

Background	Anglo-Australian	European	Other
Number	38	9	2
Percentage	78%	18%	4%

Table 8   *Principal tertiary qualifications*

Qualification	Undergraduate	Postgraduate dip/cert	Postgraduate degree
Number	51#	44	22
Percentage	102%	90%	45%

One principal had no tertiary qualifications and two principals had two undergraduate degrees.

Table 9   *Principal total years in teaching**

Years	0-10	11-20	21-30	30+
Number	3	12	20	13
Percentage	6%	24%	42%	26%

Average = 23.46 years

Table 10   *Total years as principal**

Years	0-5	6-10	11-15	16-20	20+
Number	23	7	10	5	3
Percentage	47%	14%	20%	10%	6%

Average = 8.74 years

Table 11   *Total years as principal at current school**

Years	0-5	6-10	11-15	16-20	20+
Number	32	7	4	4	1
Percentage	65%	14%	8%	8%	2%

Average = 6.12 years

Table 12   Principal: Other professions*

Response	Yes	No
Number	19	29
Percentage	38%	59%

Summary of the demographic data

The data indicate that the CSA principals who responded to the survey tended to be a relatively homogeneous group. They were predominantly males (86%), aged between 40 and 59 (94%), of Anglo-Australian or European descent (96%) who had been in the teaching profession on average for over 23 years, nearly half (45%) of whom had postgraduate degrees and most had been principal of their current school on average for less than 10 years (79%). This profile suggests a general demographic consistency among CSA principals.

Main motivation for becoming a principal

This item sought to gather data which would indicate the main reasons for respondents becoming principals in a Christian school. To the researcher's knowledge this information has never previously been collected from CSA principals and therefore provides a rich data source for analysis and evaluation.

The role of the principal is complex and varied (Achilles, Keedy & High 1994; Hughes 1994; Kimbrough & Burkett 1990; Loader 1997). Reasons for seeking the role are generally multifaceted, intricate, sensitive and intensely personal. As would be expected there were many reasons given. However, these were classified into two broad categories, first the 'call' and second the desire for 'making a difference', although there were often overlaps and connections between them.

The call

The concept of Christian calling has been a point of discussion for centuries. It has its origins in a differentiation between the sacred and the secular in terms of vocation or employment. This view laid the basis for the monastic movement of the early and medieval period where a calling was to be a priest or a nun, a person who eschewed

the world and devoted their lives entirely to God, and that fulfilling this calling made the person more special, even more holy. At the time of the Reformation the notion of calling was redefined, especially by Calvin (McGrath 1999), to eliminate the sacred/secular divide. The Reformation view was further refined by the New England Puritan John Cotton in what has become a landmark sermon he preached in 1641 entitled 'Christian Calling' (Cotton 1963:319-327), where he affirmed the rightness of all forms of work, and asserted that they were to be seen as equally noble and valuable.

Cotton's (1963:319-327) basic contention was that the whole of the Christian life, spiritual and natural, was to be lived by faith and for God's glory, and that all Christians should view their calling, or work, as a spiritual activity because it was lived out by faith and in the power of God. He asserted there were three things people should do in the pursuit of 'some warrantable Calling and imployment' (Cotton 1963:319), it should focus on the good of others, not just one's self, be aligned with one's gifts and abilities and be directed to it by God's providence. He affirmed that the person should be dependent on God's enabling, as well as developing their gifts in the context of their calling. Cotton also asserted that in serving humanity in the context of work, Christians are also serving God. Indeed, even the difficulties faced in the workplace are to be seen as opportunities for trust in God and reliance on his grace.

Cotton also saw the importance of encouraging success in the person's endeavours, awareness of evils and of the possibility of injuries in the workplace, as well as knowing the right time to conclude the work. From these principles he drew three uses: the importance of true faith, work hard to gain a good, legal workplace, and work cheerfully, aware of the dangers and difficulties, and finally whatever one's calling, no matter how humble, work with the realization of an eternal reward from God for faithfulness in your work. He concluded with the encouragement of seeing the nobility of all legitimate work, and of looking to Christ for the final reward (Cotton 1963:325-327).

This view continued to be held among evangelicals, although it has sometimes been surreptitiously redefined so that a 'call' to principalship is to be equated with a 'call'

to full-time pastoral or other Christian ministry, and that both or either is to some extent 'more noble' than working as a cleaner or a lawyer. This has been underlined by Guinness (1998:6-7):

> 'Follow me,' Jesus said two thousand years ago, and he changed the course of history. That is why calling provides the Archimedean point by which faith moves the world. That is why calling is the most comprehensive reorientation and the most profound motivation in human experience – the ultimate Why for living in all history. Calling begins and ends such ages, and lives, of faith by placing the final aim of life beyond the world where it was meant to be. Answering the call is the way to find and fulfil the central purpose of your life.

The nobility and value of the 'call' to principalship of a Christian school was a recurrent theme throughout the responses. These echo the findings of Gannell (2004) who tracked three Christian school principals through their first year and then titled his work 'More than a calling'. Gannell (2004:138) differentiated between two notions of 'calling':

> A commitment that some Christians believe that God's purpose for them is very specific, extending to where a Christian is to live, work and spend his or her leisure time. Being a Principal in a Christian school can be a response to a specific "call" of God to that position for that time. Others see the "call" of God more generally, as a call to believe, to respond to the grace of God which has been demonstrated through the life and death of Jesus, and to respond to the gifts, talents and opportunities with which one is blessed. In the case of the second view a Christian may not receive a specific call to a specific school ... but the fact that they are using their God given ability to teach is still, in a very real sense, a response to call.

Generally principals in the survey identified with the first of Gannell's descriptions, and saw their call to their current school as 'a response to a specific "call" of God to that position for that time'. In doing so they aligned with the description of a Christian leader being God's person, in God's place to fulfil God's leadership purposes. The sense of subjective, inner call was affirmed by the objective, outer call of the church or board to work in the particular school.

Some expressed this conviction in simple, matter of fact terms. R16 stated s/he was 'called by the church', R65 felt 'God was calling me to be a leader', R70 had a 'strong sense of God's calling', and R13 'felt called to explore other options after ten years in

one school'. R15 developed the reasons for this as wanting 'to follow God's call ... [and] to use my gifts and talents for serving the Lord ... to take Christian education to a new level of professionalism without compromising our Christian heritage'.

Others traced out how following the call to the principalship was a natural outworking of the way God had been leading them as individuals over many years. R111 responded:

> Having worked as [Agency] Counsellor and in employment training I felt I was working in a remedial capacity in an attempt to help youth. When offered the position as principal I felt it was God's call (priority 1) for me to help young people in a more proactive way avoiding the difficulties inherrant (sic) in their development (priority 2). I have always felt it was God's call for me to work with youth and the principalship enables me to pastor/mentor and teach young people. I have done this for all my career in its various forms.

At times principals described the way that personal and professional factors interrelated in their call to the principalship, with one clearly intersecting and dovetailing with the other. R36 reflected on how moving schools was interpreted as an opportunity for greater usefulness and, in Cotton's terms, a better way of using gifts:

> The Lord opened up the opportunity for my first principalship a move from a large independent school to a small Christian school. I believe this is what God wanted me to do and that my experience in the independent sector could be used in Christian education. My children were attending a Christian school and I felt that with the Lord's leading I could make a contribution in this field.

R81 held the 'belief that I had gifts/abilities that I could use in this area. I think that had I not become a principal I would be somewhat unfulfilled with regard to God's call on my life'.

These responses are important as they infer no contradiction between an understanding of a person's call and gifts with pursuing excellence in career choices and pathways. It confirms the interface between accepting the sovereignty of God over all things and affirms the legitimacy and reality of human choices and decisions.

For some respondents this sense of call meant something special or entering a unique role individually apportioned for them. R83 saw s/he had 'to accept God's call to enable me to use my gifts and training and experience to serve others, as an expression of God's grace'. R73 recorded 'God clearly called me and I responded. I believed that I had the gifts and ability to give leadership to the College'. R97 wrote 'I felt God's leading to become involved in pioneering new Christian schools (I have done so twice)'. Whereas R105 stated somewhat paradoxically that s/he was 'being obedient to God's leading', because 'I don't know anyone who wanted to become a principal'.

Some principals identified a particular event that 'forced' them to consider the principalship, a sort of 'greatness thrust upon them' moment. R63 described the time when 'there was a crisis in the school where the principal left suddenly. The school Board asked me to step into the position as acting principal. After six months the Board and I both felt comfortable that God was leading me to fill the position on a more permanent basis'. R112 recounted a similar incident, 'I was asked by College Board to become principal when previous principal resigned, after prayerful consideration I accepted'.

Making a difference

A second major motivation evident from the data for the decision to become a principal was the strong desire to 'make a difference' in people's lives. R98 recorded 'I could see that I could make a difference in the school where I was and have a significant impact on many lives for the glory of God'. R107 noted s/he 'felt I had more to contribute than just a classroom teacher'. R38 sensed 'being called by the Lord to leadership meant being 'willing to make a difference in children's lives'. R51 similarly affirmed the 'desire to make a difference by preparing young people for Christian leadership'.

Associated with this, there was often an acute awareness of the extent of the impact that could occur through being a principal. R19 sought the 'opportunity to influence direction of education at state level [and] be able to build into people's lives at a staff and parent level'. R07 wanted 'to build successful Christian education ... to extend

cause of Christian schooling [and] to change lives for good so that Christian school graduates might change the world'. A far-reaching view indeed!

These comments reveal a deep-seated motivation by principals to have the life and work of their schools make a significant contribution to, and even result in the transformation of, the region or nation. It links very much with the notion of calling and that God has a special role for Christian schools to play in the framework of the society. This also ties in with data from Phase 3 where the concept of transformation is explored in greater depth.

A number of respondents revealed some deeply personal reasons as the driving force behind their decision to become a principal. Some noted that the role sought them, rather than the other way around. R39 acknowledged 'I tended to always evolve into the position rather than a desire to go for principal'. R103 said 'I was invited to apply ... For the first time in my life God gave me the faith to press in and believe for the appointment as Head', presumably had this not occurred s/he would not have sought the role.

Other factors mentioned ranged over disparate areas. For R45 it was an unrest 'the stimulus was originally a restlessness at my previous school after ten years ... I felt I had some leadership qualities that could be used in a principal's role'. For R18 it was 'frustration at incompetent leadership above me'. Whereas R52 had the opposite experience, s/he wanted 'to continue to carry out the vision of the school which I believe had been well imparted to me by working with the founding principal'. Some, like R48, wanted to leave their own personal mark on the school, s/he wrote of the 'desire to see the school develop from my perspective on Christian education'. Others, like R39, 'have always been attracted to small schools (under 200 pupils) and the 'community' that they offer'. R78 expressed confidence in the 'sense that it was what and where God wanted me to do', together with the 'knowledge that I had the skills and ability to be a principal' and that this was motivated by a 'desire to advance Christian education, especially given some negative perceptions'.

It is interesting to note that no respondent expressed a self-seeking, self-promotion motivation for becoming a principal. While this could be because, as R105 stated

above, 'I don't know anyone who wanted to become a principal', it is most likely because of the conviction of the inner call of God on the person's life to serve him in this role.

Core beliefs

The purpose of this section of the questionnaire was to provide data responding to the research question: What core biblical and theological beliefs are held by Christian school principals?

Inherent to understanding and appreciating the reasons for this section is the concept of 'belief'. A belief is an assumed truth, it can emerge from two sources either our own personal experience or reflection, or by acceptance of what others tell us, such as experts or authorities. These beliefs are then placed within a schema, which is the mental structure people use to arrange and organize their understanding of the world. These form the basis of the frame through which people understand themselves, the world around them, and indeed the whole of reality. They also affect how people act and interact, as such, they form part of the overall culture of life.

The notion of belief as an acceptance of what is true is evident throughout the Bible. Certain concepts, ideas and notions are stated or asserted to be true and therefore to be believed. This is evident in the words that are translated into English as 'believe'. Renn (2005:105-107) notes the predominant OT use of the Hebrew word *'aman* is of belief in an active sense, incorporating elements of faith and trust (Gen 15:6; Num 20:12; Deut 9:23; 2 Chron 20:20; Ex 14:31; Is 7:9). In the NT the predominant use of the Greek *pisteuo* is to accept as true (Matt 21:32; Mark 16:13; 1 Cor 11:18; 13:7).

The reason for the selection of these particular areas of belief was the acknowledgement that they formed an essential part of the core of beliefs identified as 'Christian' (McGrath 1994; Reymond 1998). This feature was included in the questionnaire to explore two interconnecting, yet conceptually distinct ideas. The first was to ascertain what principals believed and whether it formed a discrete set of 'core' beliefs. While this may have seemed to be an unnecessary inquiry, the history of Christianity indicates that any assumption such as this needs to be verified. The second was to explore whether or not principals thought these beliefs actually had any

influence on their school leadership practices. This was because it is possible for people to believe ideas in a cognitive sense, without them necessarily having any practical impact on what they do.

Beliefs regarding what comprises Christian education were not included at this point as the focus of this phase was on investigating principals' major biblical and discrete theological beliefs. Aspects of their beliefs about Christian education are apparent in subsequent chapters.

The purpose of the statements under each heading in the questionnaire was to have respondents rank the perceived influence that these might have on their leadership of schools, on the five point Likert scale. This was conceptually different to whether they simply 'believed' them or not, though that was also important. Rather the design was for each person to indicate the extent to which s/he understood these areas as actually influencing their leadership practices in schools, for example in behaviours, relationships or structures.

The rationale for establishing an understanding of the influence of these particular beliefs was that they were seen to incorporate the core of the Christian belief system. They are identified by CSA as being fundamental to the essence of what Christian schools are, as a reflection of what they believe. What follows is the rationale for including the five belief areas, a statement of each one of those beliefs from the CSA website (http://www.christianschools.edu.au/about/statement_of_faith.htm), together with the results of the participants' responses.

Rationale for including the five areas of Christian belief
The evangelical branch of the Christian religion affirms specific beliefs that make it identifiable as well as marking it off from other religions and belief systems. They assert that God exists and that he has revealed himself to humanity in three interconnecting ways, through the creation of the universe (Ps 19; Rom 1), human conscience (Rom 1-2) and most fully in his Son, Jesus Christ (Heb 1:1-3; John 1:1-14). It is further asserted that the Bible is God's revelation of himself to humanity and it contains all people need to know about God and what he requires from them (2 Tim 3:16-17; 2 Peter 1:19-21). It also affirms the Bible is true in all that it says (John

17:17; Ps 19), although it does not assert this is always done exhaustively (Job 26:14; Deut 29:29).

As a result it is generally agreed there are certain fundamental, or 'core', areas of belief that people accept if they are to consider themselves as Christians. These have to do with an understanding of what the Bible says about who and what God is like, such as the Trinity and God's attributes; the nature of humanity, what it means to be created in the image of God as well as the effects of sin on the human race; the person of Jesus Christ, his divinity and humanity, as well as his work as Saviour through his death and resurrection; and the nature of salvation i.e. what it means to be a Christian. Over the centuries various beliefs have been discussed, debated and then formulated into creedal statements (Berkhof 1975). Such debates and subsequent creedal formulations occurred in the Early Church Councils of Nicea regarding the doctrine of the Trinity; Chalcedon regarding the doctrine of Christ; and at the time of the Reformation with respect to the doctrines of humanity and salvation. These core beliefs, together with others, were subsequently incorporated into the creedal statements of Protestant Christianity, most of which were modelled on Calvin's landmark work, *The Institutes of the Christian Religion* (1960).

These beliefs continue to form the basis of the major manifestations of evangelical Christianity in this century. A denominational website search conducted in Australia in 2005 of

Anglican Diocese of Sydney (http://www.sydney.anglican.asn.au),

Assemblies of God in Australia

(http://www.aogaustralia.com.au/default.asp?ContentID=1000806),

Baptist Churches of NSW & ACT (http://baptistnsw.asn.au/about/faith),

Presbyterian Church of Australia (http://www.presbyterian.org.au/belief.htm), and

Uniting Church in Australia (http://uca.org.au/basis_of_union.htm),

as representative of major Australian Protestant denominations, confirmed that these are still regarded as core beliefs.

It is because these are considered to be 'core' in formulations of evangelical Christianity, regardless of denominational affiliation, that they were incorporated in this survey in order to ascertain to what extent, if any, principals considered these core

beliefs influenced their school leadership practices. Each of the items in the survey related to this understanding and statement of belief either expressly, or implicitly.

Core beliefs – The Bible

Foundational to the Christian faith is the belief in the uniqueness of the Bible. It is axiomatic for Christian schools to believe in the inerrancy and infallibility of the Bible, and for them to be committed to its teachings as authoritative and normative for theological understanding as well as for the whole of life.

CSA (http://www.christianschools.edu.au/about/statement_of_faith.htm) articulates this in the following way:

> The Bible, which is comprised of the books of the Old and New Testament, is the inspired, inerrant and infallible Word of God, and the only absolute guide for all faith and conduct. It is indispensable and determinative for our knowledge of God, of ourselves and of the rest of creation.

Therefore it appeared fundamental to inquire as to whether principals perceived that the Bible was influential in their school leadership practices. The respondents' results were:

Table 13   Core beliefs – the Bible

Item	The Bible	Score /5
1	The Bible is God's word	4.98
2	The Bible is without error	4.82
3	The Bible is relevant to all of life	4.98
4	The Bible's teachings are not my only authority for life	2.57
5	The Bible is open to various interpretations	2.41
6	The Bible is an important guide for my decision making	4.80
7	The Bible can be interpreted differently	2.76
8	The Bible does not speak about certain matters	2.53
9	My interpretation of the Bible may not be correct	2.45
10	The Bible has little to do with the way I lead my school	1.24

It was anticipated that the items 4, 5, 7, 8 and 9 would have a variety of rankings.

The results for this section indicate a high degree of congruence across all items. An interesting result was item 10, 'The Bible has little to do with the way I lead my school'. It was expected that most respondents would have ranked this with a 1 = not

influential, 82% did and 18% did not. This was an interesting differential, the individual differences were two respondents (4%) ranked it with a 5, one (2%) with a 3, five (10%) with a 2, and one (2%) did not respond to this item.

It appears from this data there is fundamental agreement from those surveyed that the Bible is foundational to the processes of school leadership practices adopted by CSA principals.

Core beliefs – God

The Bible mainly reveals truth about himself regarding who he and what he is like, as well as what he desires us to be and do. CSA expresses this core belief:

> There is one God and He is sovereign and eternal. He is revealed in the Bible as three equal divine Persons – Father, Son and Holy Spirit. God depends on nothing and no one; everything and everyone depends on Him. God is holy, just, wise, loving and good. God created all things of His own sovereign will, and by His Word they are sustained and controlled.
>
> God is the God and Father of our Lord Jesus Christ. He is also Father of all whom He has adopted as His children. Because of God's faithfulness and His fatherly concern, nothing can separate His children from His love and care.
>
> The Lord Jesus Christ is the eternally existing, only begotten Son of the Father ... The Holy Spirit proceeds from the Father and the Son ...'
> (http://www.christianschools.edu.au/about/statement_of_faith.htm)

The matters raised in the survey flowed out a consideration of this understanding of the nature and attributes of God. The respondents' results were:

Table 14   Core beliefs – God

Item	God	Score /5
1	God is sovereign	4.98
2	God is all powerful	4.94
3	God's ways are not like our ways	4.73
4	God does not change	4.86
5	God knows all things	4.90
6	God is everywhere	4.82
7	God is three persons and one God	4.69
8	God is just	4.90
9	God is holy	4.92
10	God is love	4.92

Given the lowest item (#3) had 94% agreement and the highest (#1) had 99.6%, these results indicated there was almost universal agreement among principals that their understanding of the nature, being and attributes of God was extremely influential in their school leadership practices.

Core beliefs – Humanity

The Bible affirms humans were created in the image of God (Gen 1:26-28), and that as a result of their fall into sin (Gen 3; Rom 3; 5), their natures were corrupted and they needed God to intervene in their lives in order to be reconciled to him (2 Cor 5). These two features concerning humanity, being created in God's image and being corrupted by sin, necessarily affect different aspects of how people relate to each other, and how they respond to others in the context of organizations such as schools.

CSA (http://www.christianschools.edu.au/about/statement_of_faith.htm) states this belief:

> Adam and Eve, the parents of all humankind were created in the image of God to worship their Creator by loving and serving Him, and by exercising dominion under God's rule by inhabiting, possessing, ruling, caring for and enjoying God's creation. Consequently, the purpose of human existence is to glorify God and enjoy Him forever.
>
> Sin entered the world through Adam's disobedience, because of which all people are alienated from God and each other and, as a result, they and all creation are under God's judgment.
>
> All people have sinned and, if outside of Christ, are in a fallen, sinful, lost condition, helpless to save themselves, under God's condemnation and blind to life's true meaning and purpose.
>
> God holds each person responsible and accountable for choices made and actions pursued. Human responsibility and accountability do not limit God's sovereignty. God's sovereignty does not diminish human responsibility and accountability.'

The respondents' results were:

Table 15   *Core beliefs – Humanity*

Item	Humanity	Score /5
1	All people are created in the image of God	4.90
2	All people have a body and a spirit	4.76
3	Gender is not an important factor for my leadership	4.06
4	Humans live in the context of relationships	4.86
5	Humans relate in families and communities	4.90
6	All people have been created for a specific purpose	4.69
7	All people are sinners	4.90
8	All people will exist for all eternity in either heaven or hell	4.76
9	All humans have special God-given gifts	4.86
10	All people are responsible for the way they live	4.86

Six of the ten items scored 97% or greater, three further items scored 94% or more, and the final item 81.2% indicate these results suggest close to universal agreement by principals regarding this particular belief.

The relatively lower score for Item 3 may indicate the need for further investigation, given the predominance of male principals as well as perhaps partly reflecting some aspects of the discussions regarding the role of women within the Christian church over the last few decades. This is not to suggest gender differentiation does exist, rather it points to the need for further research regarding female leadership within Christian schools.

Core beliefs – Jesus Christ

Central to Christianity is the person of Jesus Christ. The Bible affirms Jesus is both fully God (Is 9:6; Matt 11:27; 16:16; 26:63; John 1:1; 1:18; Phil 2:6) and fully human (John 8:40; Acts 2:22; Rom 5:15; 1 Cor 15:21); he was born of a virgin (Is 7:14; Luke 1:34-35); he died (John 19:30); rose again (Matt 28:1-20; 1 Cor 15:13-20); and he alone is the Saviour of all who believe in him (Matt 1:21; John 3:16). CSA (http://www.christianschools.edu.au/about/statement_of_faith.htm) state the belief as follows:

> The Lord Jesus Christ is the eternally existing, only begotten Son of the Father. He is the Creator and Sustainer of all things. He was conceived by the

Holy Spirit and born of a virgin, truly God and truly man. He lived a sinless life and died in our place. He was buried, rose from the dead in bodily form and ascended to heaven. Jesus is King of the universe and Head of the Church, His people whom He has redeemed. He will return to gather His people to Himself, to judge all people and bring in the consummation of God's Kingdom.

The results of the participants' responses were:

Table 16   *Core beliefs – Jesus Christ*

Item	Jesus Christ	Score /5
1	Christ is both God and man	4.80
2	Christ was a servant leader	4.86
3	Christ is One with his Father	4.76
4	Christ exercised grace towards people in his earthly ministry	4.76
5	Christ lived a sinless life on earth	4.73
6	Christ suffered and died for sinners	4.86
7	Christ rose bodily from the dead	4.84
8	Christ was a shepherd leader	4.73
9	Christ is the only Saviour of sinners	4.86
10	Christ will return to judge all people	4.71

These results, with the highest scores being Items 2, 6, 7 and 9, and the lowest score being, surprisingly, Item 10 with 4.71 (94.2%) agreement, again suggests virtual universal acceptance by principals that their beliefs regarding the person of Jesus Christ do influence the way they lead their schools. It would have been surprising if this had not been the case, given the principals' stated commitment to evangelical Christianity.

Core beliefs - Salvation

An essential element at the heart of the Christian faith is the belief about how people who are sinners can be declared right with God. This has always the central concern of evangelical Christians. Martin Luther declared justification to be the article of the standing or the falling of the church (MacArthur 1995:1); Calvin stated it was 'the main hinge on which religion turns' (quoted in Eveson 1998:60). This belief is especially important in the context of Christian schools and their 'more than schooling' approach to the educative process, as they see an integral part of their

mission is to bring the gospel to the children and young people and see them personally accept the Christian faith.

CSA (http://www.christianschools.edu.au/about/statement_of_faith.htm) affirm this belief stating:

> All people have sinned and, if outside of Christ, are in a fallen, sinful, lost condition, helpless to save themselves, under God's condemnation and blind to life's true meaning and purpose.
>
> God holds each person responsible and accountable for choices made and actions pursued. Human responsibility and accountability do not limit God's sovereignty. God's sovereignty does not diminish human responsibility and accountability.

The results were:

Table 17   Core beliefs – Salvation

Item	Salvation	Score /5
1	Salvation is the work of God in people	4.78
2	The gospel is to be proclaimed to all people	4.90
3	No one can be saved except by faith in Jesus Christ	4.90
4	Not everyone from a Christian home will be saved	4.49
5	People should not be coerced into becoming Christians	4.51
6	All Christians will strive to be holy	3.82
7	All Christians struggle with indwelling sin	4.67
8	All Christians will be in heaven forever	4.53
9	All who are not Christians will be in hell forever	4.63
10	Only Christians should be employed in a Christian school	4.94

What is apparent from these results is general agreement on all items except Item 6. Some respondents wrote on their questionnaires they were dissatisfied with the way that this item was phrased, some indicated a preferred wording could have been 'should strive', others objected to this item being included at all, noting it suggested a legalism that was antithetical to their understanding of the Christian faith. It was interesting to view the reaction to this item in the light of debates such as the

'Lordship controversy', and over the place of holiness in the lives of Christian people (MacArthur 1988).

Other influential beliefs, factors or comments

Respondents were also given the opportunity to identify any other beliefs, theological or otherwise, they considered had been influential in their leadership practices, additionally they were invited to make any other comments they wished. As expected, a series of disparate items were enumerated. These ranged widely and included specific doctrinal beliefs, family relationships, especially the encouragement of the spouse, friends, mentors, the impact of reading and study, the influence of church life and, interestingly, the role of personal crises.

Additional areas of doctrinal belief were included further aspects of the character of God and their implications for personal and school life. R111 added 'God is merciful – He overlooks our sin to redeem us for himself; God is compassionate – He understands our weaknesses and accepts us as we are; God is redemptive – He makes us what we can be by paying the penalty for us'. R58 made the connection between 'my own relationship with God – my personal walk with God and response to him' as being 'crucial to the heart and application of good leadership practice'. R44 underscored the link between personal theological belief and school mission by observing 'God is forgiving – we are made right ... God is patient with man waiting for him to respond to God's call ... [and] Christ as reconciler – He has given us the responsibility to reconcile a lost world to Himself, hence mission and outreach in our schools'.

A number of respondents identified God's grace as being extremely influential in their own personal life. R69 noted 'God is full of grace – this increases my dependence on Him and reduces my pride'. Others spoke of God's grace impacting in the broad range of relationships that exist in schools, R13 stated 'God's grace allows us to live and grow in relationship with God and his people ... [and] allows us to forgive others when they sin against us'. Again, some saw their own receiving God's grace influencing the student welfare and discipline processes they applied in their school. R122 noted:

God is gracious – He forgives my weaknesses and uses me to carry out his will even though I am weak and sinful ... He accepts us and especially children who have sinned, [or] misbehaved, this adds an amazing dimension to our discipline, indeed it is foundational to it.

Grace, however, is not to be construed as being weak. R78 affirmed that 'tough love and grace are not incompatible – Christians shouldn't confuse boundaries and restrictions; grace should be pervasive; tough love is OK'.

The influence of family, friends and colleagues also appeared to have had a significant impact on many respondents. R98 highlighted the enormous influence of his wife – 'I could not possibly be or do what I am without her sacrificial service and love for God, the kingdom and for me'. Similarly R44 spoke highly of the support given by his 'family – without a supporting wife and children I could not minister'. R105 extended this idea by noting with sadness the 'support [of] my family [who] have put up with having a largely absent father. My wife is particularly supportive'. He further noted the influence of his father who 'encouraged my brother and myself to seek God's direction in life – [to] give it your best effort'.

R36 noted a multiplicity of factors including:

Christian leaders and authors – [as] their lives are stimulating and encouraging; personal experiences – things that have not worked in the past; my wife – her prayer and wisdom has helped me avoid a variety of problems; a former pastor and friend, he called me to take over a small Christian school he had taken over; ... [as well as] a former Headmaster – when I was struggling over this call or to stay on at existing independent school he said to me he felt I had a contribution to make to Christian education. It helped me make my decision.

Open-ended questions
The purpose for including these items in the questionnaire was to provide insight into what principals considered to be the major areas shaping and influencing their leadership behaviours. It allowed for participants to freely express their views, motives, attitudes, hopes, fears and values in a non-threatening way. The five areas selected were the result of reviewing the commonalities from the literature regarding organizational vision, strategies and expected outcomes, overlaid by seeking to identify any core beliefs that may be influencing these behaviours.

The main factors shaping an understanding and practice of leadership

Participants were asked to rank their responses in priority order and to include no more than five factors. Data were entered into the QDAS program QSR N6 and interrogated through text searches which identified certain ideas and themes as common factors among the respondents.

The following table summarizes the findings from those searches:

Table 18   *The main factors shaping an understanding and practice of leadership*

Concept	Frequency /360	Percentage
Lead/er/ship	100	27.7%
God	38	10.6%
Serve/servant	29	8.1%
Bible/biblical/word/scripture	21	5.8%
Example	18	5.0%
Christ	17	4.7%
Call/calling/called	15	4.2%
Community	15	4.2%
Gifts	13	3.6%
Model	12	3.3%
Relationships	11	3.1%
Love	10	2.8%
Beliefs	9	2.5%
Mentor	7	1.9%
Pray/prayer	5	1.5%

These results indicated that principals are aware that their role as leaders (27.7%) is to be seen in the context of their relationship to God (10.6%) or Christ (4.7%) totalling 15.3%, and that their primary role is to serve him by serving the school community (8.1%). This broadly correlates with the results of previous research studies into Christian school leadership by Collins, V. (1997); Gannell (2004); and Twelves (2005). These studies infer that leaders within Christian schools see their foundational commitment to the school as being because they are committed to God and that their

role is to serve him through serving the school, using all the gifts, talents and abilities he has given to further his purposes. In that sense they reflect the description of being God's person in God's place to fulfil God's leadership purposes. They also indicate that principals are aware that schools are communities and as such their leadership is by example to others, modelling godly attitudes and behaviour, as well as developing a thriving, creative learning environment for students and staff alike. This underscores the motifs of leaders being servants and shepherds.

Respondents expressed these interconnections in differing ways. R70 simply stated, 'Leading is about serving'. R85 agreed by noting leadership is 'serving the body of Christ.' R68 saw the principal's role is 'to lead in a positive, humble manner – in [a] servant-like manner, as Christ did'. R69 affirmed this when s/he wrote, 'Christ calls me to serve others'.

R120 remarked that a major factor was 'a sense of calling and vocation in the context of a cause [e.g. God's kingdom] to which I am committed'. R122 amplified this when s/he wrote, 'Christ's example as both a leader and a teacher is a huge factor in my leadership. I recognized He lead (sic) effectively and served as He led. I aim for that.' R97 concurred, 'the issue [is that] of Christ-likeness – modelling Jesus in leadership'.

With regard to a pattern for leadership R83 stated this was 'the biblical pattern, particularly the example of Christ'; R98 affirmed the importance of following 'the Bible's teaching on leadership and leaders', and R88 noted it would also include 'watching and learning from other leaders'.

R103 saw the role of the principal was to 'lead in love', continuing:

> We are to be a school of relationships – pointing to God with our relationship with him paramount and our relationships with each other is important. We treat each other; staff and students with respect one for another. Nurturing is important – emphasis on pointing students (and staff) in the right direction rather than heavy on criticism.

The main biblical and theological beliefs shaping an understanding and practice of leadership

Responses from this section indicated principals perceived that biblical and theological beliefs did influence their understanding and practice of leadership within their schools. Results are recorded in the table below:

Table 19   The main biblical and theological beliefs shaping an understanding and practice of leadership

Belief	Frequency /393	Percentage
God	108	27.5%
Serve/servant	30	7.6%
Christ	22	5.6%
Bible/word	20	5.1%
Call/calling	16	4.1%
Holy Spirit	12	3.1%
Grace	12	3.1%
Prayer	8	2.0%
Kingdom	5	1.3%
Creature	4	1.0%
Character	4	1.0%
Shepherd	3	0.76%

These beliefs can be grouped under a number of themes. The most common were the person, character, attributes and sovereignty of God. The second was the importance of the Bible as being regulative in the life of the school, whether in the way the structures were established or in terms of the relationships which existed. The third was their identification of a sense of 'call' to be a principal, and the need for God's grace to operative in their individual lives as well as in all those within the school. Two surprising results were the low frequency of character and shepherd. The reasons for this were unclear. With regard to character, perhaps this idea was considered axiomatic or as being subsumed into other areas of response. With respect to shepherd it is possible that because a great deal of the focus on leadership in CSA schools has centred on the importance of being a servant, and little on being a shepherd. This

could suggest the need for a greater awareness among principals of other important aspects of the biblical dimensions of leadership.

God's sovereignty

The respondents wrote of their understanding of and commitment to the supremacy of God in various ways.

Both R09 and R106 simply affirmed 'God is sovereign in all'; R26 noted 'God is ultimately in control of all that goes on in this world'. R97 stated this in absolute terms 'God, as Creator, is Lord of all and the ultimate leader'. Many others sought to substantiate their beliefs with specific biblical references. For example, R48 wrote, 'God is all knowing, present, powerful and is willing to enable me and others as his servants Ex 4:39, Ps 139:6'. In a similar vein R98 identified that s/he saw the major theological belief being 'the sovereignty of God, he rules over all things and all things are working out in accordance with his plan and purpose Eph 1:11'. R63 acknowledged 'God is in direct control of the organization and that He cares about each and every individual in the school', and R70 'God is working out his purposes in our midst and it is our privelege (sic) to participate – Jeremiah 29:11'. R45 identified that belief in God's sovereignty had specific ethical and personal implications 'God is gracious and loving. I must reflect this in my leadership because this is how God treats me and others'.

Other respondents identified that believing in and accepting God's sovereignty had a liberating effect on factors such as anxiety and fear. R129 wrote s/he did 'not worry about the future [as] it is in God's hands'; similarly R69 'God's sovereignty over all things gives me confidence in my work as a leader'. R63 affirmed:

> God never fails and always shows up even if it is at the last minute, but the solving of a problem may not always be the way that I think it should be solved – [this is] God's sovereignty [and] ... that God is in direct control of the organization and that He cares about each and every individual in the school.

One obvious inference of the belief in God's sovereignty was that leadership is a gift from God and this was acknowledged by many respondents. R83 wrote 'God is

sovereign and has given the gift of leadership e.g. Rom 12:3-8, 1 Cor 12'. R48 concurred, 'God has given basic talents (Matt 25) and gifts (1 Cor 12 and Rom 12) to mankind. Leadership is one of those talents and gifts'. This fact had differing implications, for R18 it meant it was important to 'listen to God's direction Is 30:21', whereas for R52 it was to realize 'that God's power can transform lives'.

The fact that respondents sought to substantiate their statements from the Bible also indicates a commitment to and appreciation of it as important and influential for their understanding of leadership. This underscored the results from the survey section, and demonstrated their belief in the authority of the Bible was not merely tokenistic and showed these were genuine attempts to base their views on its teachings.

Several respondents emphasized their belief in God's supremacy also intersected with some of the major foundational presuppositions of Christian schools. R83 called attention to the comprehensive sweep of this belief 'to God everybody is important regardless of age, ability, race or creed'. R44 saw the priority for leadership being for 'God's kingdom – we need to seek his kingdom first'. R103 expanded on this theme 'the kingdom of God is central to the teaching of Jesus e.g. Sermon on Mount, Lord's Prayer, Paul continues [it] e.g. Rom 14:17. Note Matt 6:33 [and] faith Mark 4:35-41. If Jesus says it, do it, no matter what the circumstances'. R129 underlined one of the major distinctives of Christian schooling was to see God in every aspect of the educative process when s/he wrote 'God is interested in all aspects of education'.

Respondents were convinced that one of the main reasons for having Christian schools was the 'desire to give glory to God enjoy him forever' (R38), so that whatever was done it would be 'all to the glory of God' (R116). This, in turn, underlined the biblical view of the ultimate purpose of leadership as being seeking and promoting God's glory.

The Bible
The survey section of this questionnaire indicated there was virtually unanimous agreement by principals that the Bible was highly influential in all leadership and decision-making processes in Christian schools. This was evident by a 99.6% affirmation for the items 'the Bible is God's word' and 'the Bible is relevant to all of

life', together with a 96.4% rating for 'the Bible is without error', and 96% for 'the Bible is an important guide for my decision-making'.

The free response section confirmed these were not mere sentiments, and that the Bible and its teachings really did play an important in their leadership as well as in the day-to-day activities of the school. R09 stated 'the Bible is God's word – [and the] authority for all my decisions'. R52 affirmed 'God's word is relevant for all time and applicable to every area of our lives'. R38 confirmed this sentiment by saying a major theological factor for the school was 'strong Bible teaching – the Word is truth – [it is] relevant'.

Others noted the importance of seeing the Bible's teachings as authoritative and normative within the school. R18 saw the need to 'be an example of the word of God Ecc 9:10 'whatever your hand finds to do, do it with your might''. R53 responded, 'God's word is inerrant and we need to apply it's (sic) principles in fulfilling our task' and R120 emphasized 'the authority of God's word for belief, practice and guidance'. R45 saw this impacted the way s/he led the school, 'the Bible is God's word. Principles of leadership that can be derived from the Bible are paramount'. S/he later emphasized that 'relationships are integral to leading and following. Biblical principles for relating to others must guide my leadership'.

The call

As previously discussed, the concept of Christian calling is central to understanding and appreciating the depth of commitment that principals feel towards their employment. For them it is always 'more than a job', R13 saw leadership as a 'calling and ministry of God'. R53 believed 'God has a specific calling on my life (and for every individual's life) and He equips those He calls for their particular work'. This sentiment was endorsed by R59 who felt the idea of 'the call' to be extremely liberating, and that as a belief it had some sobering, implications. S/he wrote:

> The concept of the 'call' and the 'anointing' or 'mantle'. This has helped me to be secure in the knowledge that I am where God wants me to be and has helped me get over those times when resignation looked a good option. It encourages me to think that God will make up any gaps I leave.

According to this view 'the call' can be consoling as well as be used as a reason not to escape when the hard times come.

While R55 viewed the principalship itself as 'a calling of God'; R01 emphasized this was the case for all who worked in Christian schools by stating 'each [person] is called by God to serve Him in the College'. R19 made some interesting observations on this issue:

> Leadership is servant ministry (Jesus' example). Leaders are 'called' more than they are 'made' – it is a recognition of gifting as outlined in Rom 12 and particularly Eph 4, leadership is empowering and equipping others to fulfil their ministry (Eph 4 again).

This differentiation between leaders being 'called' and 'made' echoes some aspects of the ideas discussed in Chapter 2.

R69 concentrated more on the reasons underlying the call to any particular service, 'as God's child I am called to do good works in gratitude for his salvation'. An essential element of this, according to R44 was the 'call to mission'. R55 focused the notion even more starkly by stating, 'God has called you for a time and a season to fulfil his purposes'. This is a clear echo of Mordecai's words to Esther in her (and the nation's) time of crisis 'For if you remain completely silent at this time, relief and deliverance will arise for the Jews from another place, but you and your father's house will perish. Yet who knows whether you have come to the kingdom for such a time as this?' (Esther 4:14). This aspect both precedes and links naturally with the purpose and vision principals held for their schools.

Principals' vision of Christian leadership

Almost all theoretical conceptions of leadership highlight the importance of leaders having a clear understanding of the nature and necessity of vision within an organizational framework (Bass 1990; Burns 1978; Collins, J. 2003; De Pree 1994; Kouzes & Posner 2003; Yukl 2002).

Kouzes and Posner (2003:113-130) identify two 'essentials' incorporated in the notion of vision: discovering the theme and imagining the possibilities. These are

arranged around the 'concerns, desires, questions, propositions, arguments, hopes, dreams, and aspirations – core concepts around which [leaders] organize their aspirations and actions' (p. 115). This stresses the importance of having a personal vision for one's life, an individual vision for leadership before endeavouring to see a vision implemented within an organizational setting.

Yukl (2002:283) moves the notion forward from the personal or individual to the organizational dimension by stating that vision is:

> ... a picture of a desirable future ... [it] should appeal to the values, hopes and ideals or organization members ... The vision should emphasize distant ideological objectives rather than immediate tangible benefits ... The vision should be focused enough to guide decisions and actions, but general enough to allow initiative and creativity in the strategies for attaining it ... [and] be simple enough to be communicated in five minutes or less.

The notion of vision is vital to all organizations. With regard to school settings Sergiovanni (2000a:86) argues that the vision of a school must reflect 'the hopes and dreams, the needs and interests, the values and beliefs of the group'. He proceeds to assert that when a school vision embodies the sharing of ideals 'a covenant is created that bonds together leader and led in a common cause'. Regardless of whether one accepts this idea of a school becoming a 'covenant community', the value of vision within a school is to be seen as paramount. Gurr (2002:80) identified that one of the four major dimensions of his conceptualizing of principal leadership was 'Future Orientation' which included both vision and responsiveness. Mulford and Johns (2004) found that principals who were seen as 'visionary' or 'inspirational' inspired the same quality in others in their schools (p. 56).

A clear and well-articulated vision is essential to provide direction for the future as well as purpose for the present. While it was apparent that principals expressed this in a variety of ways, it was clear from their responses that both the major factors and the major beliefs they identified had influenced their understanding of the need for, and importance of, a clear vision for themselves and their schools; and they wanted this to be distinctively Christ-centred and Christ-focused.

Respondents identified the importance of having a clear vision for themselves as well as for their schools, and this was directed by a deep rooted desire to glorify God and be based on biblical principles. R98 epitomized this by stating s/he wanted to 'be a leader who is genuinely concerned to see God's glory established in the life of the students, staff and families in the school'. R07 saw that it was important for leaders 'to have a voice in community to effect biblical change'. R63 commented their vision of leadership was:

> Servant leaders who lead by example and are confident in their ability and relationship with God ... to be teachable and able to take correction from other godly leaders i.e. [the] Eldership of the church ... to be mindful of their weaknesses and avoid being proud of their strengths – [so that] God gets the glory ... [and] need to be constantly growing spiritually, cognitively and relationally.

The dual dimensions of Christian schools

The responses to this section of the questionnaire also indicated principals were aware their schools were working to serve two complementary dimensions, which could classified as the 'inward dimension' and the 'outward dimension'. The 'inward dimension' was the preparation and equipping of students through quality teaching and learning, where pedagogy and curriculum delivery were imparted with a distinctively Christian worldview, and where both staff and students could reach their God given potential through using their God given gifts and talents.

R65 expressed this view by writing that s/he wanted to be 'a godly leader in creating an environment where staff, students and parents can reach their God given potential'. R88 thought 'Christian leaders will be influential in moving people to a better relationship with God and to fulfilling their own unique potential'. R70 focused on the personal connection with God in this process writing, 'Christian leadership imitates Christ and inspires those being led (in the power of the Holy Spirit) to attain all that God is calling them to'. R53 was aware of the significance of his/her own example wanting 'to be able by my life and example, as well as my words and actions, to inspire staff, students and all in the school community to follow our Lord Jesus Christ, and be committed to his plan for their life'. R38 saw the distinctive role of Christian leaders was 'to equip and empower those in community to be fulfilled, fruitful and

flourish ... To glorify God and enjoy him forever ... [and] to bring to bear Christian distinctives 'sharpness' in the training of our students' minds'.

The 'outward dimension' was a clear mission orientation where the school had a distinctive role to play in influencing and impacting the wider community with the gospel and producing graduates who would make a Christian impact on society. R36 wanted 'to be able to impart to staff and students a desire to serve and love God by word and deed and be equipped to make a difference in their community'. Similarly R73 saw a vital role for leaders 'to look for more opportunities to move into influential positions in all areas of society where they can impact decisions with Christian values and ethics'. Most respondents saw that it was the role of the school, guided primarily by the principal, to hold both dimensions in healthy, balanced proportion.

This mirrors the nature of the Christian faith and life as a whole. The inward dimension is the equipping that comes through the commitment to a local church (Eph 4:11-16) together with the outward dimension which is the mission to take the gospel to the world (Matt 28:18-20). It is important to note that this dual dimension focus constantly recurred in all the case study schools. This harmonizes with the general view of Christian schools which see their role within the overall mission of the church to assist in young people becoming Christians and equipping them to play their role in bringing the gospel to others. Indeed these dual dimensions are at the heart of Christian schools.

Another important emphasis which emerged was the desire to see other leaders raised up to be used for various fields of ministry. R98 simply stated s/he wanted 'to see other leaders develop'. R26 saw this having an all encompassing impact by expressing the desire that 'we will have Christian leaders holding high the name of Christ in every facet of life – school, political, economic, cultural – [and] whatever other facet I haven't listed'.

It was in this context that respondents underlined they saw empowering and releasing as an important leadership function. R 85 wrote s/he was 'to empower those that I lead that they may feel free to step out and take the risk of leading in their own areas

yet be supported whilst being accountable'. R59 referred to Greenleaf's concept of servant leadership stating 'a leader's task is to help others to fulfil the vision/passion God has given them. A good leader, when a task is finished, stands aside and watches his followers get the credit'. This could only occur, according to R63, if they were 'servant leaders who lead by example and are confident in their ability and relationship with God'.

An interesting facet of some responses was the echoes of the servant and shepherd images as being germane to the essence of biblical leadership. R98 expressed that s/he aspired 'to be a leader who is both a servant and a shepherd'. R97 acknowledged leadership incorporated being both 'an effective shepherd of the staff and students yet also to be a servant leader'. S/he also recorded that a leader had 'to be an effective setter of goals and vision for the school and its community'. It is possible to diagrammatically represent this intentional belief to desired outcome as follows:

Influencing society with the gospel	Developing future leaders
Equipping students for life	

Through

God's glory

Leads to desired outcomes

Hopes	Strategies

Leads to establishing and articulating

Vision	
Personal	School

Provides the basis for

Foundations
Key Christian beliefs
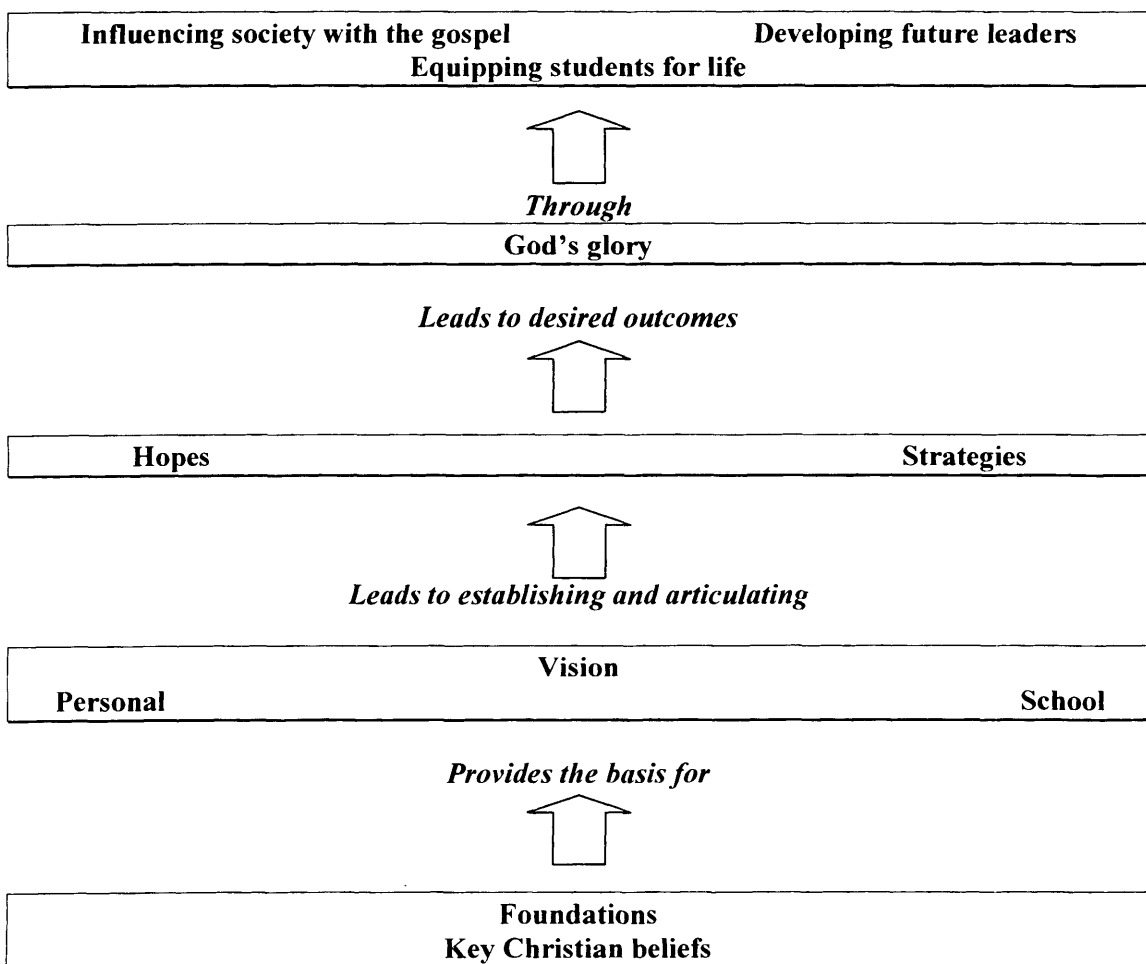
Figure 6   *Key Christian belief-school outcome connections*

What principals hope to accomplish in leading their present school

Given the connections suggested in Figure 6, it was apparent from the responses to this item that principals saw this as an opportunity to expand and develop the ideas they had enunciated in their understanding of a vision for Christian leadership.

One of the main areas identified by respondents was the desire to see their schools as centres of academic excellence, outlining the associated impact this would have on curriculum and pedagogy. For R09 this meant s/he wanted to 'develop school of excellence for Christ'; R68 maintained the school existed to 'educate for eternity'. R120 wrote of the wide-ranging nature of this role as 'establish[ing] a truly Christian school ministry that is having a life changing and life directing impact on students spiritually, academically, socially, physically, and attitudinally'. R15 outlined some of the implications s/he saw this would bring about as 'students [grew] in Christ as a result of discipleship'. S/he expressed the desire students would leave 'with [a] strong loving relationship with the Lord, knowing who they are in Christ, knowing what is God's purpose for them, prepared and desiring to serve God and their fellow man'. Adding this would be achieved through the constant promotion of 'academic excellence' which, in turn, would require the 'expansion of curriculum to cater for vocational and enterprise education'. R97 noted the likely impact this would have on staff where they would increasingly 'develop a Christian worldview in the context of education and in general'. R19 considered this 'an interesting question as I step out of the school I have led and served for 16 years'. S/he continued by stating the impact this would likely have on the staff and the way they approached the entire educative process, 'my prayer would be the equipping of those who minister with me so they exercise the ministry they are called to do'.

Respondents wrote of being aware they operated within an increasingly market-driven educational context and this required 'delivering the goods' in terms of the students' academic performance, benchmarked against external measurements. R09 expressed the desire to 'develop a school of excellence for Christ [which would] meet varying needs of students'. R122 wanted to 'build a vibrant school meeting the needs of the Christian families in the area ... Encouraging the development of Christian thinking about all of life ... [and] building God's kingdom here especially in terms of Christian education'. R105 pointed out this could be difficult given the 'poor cousin' status

often attributed to Christian schools and recognized that s/he had to lead the school community, 'out of the 'fair to middling' state it is into a position of excellence ... From being isolated and independent to being a regional provider of excellent reputation in Christian schooling'.

A constant refrain in many responses was their desire for graduates who would be equipped to make a Christian impact on society, which is further evidence of the 'more than schooling' notion lying at the very centre of Christian schooling. R02 sought to accomplish the 'rooting [and] establishing [of] young people in Christ ... affirming them in the value and purpose in God (sic) ... equipping them to function well in Australian society [and] impacting the world through them with the gospel'. Acknowledging 'Jesus as head of the College', R71 viewed his/her 'mission is to bring Him the glory through facilitating staff and students achieving their best possible potential in God, so that they go out from [school] and impact the community for Jesus Christ'. R51 wanted his/her school to 'impact our generation by graduating significant numbers of Christian leaders each year'. R79 saw the school's desired outcome being 'to educate and equip disciples of Jesus Christ who will serve and glorify God with their lives, and extend godly influence in their spheres of activity'. R111 expressed that s/he wanted to 'see the college community deeply impacted by the gospel ... to provide an educational forum in [place] which parents will desire to send their children to for the Christian influence AND the educational values' (original emphasis).

R59 articulated this most strongly:

> I hope to see my city transformed for Christ. That is – young people born again, disciples and winning souls at best and at worst graduates whose life values and priorities are positively affected in such a way that they make positive life choices. As the number of graduates in the city increases the potential is for a greater God consciousness to rise in the city creating an atmosphere more conducive to evangelism.

This response contains some useful insights into the rationale for Christian schooling. It does so by extending the notion of a Christian school influencing the society around it, to identifying the concept of community transformation being an important part of the work of a Christian school. This notion will be explored further when reporting

the case study interviews. This idea also echoes some of Jesus' teaching about the importance of leaders empowering others to act, especially in the areas of teaching and healing (Luke 9:1-6).

Another dominant note in the responses to this item was the expression of hope to accomplish the creation of a distinctive Christian community and culture where all members – students, staff and parents were constantly valued. R48 wanted 'to forge a relationship and culture among the school community in line with the vision and mission of the school'. R13 sought the development of a

> ... community [which] relies on Christ and power of Holy Spirit; ... seeking to honour God (in actions and outcomes); ... where unsaved will be drawn to Christ; ... community that assists growth in knowledge of Christ and willing to serve him.

R122 saw the notion of community would extend into other churches and felt the school had a vital role in 'being a part of a move of God as He builds a Christian community in [location] [and] bring[s] the churches together'. R70 aimed to

> establish a facility and program that will impact our community for generations ... A place that transforms not only students, but also their parents and their community ... A quality educational service where God's love and power are at work to develop the whole person.

It is interesting to observe R70's inclusion of the notion of transformation as an integral part of the role of the school, a theme that will be explored further in Chapter 9.

The valuing of each member was seen to be an essential part of the creation of Christian community. R39 wanted 'to assist each child to understand that they're created by God, that they are unique individuals and that God has a purpose for their lives ... I hope and pray that each child will feel valued and are valued by others'.

Strategies to achieve these goals

Strategic planning was considered as an important part of the function of leadership (Allio 2006; Bell 2002). From their responses it appeared principals considered one of

the major means of implementing the vision and fulfilling their hopes were to: focus on the areas of improving the school's spiritual life through prayer and an increasing focus on biblical teaching; increase the professionalism of staff through increasing and improving the quality of professional development, and enhance the administrative functions through regular review of policies and the refinement of strategic plans.

These strategies were to be seen as an integrated process. While delineated for the present discussion, it is affirmed that the spiritual aspects significantly influence the pedagogical, professional and administrative areas of schools. To suggest otherwise is antithetical to the nature and function of Christian schooling.

Spiritual dimensions – Prayer and Bible teaching

Responses ranged from generalized statements like R15 who thought it important to 'introduce a stronger prayer culture'; or R18 who wanted greater focus on 'prayer meeting[s] and devotions'; and R53 who saw the need for 'much prayer, open lines of communication, daily times of Bible study, Scripture memorisation and discussion'.

Others saw direct connections between the various facets of school life. R83 felt an 'emphasis on biblical teaching in all areas of life' would result in a 'reinforcement of beliefs by use of symbols, rituals, traditions, strategies' and, in turn, 'strategic planning [would] allow the vision and mission to be achieved and refined'. R122 underlined the desire to have 'strong biblical perspectives in all areas of school life'; and R38 thought that Bible teaching with a 'strong devotional aspect' would provide 'curriculum depth to support and enhance this'. R68 saw this working out by having 'a carefully planned Biblical Studies program for all students'.

R39 affirmed these spiritual aspects would influence various decisions relating to both human relationships and structural processes within the life of the school. S/he wrote of the need 'to provide biblical models of working through practical every day issues e.g. relationships ... [and to] use a greater proportion of our budget than we probably should in the areas of Biblical Studies, Chapel and PDHPE – link[ing] these to special programs which encourage parent involvement'. Interestingly this response identified that budgetary considerations would be subservient to the larger goal of biblically

equipping the students as well as increasing parental involvement in the school. This thinking stems from the belief that every decision in the life of a Christian school is ultimately a spiritual or theological decision, and that God would provide what was necessary to see the various tasks accomplished (Phil 4:19).

Conclusions from Phase 1

The results from these survey items of five core Christian belief areas demonstrated a high degree of consistency and congruency among respondents that transcended age, gender, experience, educational qualifications and time in the principal's role. The data indicated that there were established key Christian beliefs adhered to by CSA principals and that these were seen to be highly influential in the leadership practices they adopted within their schools.

CSA principals were consistent in their belief of major Christian teachings and sought to be influenced by them in their school leadership practices. There was an intentional dual focus of developing strong schools to train young people in the ways of the Bible, with the purpose of their graduates exiting the school in order to make a positive Christian impact on society. Interestingly none of the respondents identified evangelizing as a key outcome for their schools, although this may have been implicit in their desire to have a Christian impact on their society. This 'more than schooling' approach is at the heart of what it is to be a CSA school and what principals affirm they are seeking to maintain and develop.

The core beliefs CSA principals affirmed they held were: the importance of the Bible as being authoritative for decisions and actions; an appreciation of the sovereignty of God; the uniqueness of Christ; the fallen-ness of humanity and salvation being only through faith in Jesus. These beliefs influenced their understanding of their call to the school, their vision for the school, the relationships and structures that existed within the schools, as well as their personal and professional desire to be the best they could and to be a model of Christian leadership in the context of a lifelong learning community.

This phase of the research considered the core Christian beliefs held by CSA principals. The next phase examined the extent to which they possessed core

educational leadership competencies. The results of this part of the investigation are found in the following chapter.

Chapter 7

Educational leadership competencies: Findings and discussion

Introduction

The focus for this phase of the research was to investigate CSA principals' educational leadership competencies. This chapter presents the aggregated findings of the 360° leadership profiling with the results of the case study principals being reported individually. The purpose of the 360° leadership profiling was to provide data responding to the research question: What core educational leadership competencies do principals in Christian schools possess?

The instrument selected was nationally recognized as identifying key educational leadership competencies and allowed for national benchmarking. An additional benefit was being able to add Christian school specific educational leadership questions to the base question set, although these were not able to be nationally benchmarked.

Phase 2   360° leadership profiling

360° profiles gather information from a range of stakeholders, including the leader, peers, supervisors and staff. Using these allowed for a rounded view of the leadership practices adopted and allowed principals to compare their concept of themselves with those of others. Implications are that the congruence or incongruence of these views can then facilitate the opportunity for leadership growth and development.

360° profiles have a number of advantages over other forms of feedback. The use of various levels of respondent reduces potential bias by giving multiple perspectives, as an online function it assures the anonymity of all respondents with the expectation that respondents will be completely honest in their answers. It also especially empowers employees to feel they have a voice which will be heard, with anonymity protecting against possible repercussions. Leaders too are advantaged as staff will have heightened expectations of their performance and this will encourage them to pursue better leadership practices. Of course, it also runs the risk that under

performing leaders may deny the results or resist the changes that the results indicate need to take place.

The selection of an appropriate instrument was important to provide data to respond to the research questions. After reviewing a number of possible instruments, three emerged as being likely: Kouzes and Posner's Leadership Profile Index (LPI), Bass and Avolio's Multifactor Leadership Questionnaire Form 5X (short) (MLQ-5X), and Queensland University of Technology's (QUT) Quality Leadership Profile (QLP).

Criteria were developed in order to determine which would be most suitable for this research project. These included: how they related to the research questions, how they allowed for multiple conceptions of leadership, whether they could be conducted online and provide comprehensive summary reports, be education specific, have been used in school contexts, are cost effective and preferably have been Australian designed and tested.

The reasons for not selecting the LPI for this research were twofold. The first is that the LPI is tied in to one pre-set formulation of leadership. The LPI is specifically marketed as part of The Leadership Challenge ® Workshop process, based in the USA, which made it logistically difficult for participants to receive appropriate on-going professional development. Secondly, Kouzes and Posner's formulation of the five leadership practices is useful, but it has been designed to cover leadership in varying organizational structures and for all levels and is therefore not education specific.

The MLQ-5X was used in at least two recent Australian educational studies examining leadership behaviours of school principals (Barnett, K., McCormick, J. & Conners, R. 2001; Barnett, A. 2003). However, this instrument was also not selected due to its limitation of only examining the transformational, transactional and laissez-faire conceptions of leadership. While these aspects are important, the nature of the research questions required an instrument that would cover a wider field of leadership theory and behaviours.

Two other reasons for not proceeding with either of these instruments were their inability to add to the preset question set and their cost. The nature of the research questions meant it would be preferable to have the facility to add Christian school specific items which, while not able to be benchmarked against national averages, would allow participants to express views that would significantly add to the quality of the data obtained. The second consideration was cost. For 12 participants the LPI would have been approximately $AUD1800 and the MLQ-5X approximately $AUD2100. Given that all the expenses associated with this research were borne by the researcher himself these costs, in addition to those incurred through travel to schools, accommodation and the like, placed these instruments outside the financial resources able to be devoted to this section of the research, and therefore contributed to the decision not to proceed with them.

The QLP administrators negotiated a price for me that was less than the regular rate, and a commercial in-confidence agreement prohibits disclosure of the amount. I am thankful to the QUT staff for facilitating this research by making the QLP a financially viable option.

QUT's Quality Leadership Profile (QLP)

This was selected as an appropriate instrument for conducting 360° profiles of CSA principals because of its wide use in the higher educational community and the independent school sector for principal professional development and appraisal. Before finally deciding to use this I spoke with a number of the QLP administrators in different Australian states regarding their impressions of its suitability for this project, including the person who has used it with principals belonging to the Association of the Heads of Independent Schools Australia (AHISA), all commented positively on its appropriateness for the present study.

The QLP assesses nine different items of leadership behaviour which are grouped into four overall areas.

What follows is a summary of the main elements from Neale and Wallace's (2003) QLP Instrument Manual:

1   Staff Motivation and Involvement

Item 1   Staff development

This examines the extent to which leaders take an interest in developing the performance and potential of their staff. It includes providing feedback to staff on their performance, assisting them to identify areas for improvement and being aware of individual needs of staff when leading the group.

High scores indicate a leader who devotes time developing staff and considering their needs. Low scores may indicate a focus on task requirements rather than the individual needs and/or abilities of staff.

Item 2   Consultative management

This incorporates the extent to which staff are involved in decision making. It assesses the degree to which staff initiatives are promoted; it also examines whether or not a participative approach to planning and directing is evident in the organization.

High scores indicate leaders who are often open and receptive to staff ideas and suggestions, and who perhaps have a preference for a collegial style of management. Low scores may indicate a preference for a more directive management style, and one who possibly may not involve others in decision making.

Item 3   Building a team environment

This measures the extent of support for the various teams in the group. It involves ensuring that the way the group is organized supports team performance.

High scores indicate the leader works with a number of distinct teams, and shows a preference in recognizing and supporting those teams. Low scores may indicate either that there are no identifiable 'teams' within the unit, or that the leader spends little time engaging with the teams that do exist.

2   Strategic and Operational Management

Item 4   Implementing systems and processes

This examines the extent to which the leader has ensured the administrative and management systems within the group operate effectively. It includes adjusting basic

administrative systems, as well as monitoring more complex systems such as the budget and strategic plan.

High scores indicate a leader who takes time to set up administrative procedures which meet the needs of the position, and of the staff within the group. Low scores may indicate the systems are ineffective, or that the leader prefers an unstructured style of leadership.

Item 5   Making decisions

This examines decision-making style. It assesses the extent to which the leader is prepared to make tough decisions when required. It also examines the extent to which they are prepared to follow through to ensure that decisions and plans are implemented.

High scorers may be described as decisive or tough-minded. Low scorers may prefer to delegate decision-making authority to committees or other staff members, or may not be dealing adequately with conflict or difficult situations.

Item 6   Managing change and innovation

This examines the manner in which leaders approach change. It advocates a particular model of change, involving a high degree of staff participation, including consulting staff and allowing staff to initiate their own changes and innovations. An important part of this factor is encouraging staff to think about changes that benefit the group as a whole.

High scores indicate a preference towards staff consultation and involvement during periods of change. Even when high scorers have a definite vision for the future, they are still likely to allow significant staff participation in the change processes. Low scorers may be averse to innovation or change, or be slow in articulating vision and direction.

3 Client Service and Community Outreach

Item 7 Demonstrating a client focus

This examines the extent to which leaders assess and take into account clients' needs. The factor includes questions which cover the extent to which client feedback is sought, and then acted upon.

High scores indicate that the leader has a high regard for client needs and issues, and uses their opinions in decision making. Low scores may indicate that the leader pays little attention to client issues, or fails to use feedback effectively.

Item 8 Demonstrating a community focus

This examines how successfully the leader represents the organization to the external community. It includes promoting the activities of the organization; it assesses the level of integration the leader encourages between the organization and the wider community.

High scores indicate a leader who is active in bringing the achievements of the organization to the attention of important stakeholders. Low scores may indicate that the leader has a low level of interaction with the community.

4 Academic Leadership

Item 9 Academic leadership

Academic leadership examines aspects of leadership specific to the role as leader of an academic organization. The factor focuses on the extent to which the leader supports teaching and learning.

High scores indicate leaders who are seen as promoting the academic life of the organization. Low scores may indicate that the leader is perceived to focus on only one area to the detriment of others.

Participants

Participants are classified as manager, peers, staff and supervisors. For the purposes of this research these were identified to participants as:

- The manager was the principal
- Peers were senior executive members
- Staff were teaching and some administration staff
- Supervisors were board members

QLP Results

The results from the completed QLPs for the 12 CSA principals yielded the following comparisons of average scores:

Table 20   CSA principal QLP averages compared with national averages

Item	Nat av /5	CSA av /5	Difference /5
1) Staff development	3.61	3.39	-0.22
2) Consultative management	3.83	3.68	-0.15
3) Building a team environment	3.80	3.77	-0.03
4) Implementing systems & processes	3.95	3.95	0.00
5) Making decisions	4.04	4.21	0.17
6) Managing change and innovation	3.98	4.05	0.07
7) Demonstrating client focus	3.98	3.85	-0.13
8) Demonstrating community focus	4.30	4.29	-0.01
9) Academic leadership	3.99	3.79	-0.20

Table 20 shows CSA principals scoring above national averages at items 5 and 6; equivalent at items 3, 4 and 8 (items 3 and 8 were treated as equivalent because the differentials were statistically immaterial at < 1%); and below at items 1, 2, 7, and 9.

Items that were below average need further interpretation. Information from the QLP administrators (pers. comm., 18 August 2005) suggested that for a statistical variation to be considered 'significant' it had to be > 0.50 from the mean for any item. As the greatest difference in these comparative scores is less than half that (0.22 for Item 1); these results therefore indicate the 12 CSA principals can be benchmarked as basically equivalent to the national average for educational leadership competencies.

Regarding the creation of reports from the raw data two mathematical processes need to be borne in mind. The first is that zeros are entered into the data when 'cannot

comment' is selected, and these are ignored when averages are calculated. The second is that the response rate is calculated as the number of respondents times the number of questions answered, divided by the number of respondents multiplied by the number of questions asked (QLP administrator, pers. comm., 19 August 2005).

This means that individual reports for each principal have been created for discussion in this project by extracting the data from the confidential profile sent to me by the QLP administrators. An important factor to note is that because of these complex 'back end' mathematical processes, the results listed in the column 'Average' have been calculated by the QLP, they cannot be calculated by merely adding scores in the other columns and dividing them by the number of columns.

The scores are averaged as this forms the basis for the national benchmarking. Given the nature of the research and the (relatively) small number of participants, other tests of statistical significance were not deemed necessary for this phase of the research.

This is the first time that such a profiling of CSA principals' educational competencies has taken place and as such marks an important milestone in research in this sector.

While this sample size is too small, 12 out of 127 (9.4%) CSA principals, to allow generalizations from the data, these results are important, especially from the perspective of public perception. For years the view of Christian schools held by some in the wider community was of a low standard of education, with the facilities and resources together with the quality of leadership was generally considered to be poorer than in most public or other independent schools. While these observations may well have held true in former times (Long 1996) it is unlikely to be the case today.

Christian school specific factor scores
These factors were developed as a result of reflection on the results from Phase 1, as well as consultation with a number of principals. They sought to identify to what extent certain features of Christian belief, character and actions were evident in the principal's leadership practices.

The average scores for each factor are reported below:

Table 21   Christian School specific factors: Principal averages

Factor	Score / 5	%
1) Encourages spiritual development of staff	4.52	90.40%
2) Employs biblical principles in decision making	4.45	89.00%
3) Acknowledges spiritual diversity within staff	4.37	87.40%
4) Walks their talk	4.22	84.40%
5) Promotes biblical priorities within the organization	4.57	91.40%
6) Encourages staff to perform at a high standard	4.52	90.40%
7) Sets future directions with minimal consultation	3.08	61.60%
8) Promotes Christian community within the organization	4.47	89.40%
9) Welcomes constructive criticism	3.55	71.00%
10) Implements personal spiritual beliefs throughout the organization	4.28	85.60%
11) Maintains personal integrity in relationships	4.40	88.00%
12) Gives staff time and space to grow	3.84	76.80%
13) Models servant leadership	4.05	81.00%
14) Treats all members of staff equally	3.64	72.80%
15) Communicates well with all stakeholders	3.61	72.20%
16) Encourages positive relationships among staff	4.20	84.00%
17) Develops leadership skills in others	3.88	77.60%
18) Is just and fair when dealing with conflict	4.01	80.20%
19) Openly admits mistakes	3.75	75.00%

It is informative to see this table in its ranked format, and the high ranking nearly all items received. Only two factors gained an average rank lower than the nationally benchmarked QLP items (Table 22). When allowance is made for the fact that the lowest ranked factor was phrased in the negative, therefore expecting a low score, this meant only one item received an overall lower average. It is also noteworthy that the factors which specifically identified the effects of the principal's biblical and spiritual beliefs received the highest ranking.

Table 22   *Christian School specific items: Principal averages by ranking*

Ranked Factor	Score / 5	%
5) Promotes biblical priorities within the organization	4.57	91.40%
1) Encourages spiritual development of staff	4.52	90.40%
6) Encourages staff to perform at a high standard	4.52	90.40%
8) Promotes Christian community within the organization	4.47	89.40%
2) Employs biblical principles in decision making	4.45	89.00%
11) Maintains personal integrity in relationships	4.40	88.00%
3) Acknowledges spiritual diversity within staff	4.37	87.40%
10) Implements personal spiritual beliefs throughout the organization	4.28	85.60%
4) Walks their talk	4.22	84.40%
16) Encourages positive relationships among staff	4.20	84.00%
13) Models servant leadership	4.05	81.00%
18) Is just and fair when dealing with conflict	4.01	80.20%
17) Develops leadership skills in others	3.88	77.60%
12) Gives staff time and space to grow	3.84	76.80%
19) Openly admits mistakes	3.75	75.00%
14) Treats all members of staff equally	3.64	72.80%
15) Communicates well with all stakeholders	3.61	72.20%
9) Welcomes constructive criticism	3.55	71.00%
7) Sets future directions with minimal consultation	3.08	61.60%

These results confirm these principals actively promoted and participated in distinctively Christian behaviours, with the result of creating definitive, tangible links between their biblical and theological beliefs and the influence these had on their leadership practices.

A good test of the validity for these findings will be to report and discuss the results for each of the case study principals.

School and principal profiles

The following school profiles were valid as at Semester 1, 2005.

Sydney Christian College

Sydney Christian College was established in 1985 by a local church with the desire to provide quality education for the children of Christian families. It was commenced with the conviction that the Christian home should be supported by a school which shared its values and was willing to work in close cooperation with parents as they attempted to fulfil their God-given responsibilities. The college is governed by the directors of the local church who are appointed by the members of that church; the senior pastor has been board chair for the school's entire existence.

SCC seeks to offer education which nurtures the academic, cultural, spiritual and personal development of its students, preparing them for their future to serve God and others. It endeavours to do this through acknowledging both the lordship of Jesus Christ and the authority of the Scriptures, and by providing opportunities for students to find identity, meaning, purpose and power for their lives in Christ as they grow in their faith and knowledge of him. SCC also wants to challenge its students to achieve their highest academic potential, to fully develop their God-given gifts, to know Jesus Christ as Lord, and to love others as themselves, in order to serve the world through their character and leadership (SCC prospectus and website).

Paul has been principal of SCC for twelve years. He has overseen its rapid growth from having been a medium sized and by most reports a somewhat mediocre school, to now being a large, highly regarded college in a leafy, middle class urban area. This expansion has required an enormous amount of vision, energy and drive, necessitating both the construction of new buildings and facilities as well as the remodelling of others. Student numbers exceed 1000 and staff numbers are around 130. The college has a clearly defined, yet flexibly arranged leadership and management structure to facilitate the complexities that such a large educational institution creates. Paul is greatly loved and highly regarded by the vast majority of the college community, although the sheer size of the organization means that some employees do not have the interaction with him that they would desire, this is also a concern for Paul.

Table 23   Paul's QLP Averages compared with national and CSA averages

Item	Paul Av	Nat Av	+/- Nat	CSA Av	+/- CSA
1) Staff development	3.12	3.61	-0.49	3.39	-0.27
2) Consultative management	3.88	3.83	0.05	3.68	0.20
3) Building a team environment	4.19	3.80	0.39	3.77	0.42
4) Implementing systems & processes	4.20	3.95	0.25	3.95	0.25
5) Making decisions	4.57	4.04	0.53	4.21	0.36
6) Managing change and innovation	4.27	3.98	0.29	4.05	0.22
7) Demonstrating client focus	4.03	3.98	0.05	3.85	0.18
8) Demonstrating community focus	4.60	4.30	0.30	4.29	0.31
9) Academic leadership	3.90	3.99	-0.09	3.79	0.11

These results identified that Paul scored above the national benchmarks for seven of the nine factors, below in one (but not 'significantly' with <0.5 differential), and virtual equivalence (2% variation) in the final factor. Differences between Paul and other school respondents are recorded in the table below:

Table 24   Differences between Paul and other school respondents

Item	Paul	Staff	Diff	Peers	Diff	Super	Diff	Aver
1) Staff development	2.75	3.12	0.37	3.11	0.36	3.38	0.63	3.12
2) Consultative management	4.50	3.83	-0.67	3.89	-0.61	4.00	-0.50	3.88
3) Building a team environment	4.25	4.18	-0.07	4.25	0.00	4.00	-0.25	4.19
4) Implementing systems & processes	4.25	4.33	0.08	4.00	-0.25	4.00	-0.25	4.20
5) Making decisions	4.33	4.75	0.42	4.37	0.04	4.00	-0.33	4.57
6) Managing change and innovation	4.75	4.24	-0.51	4.39	-0.36	3.75	-1.00	4.27
7) Demonstrating client focus	4.25	4.03	-0.22	4.06	-0.19	3.60	-0.65	4.03
8) Demonstrating community focus	4.75	4.75	0.00	4.49	-0.26	3.75	-1.00	4.60
9) Academic leadership	3.33	3.86	0.53	4.00	0.67	3.62	0.29	3.90

Variations evident in this table will be discussed below. Another important feature of the QLP was the section where participants could identify if they felt further development was required by the principal in one or more areas.

Table 25   *Paul and further development required*

Item	Self	Staff	Peer	Super
1) Staff development	0.00	12.50	22.22	0.00
2) Consultative management	0.00	2.78	5.56	0.00
3) Building a team environment	0.00	1.39	2.78	0.00
4) Implementing systems and processes	0.00	4.17	11.11	0.00
5) Making decisions	0.00	1.85	0.00	0.00
6) Managing change and innovation	0.00	1.39	5.56	0.00
7) Demonstrating client focus	0.00	0.00	0.00	0.00
8) Demonstrating community focus	0.00	0.00	0.00	0.00
9) Academic leadership	0.00	4.17	8.33	0.00

These results for Paul indicate that there was a range of opinions regarding the issue of further development. The data show both Paul and his supervisors thought no further development was necessary for any factor, the assessment of staff and peers was otherwise.

Item 1 (staff development) had the highest non-correlation. Paul scored the lowest from each group and this was the lowest factor in his overall scores. While Paul scored himself lower than the other participant groups (2.75 compared to 3.12, 3.11 and 3.38 respectively), he apparently did not see any need for further development.

At first this may seem surprising, yet it possibly reflects the change in relationships which has taken place over time. Paul has earned enormous respect from the school community because of his exemplary, dedicated leadership. He enjoys the complete support of the board who hold him in high esteem and this possibly explains the zero supervisor scores for Development Required. The rapid growth of the school, the demands this has placed on his time and energy, together with the delegation the bulk of the day-to-day running of the school to senior and middle levels of management, may have led to an understandable distancing between Paul and some of the grassroots of the school, and this may account for the peer and staff views on this item.

This matter was specifically mentioned in free response Comment 9 who wrote 'With regard to No. 1 on providing performance feedback to staff, Paul is currently having

his senior staff set up staff review and performance appraisal procedures that will be gradually implemented across all departments from Semester 2 of 2005'. This could indicate that the process for development was already under way at the time of the profiling, without all members of the community being aware of it.

The following table reports Paul's scores on the Christian leadership profiling items in comparison with the other respondents and CSA averages:

Table 26   *Paul and Christian leadership profiling*

Factor	Paul	Staff	Peer	Sup	Av	CSA	+/- CSA
1) Encourages spiritual development of staff	5.00	5.00	5.00	4.00	4.93	4.52	0.41
2) Employs biblical principles in decision making	5.00	4.67	4.67	4.00	4.64	4.45	0.19
3) Acknowledges spiritual diversity within staff	4.00	4.72	4.56	4.50	4.63	4.37	0.26
4) Walks their talk	5.00	4.67	4.44	4.00	4.57	4.22	0.35
5) Promotes biblical priorities within the organization	5.00	4.94	4.78	4.50	4.86	4.57	0.29
6) Encourages staff to perform at a high standard	5.00	4.89	5.00	4.50	4.90	4.52	0.38
7) Sets future directions with minimal consultation	2.00	3.24	2.78	2.50	3.00	3.08	-0.08
8) Promotes Christian community within the organization	4.00	4.83	4.67	4.00	4.70	4.47	0.23
9) Welcomes constructive criticism	3.00	3.67	3.22	3.50	3.48	3.55	-0.07
10) Implements personal spiritual beliefs throughout the organization	4.00	4.56	4.50	4.00	4.49	4.28	0.21
11) Maintains personal integrity in relationships	5.00	4.94	4.67	4.50	4.83	4.40	0.43
12) Gives staff time and space to grow	5.00	4.22	3.44	3.50	3.96	3.84	0.12
13) Models servant leadership	4.00	4.33	3.67	4.00	4.10	4.05	0.05
14) Treats all members of staff equally	4.00	3.53	3.11	4.00	3.45	3.64	-0.19
15) Communicates well with all stakeholders	4.00	4.20	3.89	3.50	4.04	3.61	0.43
16) Encourages positive relationships among staff	5.00	4.61	4.78	4.00	4.63	4.20	0.43
17) Develops leadership skills in others	4.00	4.06	3.78	4.00	3.97	3.88	0.09
18) Is just and fair when dealing with conflict	4.00	3.93	4.22	4.00	4.03	4.01	0.02
19) Openly admits mistakes	3.00	4.06	3.78	3.00	3.86	3.75	0.11

These scores indicate Paul ranked highly on all factors with minimal variation between participant groups, the lowest averages at Factor 9 'welcomes constructive criticism' (3.48) and Factor 14 'treats all members of staff equally' (3.45). This is

consistent with the QLP results for Item 1 where Paul ranked the lowest of all factors. Because Factor 7 was worded negatively, a low score (3.00) was expected.

The free response comments at the end of the profiling provided further insights into the way various groups from the school community viewed Paul's leadership. To maintain anonymity the QLP report does not indicate who made the free response comments, they generally appeared to be reflective of the general consensus with most participants expressing their appreciation of and support for his leadership of the college, while others highlighted some areas for improvement. Interestingly Paul had the largest number of free response comments of all six principals.

Comment 8 noted 'Paul models excellent, servant-hearted, anointed leadership. He is God's man to this generation, a man after God's own heart. He allows staff to fulfil their own ministry, and leads us towards a common goal. It is an honour to be on his staff'. This is corroborated by Comment 1, 'this Principal is an excellent person that has proven leadership skills. The college has a very good reputation in the community that can be attributed largely to the leadership of the Principal'. Comment 10 recounted one incident, 'when I first came to the school Paul was washing up the dishes after a staff morning tea'; and this led him/her to be 'very impressed by his servant leadership heart'.

Some participants acknowledged the contrast between those areas where Paul's strengths lay and how they could also be weaknesses. Comment 3 affirmed Paul was an 'excellent leader' and that 'God picked the right man for the job'. S/he also noted a 'minor point' that Paul 'could alleviate some staff disappointment or stresses through a little more consultation prior to major changes and through the development of a public, comprehensive, strategic plan'. This comment reflected some concerns raised in the interviews that while Paul called for input into the decision making process, it was mainly to have an appearance of consultation, as the decision had already been made. However, others made it clear during the interviews this was not Paul's general modus operandi. Notwithstanding this, Comment 4 stated forthrightly that s/he felt Paul had a 'closed mindset on certain principles of leadership'; and that 'complete, unquestioned loyalty [was] expected over open and honest debate'.

Comment 5 observed the importance of relationships within the school and how Paul had sought to see these function well. S/he wrote 'Paul articulates vision and expectations quite well and works hard to ensure that staff relationships are robust and positive'. S/he continued 'he delegates effectively but tends to make praise general and criticism specific. This makes staff performance conscious', with the implication being that Paul's view of staff performance was negatively biased, and in that sense he may have become a little out of touch with the staff and their needs.

Others recognized this sort of criticism may have been too harsh. Comment 6 observed that 'due to the organization growth and other commitments, it is difficult to oversee the needs of all staff and to know what they individually need'. Notwithstanding this s/he continued Paul had put in place 'some great managers under [him] who oversee the staff needs well'. Comment 13 affirmed 'our manager is a very good leader ... the only development required is in staff feedback, but this is very hard in an organization of over 130 staff'. Comment 7 concurred 'I recognize the difficulties in running such a large organization. Communication is the main concern I believe in most organizations. I do believe our manager provides a good leadership model'.

Overall these comments indicate Paul exemplified strong, positive, godly educational leadership, exercised with a servant heart, and a genuine care for the well-being of the staff and students of SCC. The areas where he was perceived to need improvement lay in distributing leadership more broadly and in improved communication throughout the organization.

Melbourne Christian College

Melbourne Christian College has been providing Christian schooling for families in the local area for 20 years. It commenced under a different name in 1985 with 22 students from Kindergarten to Year 6. MCC's first High School class began in 1989 and their first Year 12 students graduated in 1995.

Throughout its life the school has always sought to maintain a strong Christian focus. It was established in the belief that God had called parents to 'bring up their children in the nurture and admonition of the Lord' (Eph 6:4). The school seeks to maintain an

uncompromising commitment to glorify Christ and to develop a strong Christian character in all its students, and it continues to have a very strong association with its sponsoring church. The church's senior pastor is the board chair.

The school has pursued a policy of expanding its student numbers beginning a dual streamed high school in 1997, and this has allowed the school to offer a broader range of electives. MCC is proud of its students and are glad to see them graduate each year as competent, confident and compassionate young people ready to 'go into all the world' carrying the good news of the gospel of Christ (MCC prospectus and website).

Robert has been principal of MCC for nearly six years. The college is medium sized with between 400-600 students and is situated in a developed urban area with a mixture of lower income and middle class families, with some wealthy local pockets nearby. The college had a chequered history in the years preceding Robert's arrival. The previous principal had left suddenly in less than ideal circumstances, and the school board had appointed an interim principal for the year prior to Robert's arrival. Robert had previously been a teacher at MCC and returned to the school as principal at the beginning of 1999 having taught for some years in another Christian school.

Over the years Robert has worked very hard to improve the physical facilities and resources of the school, he has overseen a number of major building projects. Along with this he has invested a large amount of time and energy in upgrading facilities such as ICT, playground, oval, car park and the like. This focus on the fabric of the school, while necessary because previous principals had not kept pace with the incremental growth of the school, and more so given the recent more rapid rise in student numbers, has come at a cost in terms of his relationships with staff, and this was reflected in different areas of his QLP scores, which are recorded in the table below:

Table 27   *Robert's QLP averages compared with national and CSA averages*

Item	Average	Nat Av	+/- Nat	CSA Av	+/- CSA
1) Staff development	2.91	3.61	-0.70	3.39	-0.48
2) Consultative management	3.36	3.83	-0.47	3.68	-0.32
3) Building a team environment	3.23	3.80	-0.57	3.77	-0.54
4) Implementing systems & processes	3.69	3.95	-0.26	3.95	-0.26
5) Making decisions	4.00	4.04	-0.04	4.21	-0.21
6) Managing change and innovation	3.46	3.98	-0.52	4.05	-0.59
7) Demonstrating client focus	3.32	3.98	-0.66	3.85	-0.53
8) Demonstrating community focus	3.40	4.30	-0.90	4.29	-0.89
9) Academic leadership	3.03	3.99	-0.96	3.79	-0.76

These results indicate that Robert scored below in all items and 'significantly' below (> 0.50) national averages in six of the nine items and in five of the nine items when compared to CSA averages. Recorded in the table below are Robert's QLP scores compared with those of other school respondents:

Table 28   *Differences between Robert and other school respondents*

Item	Rob	Staff	Diff	Peers	Diff	Sup	Diff	Av
1) Staff development	3.50	2.33	-1.17	3.06	-0.44	5.00	1.50	2.91
2) Consultative management	3.75	2.92	-0.83	3.38	-0.37	4.25	0.50	3.36
3) Building a team environment	4.00	2.33	-1.67	3.56	-0.44	4.00	0.00	3.23
4) Implementing systems & processes	5.00	3.00	-2.00	3.62	-1.38	4.75	-0.25	3.69
5) Making decisions	4.33	4.11	-0.22	3.75	-0.58	4.33	0.00	4.00
6) Managing change and innovation	4.25	3.00	-1.25	3.38	-0.87	4.67	0.42	3.46
7) Demonstrating client focus	4.25	2.83	-1.42	3.33	-0.92	4.00	-0.25	3.32
8) Demonstrating community focus	4.50	3.17	-1.33	3.19	-1.31	4.00	-0.50	3.40
9) Academic leadership	4.00	2.30	-1.70	3.20	-0.80	4.00	0.00	3.03

What is of most interest from these results is the differential between Robert's self assessment compared with that of staff and peers, the most significant being at Item 4 where Robert actually gave himself his highest score with staff scoring him 2.00 lower and peers 1.38 lower. The reasons for these results are not readily apparent, and some possible suggestions follow.

It is difficult to interpret the Development Required data as only one staff member considered three factors needing attention. This aspect will therefore not be included in the discussion of the findings.

Robert is well regarded in his state's CSA group and makes a valuable contribution to a number of important areas at both state and national level. It could be that focus on the physical properties and facilities, together with his engagement at a wider system level has led to a distancing between Robert and his staff. Further, during the course of the interviews some participants recorded their concern at his perceived lack of communication skills and of him not having strong interpersonal skills evidenced by a preoccupation with being in his office and not engaging sufficiently in the informal connections that are so highly valued by staff.

On the first day of my visit to MCC Robert took me on a campus tour to see the new buildings and facilities as well as to describe in some detail the future projects. They were all of high quality, functional, aesthetically pleasing being sensitively integrated into the overall layout of the school's property. An important part of this campus tour was to see the various classes 'in action', and to view the way that the principal interacted with the staff and students. From this two things were apparent. First, Robert related well with both staff and students, he was warmly greeted by them and this was reciprocated by him. He knew the students' names, classes and some of their interests. Second, it became apparent during the tour that such 'wandering around' was not a regular feature of Robert's management processes, this was a factor noted by a number of people during the interviews.

Robert has attempted to remedy some of the perceived lack of communication by issuing a monthly newsletter to staff, reflecting both his desire to keep on friendly terms with the staff, as well as the geographic position of his office. While Robert saw

this as a great initiative and as an important tool for intra-school communication, not one of the participants mentioned its existence during the interviews.

All of these factors may go some distance to explaining some of the reasons for the disparity between Robert's view of himself and that of others.

The following table reports Robert's scores on the Christian leadership profiling items in comparison with the other respondents and CSA averages:

Table 29   Robert and Christian leadership profiling

Factor	Robert	Staff	Peers	Super	Av	CSA	+/-
1) Encourages spiritual development of staff	4.00	3.67	4.00	5.00	4.00	4.52	-0.52
2) Employs biblical principles in decision making	5.00	4.00	4.00	5.00	4.22	4.45	-0.23
3) Acknowledges spiritual diversity within staff	5.00	3.33	4.25	5.00	4.11	4.37	-0.26
4) Walks their talk	3.00	3.67	4.25	5.00	4.00	4.22	-0.22
5) Promotes biblical priorities within the organization	4.00	4.00	4.50	5.00	4.33	4.57	-0.24
6) Encourages staff to perform at a high standard	5.00	3.67	4.25	5.00	4.22	4.52	-0.30
7) Sets future directions with minimal consultation	3.00	4.00	3.25	2.00	3.33	3.08	0.25
8) Promotes Christian community within the organization	4.00	3.33	3.25	4.00	3.44	4.47	-1.03
9) Welcomes constructive criticism	3.00	3.00	3.00	4.00	3.11	3.55	-0.44
10) Implements personal spiritual beliefs throughout the organization	4.00	3.00	4.00	4.00	3.67	4.28	-0.61
11) Maintains personal integrity in relationships	5.00	4.33	4.25	5.00	4.44	4.40	0.04
12) Gives staff time and space to grow	4.00	3.33	4.25	0.00	3.44	3.84	-0.40
13) Models servant leadership	5.00	3.67	4.25	5.00	4.22	4.05	0.17
14) Treats all members of staff equally	4.00	3.33	3.75	5.00	3.78	3.64	0.14
15) Communicates well with all stakeholders	3.00	2.67	4.00	5.00	3.56	3.61	-0.05
16) Encourages positive relationships among staff	5.00	3.00	4.25	5.00	4.00	4.20	-0.20
17) Develops leadership skills in others	4.00	2.33	3.25	4.00	3.11	3.88	-0.77
18) Is just and fair when dealing with conflict	4.00	4.00	4.25	5.00	4.22	4.01	0.21
19) Openly admits mistakes	4.00	3.67	4.00	4.00	3.89	3.75	0.14

These results indicate that Robert was generally ranked lower by staff than by himself, peers or supervisors. This suggests that while the average scores were positive, that more interaction with staff members may be required and/or that his communication skills were weak.

They also indicate Robert was lower than CSA averages on 13 of the 19 factors, although only three (Factors 1, 8, 10) could be classed as 'significantly' (< 0.50) lower.

Interestingly only two participants chose to make any additional comments. One of these made no specific comment about Robert. The other noted Robert 'does the paperwork, financial and planning of the school very well'; and he 'is professional and spiritually strong but lacks a presence with staff and students'.

Brisbane Christian College

Brisbane Christian College was established in 1981 and has had two name changes since then, the latest in 2001. BCC is a medium sized school having between 400-600 students. It is situated in a major urban, industrial area, with a mostly lower socio-economic demographic profile. The school is very closely associated with its local covering church and the school is governed by a board which comprises solely of pastors and members of the church who are appointed by the church's directors. The church's senior pastor is not a board member, but serves as BCC's President.

BCC had originally been established to serve the needs of the church members, but now sees itself as an interdenominational school designed to meet the needs of the Christian community in an urban area, and provides education for children from over twenty churches. BCC also has enrolled children from families with no church connection who agree with its Statement of Faith together with its aims and objectives. Its primary aim is to nurture the Christian faith in the students and to challenge them to make their faith relevant to their lives while at the same time equipping them for fulfilled adult lives (BCC prospectus and website).

Michael has been the principal of BCC for over three years. The school has had a succession of principals over the past ten years, each having taken the school in

somewhat different directions. During the interviews it became apparent that there had been significant friction between the previous principals and the school board primarily over how and by whom the school would be controlled; and this had created an atmosphere of uncertainty and apprehension within the school. In the light of this Michael has sought very hard to work cooperatively with the board in order to take the school forward and to develop its potential.

As a result of BCC's unhappy history its buildings, facilities and resources had not kept pace with the growing needs of the school as it finally, after a number of aborted attempts, moved into senior secondary schooling. Michael saw one of his key roles to be putting BCC 'on the map' in the eyes of the wider community and promoting the college as a place of excellence. The tables below record his QLP scores:

Table 30   Michael's QLP averages compared with national and CSA averages

Item	Av	Nat Av	+/- Nat	CSA Av	+/- CSA
1) Staff development	3.05	3.61	-0.56	3.39	-0.34
2) Consultative management	3.21	3.83	-0.62	3.68	-0.47
3) Building a team environment	3.18	3.80	-0.62	3.77	-0.59
4) Implementing systems & processes	3.52	3.95	-0.43	3.95	-0.43
5) Making decisions	3.77	4.04	-0.27	4.21	-0.44
6) Managing change and innovation	3.72	3.98	-0.26	4.05	-0.33
7) Demonstrating client focus	3.57	3.98	-0.41	3.85	-0.28
8) Demonstrating community focus	3.79	4.30	-0.51	4.29	-0.50
9) Academic leadership	3.12	3.99	-0.87	3.79	-0.67

The table below records the differences between Michael's scores and those of other school respondents:

Table 31   Differences between Michael and other school respondents

Item	Michael	Staff	Diff	Peer	Diff	Super	Diff
1) Staff development	4.75	3.08	-1.67	2.62	-2.13	3.33	-1.42
2) Consultative management	4.75	3.25	-1.50	2.67	-2.08	3.86	-0.89
3) Building a team environment	4.00	3.30	-0.70	2.58	-1.42	3.38	-0.62
4) Implementing systems & processes	3.75	3.60	-0.15	3.22	-0.53	3.38	-0.37
5) Making decisions	5.00	3.68	-1.32	3.75	-1.25	4.17	-0.83
6) Managing change and innovation	4.00	3.91	-0.09	2.96	-1.04	3.88	-0.12
7) Demonstrating client focus	4.00	3.63	-0.37	3.33	-0.67	3.50	-0.50
8) Demonstrating community focus	4.25	3.93	-0.32	3.25	-1.00	3.38	-0.87
9) Academic leadership	4.00	3.24	-0.76	2.42	-1.58	4.20	0.20

These results indicate that all Michael scores were below national benchmarks and significantly below national benchmarks (> 0.50) at Items 1, 2, 3, 8 and 9. They also indicate that he scored below the CSA average for every item. This suggests that notwithstanding Michael's view of himself as an educational leader, these sentiments were not shared by his associates.

Michael's Christian leadership profiling is recorded in the table below:

Table 32   Michael and Christian leadership profiling

Factor	Mich	Staff	Peers	Sup	Av	CSA	+/-
1) Encourages spiritual development of staff	5.00	4.68	3.50	3.50	4.39	4.52	-0.13
2) Employs biblical principles in decision making	5.00	3.90	3.17	3.50	3.76	4.45	-0.69
3) Acknowledges spiritual diversity within staff	5.00	3.95	3.50	4.00	3.89	4.37	-0.48
4) Walks their talk	5.00	3.67	2.50	3.50	3.47	4.22	-0.75
5) Promotes biblical priorities within the organization	5.00	4.45	3.50	3.50	4.22	4.57	-0.35
6) Encourages staff to perform at a high standard	4.00	4.36	3.50	4.00	4.16	4.52	-0.36
7) Sets future directions with minimal consultation	1.00	3.63	3.00	2.50	3.32	3.08	0.24
8) Promotes Christian community within the organization	5.00	4.50	3.83	4.00	4.35	4.47	-0.12
9) Welcomes constructive criticism	5.00	2.74	2.83	3.50	2.89	3.55	-0.66
10) Implements personal spiritual beliefs throughout the organization	2.00	4.15	2.83	4.00	3.79	4.28	-0.49
11) Maintains personal integrity in relationships	5.00	3.73	3.80	4.00	3.80	4.40	-0.60
12) Gives staff time and space to grow	4.00	3.48	3.17	3.00	3.40	3.84	-0.44
13) Models servant leadership	5.00	3.55	3.00	3.50	3.49	4.05	-0.56
14) Treats all members of staff equally	5.00	3.00	2.17	2.00	2.83	3.64	-0.81
15) Communicates well with all stakeholders	4.00	2.67	2.67	3.00	2.74	3.61	-0.87
16) Encourages positive relationships among staff	4.00	3.91	3.00	3.50	3.71	4.20	-0.49
17) Develops leadership skills in others	4.00	3.59	3.00	3.00	3.45	3.88	-0.43
18) Is just and fair when dealing with conflict	5.00	3.33	3.33	3.50	3.39	4.01	-0.62
19) Openly admits mistakes	5.00	3.09	3.50	4.50	3.32	3.75	-0.43

These scores indicate the considerable mismatch between Michael's perception of himself in comparison to peers, staff and supervisors has continued in the realms of Christian leadership. His scores were below CSA averages on every factor, except one (#7). A number of reasons may explain this variation. In all areas Michael scored himself highly, and this could account for the larger than expected discrepancy. Other reasons were discovered in the remarks of some open-ended responses where, with the protection of anonymity, participants felt free to make observations highlighting what they considered to be serious problems with Michael's leadership.

These comments fell into two broad categories; one small group was supportive of Michael and noted he had made real progress in his leadership since beginning at BCC. Comment 4 read: 'Michael is developing as a principal and has come a long way from his first year at the school. His heart is really for the school and staff now acknowledge his growing support of them'.

Others admired Michael's commitment to the school, and given its chequered history prior to his arrival, indicated that any person taking on the role of principal at BCC would need both stamina and energy to keep moving the college forward. This was indicated in Comment 1, 'Michael is a very honest and open leader who stretches himself readily and is always looking for improvement opportunities'. Comment 6 was even more effusive 'he is a man of grace, a great person to work alongside and has a passion for the school and to fulfil his role effectively'.

From these verbal pictures it is possible to gain a particular window through which we can view Michael as a leader, and it is this which makes the other comments so stark in their contrast. The other much larger group used strong, often negative phraseology to express their concern over what they perceived to be serious weaknesses in his leadership capabilities.

Comment 2 stated, Michael 'becomes angry when feels threatened, staff can feel intimidated, unsure of what reaction will be obtained when talking with him'. Comment 10 concurred: 'he really lacks interpersonal skills with the staff. He is fairly unapproachable; is insecure in his leadership and exhibits signs of feeling threatened at times'. This was corroborated by Comment 8 '[Michael] is unpredictable in his

responses, which seem to be based on his moods. This makes staff uncertain about how to approach him at times'. Comment 9 identified conflict resolution as a particular problem; s/he wrote 'Michael needs to be careful how he deals with conflict with staff. He can easily take offence and can, at times, intimidate through words and emotions'.

Other significant concerns were raised, these included 'Miscommunication can be an issue ... Expectations [are] not always clear... [he] can appear to make rash decisions depending on stress levels at the time' (Comment 3). 'What is said goes. There is not always a lot of open discussion' (Comment 7). 'Sometimes [he] lacks tact in the way he communicates, making it easy to take what he says or does the wrong way at times' (Comment 12). 'At times has not fulfilled promises made to staff. His manner of relating with staff is an area which needs to be developed ... At times leadership skills are lacking' (Comment 11). 'Reputation with parents needs improving' (Comment 3). Comment 5 noted Michael 'can become too focused on own tasks and transfer pressure to teachers. [He] does not sufficiently appreciate workload of teachers at critical points in calendar'.

These were serious and significant concerns and a similar dual perspective regarding Michael was apparent in the interviews. These will be discussed more fully in Chapters 8 and 9.

Kimberley Christian College

Kimberley Christian College (KCC) was established in 1981 as an extension of the ministry of a local church. It is situated in an expansive, picturesque region with a steadily increasing population. The region enjoys the blend of a rural feel with substantial commercial and light industrial infrastructure. It is a sought after region for retirees and young, growing families alike. KCC is governed by a board with a majority of its members appointed by the church, together with parents elected by the school community. The current board chair has been in the role for over fifteen years; is one of the church officers and a local businessperson.

KCC's early years saw a number of principals in quick succession, then one who led the school for twelve years, John followed and has been principal for nine years. He had been principal at another Christian school for five years prior to this appointment.

KCC was the smallest of the case study schools having less than 400 students. It appeared to be the understanding, if not the informal policy, to intentionally preserve the 'small school' appeal with its subsequent attraction to families in a regional area who desired their children to be known. It also had the benefits of more direct access to and a greater personal relationship with staff than is often the case in larger schools.

KCC prides itself on having creative responses to the challenges of being a small K-12 Christian school in a regional area. It has adopted a vertical elective system for its middle high school years to enable greater subject choice for students. It has also developed a focused approach where students complete half the subjects for the external State examination in one year and the other half in the second year. The benefits of this approach have been the creation of a larger senior group, greater elective choice, and more time for students to consolidate their understanding of the coursework. The results of this have been impressive. In 2004 KCC was the top of its region for the external matriculation examinations (KCC 2004 Annual report).

John's QLP scores are recorded in the table below:

Table 33   *John's QLP averages compared with CSA and national averages*

Item	Av	Nat av	+/- Nat	CSA av	+/-CSA
1) Staff development	3.43	3.61	-0.18	3.39	0.04
2) Consultative management	3.68	3.83	-0.15	3.68	0.00
3) Building a team environment	3.73	3.80	-0.07	3.77	-0.04
4) Implementing systems & processes	4.15	3.95	0.20	3.95	0.20
5) Making decisions	4.40	4.04	0.36	4.21	0.19
6) Managing change and innovation	4.12	3.98	0.14	4.05	0.07
7) Demonstrating client focus	3.96	3.98	-0.02	3.85	0.11
8) Demonstrating community focus	4.21	4.30	-0.09	4.29	-0.08
9) Academic leadership	3.87	3.99	-0.12	3.79	0.08

John's QLP scores compared with other school respondents are recorded in the table below:

Table 34   *Differences between John and other school respondents*

Item	John	Staff	Diff	Peer	Diff	Sup	Diff	Av
1) Staff development	3.00	3.06	0.06	3.95	0.95	3.67	0.67	3.43
2) Consultative management	3.25	3.47	0.22	4.21	0.96	3.60	0.35	3.68
3) Building a team environment	3.25	3.56	0.31	4.10	0.85	3.76	0.51	3.73
4) Implementing systems & processes	3.25	4.06	0.81	4.10	0.85	4.59	1.34	4.15
5) Making decisions	4.33	4.11	-0.22	4.60	0.27	4.73	0.40	4.40
6) Managing change and innovation	4.25	3.74	-0.51	4.50	0.25	4.40	0.15	4.12
7) Demonstrating client focus	3.50	3.71	0.21	4.39	0.89	4.12	0.62	3.96
8) Demonstrating community focus	3.75	4.11	0.36	4.15	0.40	4.55	0.80	4.21
9) Academic leadership	4.00	3.42	-0.58	4.00	0.00	4.50	0.50	3.87

It was evident from this comparative table that John generally rated himself lower on most factors than other participants. It is also noticeable that his peers and supervisors universally rated John higher than his self assessment and, apart from three items, others concurred with these higher ratings.

The reason for this may lie in the lengthy experience John has had as a principal. It may also lie in the fact that KCC was his second school and therefore he was more acutely aware of his own areas of weakness and is harder on himself than others are on him.

It was also apparent that John had engaged in substantial self awareness and self reflection processes throughout the QLP as he identified more than any other participants his own need for development in three factors, only one of which (Item 3) was identified by other respondents. Some interesting observations from this table are

that none of John's peers saw the need for development in any area; and on the lowest averaged factor (Item 1) only one participant suggested need for further development.

John's Christian leadership profiling is recorded in the table below:

Table 35   John and Christian leadership profiling

Factor	John	Staff	Peer	Sup	Av	CSA	+/-
1) Encourages spiritual development of staff	4.00	3.42	4.00	4.50	3.87	4.52	-0.65
2) Employs biblical principles in decision making	4.00	4.33	5.00	4.80	4.60	4.45	0.15
3) Acknowledges spiritual diversity within staff	4.00	3.57	4.60	4.60	4.17	4.37	-0.20
4) Walks their talk	4.00	4.11	4.60	4.60	4.35	4.22	0.13
5) Promotes biblical priorities within the organization	4.00	4.33	5.00	4.80	4.60	4.57	0.03
6) Encourages staff to perform at a high standard	4.00	4.22	5.00	4.60	4.50	4.52	-0.02
7) Sets future directions with minimal consultation	3.00	2.22	2.80	2.40	2.45	3.08	-0.63
8) Promotes Christian community within the organization	4.00	4.11	5.00	4.80	4.50	4.47	0.03
9) Welcomes constructive criticism	3.00	3.62	4.20	3.60	3.73	3.55	0.18
10) Implements personal spiritual beliefs throughout the organization	4.00	3.89	4.60	4.40	4.20	4.28	-0.08
11) Maintains personal integrity in relationships	4.00	4.22	5.00	4.60	4.50	4.40	0.10
12) Gives staff time and space to grow	4.00	3.44	4.40	3.50	3.72	3.84	-0.12
13) Models servant leadership	3.00	3.88	4.40	4.00	4.00	4.05	-0.05
14) Treats all members of staff equally	3.00	3.56	4.60	3.33	3.78	3.64	0.14
15) Communicates well with all stakeholders	3.00	3.50	4.00	3.80	3.68	3.61	0.07
16) Encourages positive relationships among staff	4.00	4.11	4.80	4.20	4.30	4.20	0.10
17) Develops leadership skills in others	5.00	3.78	4.60	4.00	4.10	3.88	0.22
18) Is just and fair when dealing with conflict	3.00	3.57	4.80	4.00	4.00	4.01	-0.01
19) Openly admits mistakes	4.00	3.62	4.60	3.80	3.95	3.75	0.20

These scores indicate that John generally mirrors the CSA averages, except for significant negative variation at Items 1 and 7. As with the QLP items John has tended to score himself conservatively, whereas the range of scores form other respondents generally tended to be higher.

The free response yielded a range of positive comments. While some expressed simply that John was 'a great guy to work with' (Comment 2), others were more specific regarding his positive leadership virtues. Comment 7 acknowledged he was an 'extremely good organizer and implementer'. Comment 3 recorded John 'models servant leadership ... [he is] a professional and skilful manager who works hard to build team spirit. He is visible, friendly and approachable to all, important to successful *esprit de corp*. He cares for both staff and students'. Comment 8 agreed 'I find John open and approachable – a great model of Christian leadership – always available to encourage and help'.

Some participants saw areas for continued growth and improvement, often in the realm of interpersonal relationship skills. Comment 5 stated 'sometimes I see differences that arise more from opposite personalities'. S/he continued to observe that there was 'possibl[y] room to develop relationship skills with various "personalities"'; and that the 'onus' appeared to fall 'on the manager as "boss"'. Comment 4 acknowledged John was 'a man whom (sic) is willing to acknowledge the areas that he has to work on'. S/he continued that while he 'sees himself as a task orientated person [he] works hard at being available and being aware of others needs'; concluding he is a 'very godly man who often does things that few people get to see or realize'.

Eyre Christian College

Eyre Christian College (ECC) is a small school with an enrolment of less than 400. It initially provided schooling via the Accelerated Christian Education (ACE) system. The school was originally designed to provide for the educational needs of the children from families within the church, but now serves a wider constituency. ECC is governed by the elders of the local covering church, and the senior pastor is the board chair.

ECC is located in a large rural area, with a substantial farming community surrounding the region's city centre. While holding current appropriate registration, ECC is the only case study school that has chosen not to follow the State prescribed syllabi and consequently cannot offer State certification. This has always been the case and is the result of deliberate theological, philosophical and educational decision making.

ECC has a fascinating history. Its sponsoring church was the result of a merger of some groups from various states who believed God was calling them to the Eyre region in order to establish a church and begin the process of transforming the community. The leader of these groups had a very strong personality and many in the group were influenced by his opinions. Unfortunately not long after the move in the early 1990s this leader had a moral collapse, stunning all members of the church. Still today some members bear the emotional scars of having been under his influence and continue to suffer from the effects of his behaviour.

Both the church and school were shattered by this incident and it had a particularly devastating impact on ECC. A number of families became incredibly disillusioned and left the region; others, while shocked, were determined to move forward. Interestingly this calamitous event did not alter the fundamental vision for the college to transform the community. This desire was eschatologically driven. It is the result of a postmillennial view strongly held by the principal, the church leaders and others in the school.

David has been the principal since 1992. He had been a teacher at the school but with the founder's fall he was asked to take on the principalship. He inherited a school in considerable educational, emotional, psychological, spiritual and financial turmoil. These difficulties had been compounded over the years by the 'teaching is your ministry' mentality that had existed where all teachers and other staff members had worked for years receiving either a very low salary or none at all. This arose from the founder's view that 'ministry' was a high, God ordained calling and because God had called them to it, they should trust God to provide all their needs; indeed not to do so was evidence of lack of faith. This view was willingly embraced by many of the 'true believers' within the school and church community. It is important to realize that this

view was a theologically driven perspective and was not confined to ECC, as some other Christian schools in Australia during the 1970s and 1980s accepted a similar notion.

David's QLP scores are recorded in the table below:

Table 36   David compared with CSA and national averages

Item	David'	Nat Av	+/- Nat	CSA av	+/-CSA
1) Staff development	3.46	3.61	-0.15	3.39	0.07
2) Consultative management	3.80	3.83	-0.03	3.68	0.12
3) Building a team environment	3.75	3.80	-0.05	3.77	-0.02
4) Implementing systems & processes	3.73	3.95	-0.22	3.95	-0.22
5) Making decisions	3.89	4.04	-0.15	4.21	-0.32
6) Managing change and innovation	3.61	3.98	-0.37	4.05	-0.44
7) Demonstrating client focus	3.51	3.98	-0.47	3.85	-0.34
8) Demonstrating community focus	3.84	4.30	-0.46	4.29	-0.45
9) Academic leadership	3.55	3.99	-0.44	3.79	-0.24

David's QLP scores compared with other school respondents are recorded in the table below:

Table 37   Differences between David and other school respondents

Item	Dav	Staf	Diff	Peer	Diff	Sup	Diff	Av
1) Staff development	3.50	3.46	-0.04	4.50	1.00	2.75	-0.75	3.46
2) Consultative management	3.75	4.12	0.37	4.38	0.63	2.75	-1.00	3.80
3) Building a team environment	3.00	4.00	1.00	4.38	1.38	3.00	0.00	3.75
4) Implementing systems & processes	3.00	3.78	0.78	4.50	1.50	3.33	0.33	3.73
5) Making decisions	3.67	3.90	0.23	4.83	1.16	3.33	-0.34	3.89
6) Managing change and innovation	3.50	3.89	0.39	4.00	0.50	2.75	-0.75	3.61
7) Demonstrating client focus	3.00	3.81	0.81	4.00	1.00	2.67	-0.33	3.51
8) Demonstrating community focus	3.25	4.12	0.87	4.12	0.87	3.25	0.00	3.84
9) Academic leadership	2.25	4.00	1.75	4.14	1.89	2.82	0.57	3.55

These results indicate David scored below national benchmarks in all areas, and in seven of the nine areas when compared with CSA averages. However, none of these variations is considered significant (< 0.50).

David's Christian leadership scores are recorded below:

Table 38   David and Christian leadership profiling

Factor	David	Staff	Peers	Super	Av	CSA	+/-
1) Encourages spiritual development of staff	5.00	4.71	5.00	4.00	4.61	4.52	0.09
2) Employs biblical principles in decision making	4.00	4.86	5.00	4.67	4.77	4.45	0.32
3) Acknowledges spiritual diversity within staff	4.00	4.71	4.50	4.00	4.46	4.37	0.09
4) Walks their talk	4.00	4.40	5.00	4.00	4.40	4.22	0.18
5) Promotes biblical priorities within the organization	4.00	4.71	5.00	4.33	4.61	4.57	0.04
6) Encourages staff to perform at a high standard	4.00	4.57	4.50	3.00	4.15	4.52	-0.37
7) Sets future directions with minimal consultation	3.00	3.71	3.00	2.67	3.31	3.08	0.23
8) Promotes Christian community within the organization	4.00	4.71	5.00	3.33	4.38	4.47	-0.09
9) Welcomes constructive criticism	4.00	4.14	4.50	3.33	4.00	3.55	0.45
10) Implements personal spiritual beliefs throughout the organization	4.00	4.29	5.00	4.00	4.31	4.28	0.03
11) Maintains personal integrity in relationships	5.00	4.71	5.00	4.00	4.61	4.40	0.21
12) Gives staff time and space to grow	4.00	4.43	4.50	3.67	4.23	3.84	0.39
13) Models servant leadership	4.00	3.86	4.50	4.00	4.00	4.05	-0.05
14) Treats all members of staff equally	4.00	4.29	5.00	3.67	4.23	3.64	0.59
15) Communicates well with all stakeholders	3.00	3.86	5.00	2.67	3.69	3.61	0.08
16) Encourages positive relationships among staff	4.00	4.71	5.00	3.33	4.38	4.20	0.18
17) Develops leadership skills in others	2.00	3.67	4.50	3.00	3.51	3.88	-0.37
18) Is just and fair when dealing with conflict	4.00	4.29	5.00	3.67	4.23	4.01	0.22
19) Openly admits mistakes	4.00	4.29	4.50	3.67	4.16	3.75	0.41

These scores indicate David generally is above or mirrors CSA averages in the Christian leadership factors identified.

The free response section for David only contained three brief observations. However, they identify some of the areas which were later developed in the interviews. Comment 3 recorded that while David was 'a statesman-like person with a broad State-National recognition for work in Christian Education', sometimes he made 'unilateral decisions for staff to work without consultation'. Comment 2 felt David's 'promotion of the school in the wider community is not appropriate given the school is almost full in a city of many other schools'. Yet at the same time acknowledged that David 'engenders intense staff loyalty to himself'; and his 'excellent spiritual leadership is often offset by communication weaknesses'. Comment 1 was even blunter, saying David 'has some difficulty with fully delegating responsibility', and even when tasks are delegated he still 'tends to take control back'.

Huon Christian College

Huon Christian College (HCC) commenced in 1983 as an extension of the ministry of the local church and sought to provide a Christian education that would be consistent with the values and beliefs held by the families of the church. HCC is sponsored by a local covering church; the senior pastor had the original vision to commence the school which began using the Accelerated Christian Education (ACE) system; but over the years moved to the State curriculum. HCC is governed by the leaders of a local church, and the senior pastor has been the board chair from the school's inauguration.

Steven is the school's founding and only principal, having served in that role for twenty-two years. He has overseen the growth and development of the school from its small beginnings of nineteen students, to now being the region's largest school with an enrolment exceeding one thousand. HCC's enrolments have increased by over one hundred students per year for the last few years. Continual growth is seen positively by Steven as he and others at HCC share the belief that the school exists in order to impact the lives of the students and to see the region transformed by the gospel.

HCC is situated in a region with a sizeable local farming and mining community, with a large regional city acting as the hub for the area. In its beginnings HCC subscribed to the 'teaching is your ministry' philosophy in a similar way to ECC, as described above. Steven and his wife, together with other staff worked through the early years for a minimal or no salary. This commitment has led to a real sense of 'ownership' of the school by Steven as well as creating a huge obligation towards him.

Steven takes his professional life very seriously; he is committed to pursuing his own on-going learning through postgraduate studies, and being a member of a number of state and national educational committees, within and outside the Christian school movement.

Steven's QLP scores are recorded in the table below:

Table 39   Steven's QLP averages compared with CSA and national averages

Item	Steven	Nat av	+/- Nat	CSA	+/- CSA
1) Staff development	3.70	3.61	0.09	3.39	0.31
2) Consultative management	3.90	3.83	0.07	3.68	0.22
3) Building a team environment	3.93	3.80	0.13	3.77	0.16
4) Implementing systems and processes	4.04	3.95	0.09	3.95	0.09
5) Making decisions	4.06	4.04	0.02	4.21	-0.15
6) Managing change and innovation	4.34	3.98	0.36	4.05	0.29
7) Demonstrating client focus	4.05	3.98	0.07	3.85	0.20
8) Demonstrating community focus	4.40	4.30	0.10	4.29	0.11
9) Academic leadership	4.14	3.99	0.15	3.79	0.35

Steven's QLP scores compared with other school respondents are recorded in the table below:

Table 40   Steven compared with other school respondents

Item	Steven	Staff	Diff	Peers	Diff	Sup	Diff	Av
1) Staff development	3.25	3.87	0.62	3.12	-0.13	3.50	0.25	3.70
2) Consultative management	3.25	4.07	0.82	3.31	0.06	4.00	0.75	3.90
3) Building a team environment	3.50	4.13	0.63	3.19	-0.31	4.00	0.50	3.93
4) Implementing systems & processes	4.00	4.28	0.28	3.12	-0.88	4.00	0.00	4.04
5) Making decisions	3.33	4.31	0.98	3.25	-0.08	3.67	0.34	4.06
6) Managing change and innovation	4.75	4.46	-0.29	3.81	-0.94	4.00	-0.75	4.34
7) Demonstrating client focus	3.00	4.26	1.26	3.38	0.38	4.25	1.25	4.05
8) Demonstrating community focus	4.50	4.44	-0.06	4.25	-0.25	4.00	-0.50	4.40
9) Academic leadership	3.75	4.30	0.55	3.62	-0.13	4.00	0.25	4.14

Steven's QLP results show that he has scored marginally above the national benchmarks for all factors, and above CSA averages for all but one item. Steven was the only one of the six case study principals who scored above national averages for each item, indicating significant educational leadership competencies.

It was also noteworthy that staff scores were generally significantly higher than Steven's while peer responses were generally lower. This may simply be accounted for by recognizing that those who work more closely with someone than others are more exposed to areas where the person needs improvement. The negative differentials were: implementing systems and processes and managing change and innovation. Whereas positive differentials were: consultative management; building a team environment; making decisions with the greatest at demonstrating client focus.

The following table records Steven's Christian leadership scores:

Table 41   Steven and Christian leadership profiling

Factor	Steven	Staff	Peers	Super	Av	CSA	+/-
1) Encourages spiritual development of staff	4.00	4.53	4.00	4.00	4.39	4.52	-0.13
2) Employs biblical principles in decision making	4.00	4.50	3.25	5.00	4.28	4.45	-0.17
3) Acknowledges spiritual diversity within staff	4.00	4.65	4.00	5.00	4.52	4.37	0.15
4) Walks their talk	4.00	4.47	3.00	4.00	4.17	4.22	-0.05
5) Promotes biblical priorities within the organization	4.00	4.41	3.75	5.00	4.30	4.57	-0.27
6) Encourages staff to perform at a high standard	4.00	4.71	3.75	5.00	4.52	4.52	0.00
7) Sets future directions with minimal consultation	2.00	3.40	3.25	1.00	3.19	3.08	0.11
8) Promotes Christian community within the organization	4.00	4.59	4.00	5.00	4.48	4.47	0.01
9) Welcomes constructive criticism	3.00	4.00	3.00	3.00	3.74	3.55	0.19
10) Implements personal spiritual beliefs throughout the organization	4.00	4.33	4.00	5.00	4.28	4.28	0.00
11) Maintains personal integrity in relationships	4.00	4.29	3.25	3.00	4.04	4.40	-0.36
12) Gives staff time and space to grow	3.00	4.06	3.75	5.00	4.00	3.84	0.16
13) Models servant leadership	4.00	4.24	3.25	4.00	4.05	4.05	0.00
14) Treats all members of staff equally	3.00	4.35	2.50	1.00	3.82	3.64	0.18
15) Communicates well with all stakeholders	3.00	4.60	3.00	5.00	4.24	3.61	0.63
16) Encourages positive relationships among staff	4.00	4.65	3.75	5.00	4.48	4.20	0.28
17) Develops leadership skills in others	4.00	4.24	3.25	5.00	4.09	3.88	0.21
18) Is just and fair when dealing with conflict	4.00	4.38	2.75	4.00	4.05	4.01	0.04
19) Openly admits mistakes	4.00	4.18	3.75	4.00	4.09	3.75	0.34

These results indicate that Steven approximated CSA averages for each item and that there was 'significant' positive variation at item 15. It also appears that Steven and the other participants' scores were, generally, equivalent, indicating a consistency of self and other assessment.

The free response section provided further insights into Steven's competencies as a school leader. Most comments were extremely positive and corroborated the statistical data, further demonstrating that Steven was held in high regard as a visionary, energetic and empowering principal. For example Comment 1 stated 'Steven is a motivational leader who takes people to levels of achievement beyond what they can envision themselves'. His 'gift for being innovative and visionary', according to Comment 2, resulted in staff feeling 'they are always trying to catch up with the vision', this is because the 'time for development of ideas and practices may feel limited before the next idea emerges'. The suggestion being that Steven is powering ahead with new ideas related to his vision for the school but staff are hard pressed to keep up before 'another great idea' is placed on the agenda for development and implementation.

This is not to imply that Steven is unaware of the impact this often has, or that he is a one man band. Comment 3 identified Steven's 'determination to pursue his visions and goals' was both informed and 'wonderfully balanced by his willingness to embrace the thoughts and ideas of others and to incorporate them as part of his original purpose'. Others were not convinced he willingly 'embraced' the ideas of others. While acknowledging Steven was a 'very people orientated' leader, Comment 4 intimated he will 'sometimes resist alternative ideas initially, but is more receptive when he has time to think it through'. S/he continued to identify one specific implication of this being the way Steven approached conflict by noting 'sometimes [he] avoids people he is in conflict with, so [the] issue may drag on unnecessarily'. This perceived reticence to effectively deal with conflict will be examined in Chapter 9.

On the whole, however, the participants affirmed their admiration for the way Steven demonstrated 'humility and service as the preferred model of leadership' (Comment 6); for his 'great strength in spiritual as well as managerial leadership'; together with a

genuine appreciation for 'his closeness to God and spiritual wisdom in dealing with staff and strategic issues involving the school (Comment 8); and while some 'would like to see him more often at the school and visiting all classes' (Comment 7); others related simply 'it is a privilege to work for a man like Steven' (Comment 5).

Comparative tables

The following tables report the scores of each of the six principals on the 9 items of the QLP and the 19 factors of Christian leadership profiling. They allow for comparisons to be made between the principals as well as the national and CSA averages.

The table below records the six principals QLP average scores for each item compared with national and CSA averages:

Table 42 *Six principals QLP average scores compared with national and CSA averages*

Item	Paul	Rob	Mich	John	David	Steve	Nat	CSA
1) Staff development	3.12	2.91	3.05	3.43	3.46	3.70	3.61	3.39
2) Consultative management	3.88	3.36	3.21	3.68	3.80	3.90	3.83	3.68
3) Building a team environment	4.19	3.23	3.18	3.73	3.75	3.93	3.80	3.77
4) Implementing systems and processes	4.20	3.69	3.52	4.15	3.73	4.04	3.95	3.95
5) Making decisions	4.57	4.00	3.77	4.40	3.89	4.06	4.04	4.21
6) Managing change and innovation	4.27	3.46	3.72	4.12	3.61	4.34	3.98	4.05
7) Demonstrating client focus	4.03	3.32	3.57	3.96	3.51	4.05	3.98	3.85
8) Demonstrating community focus	4.60	3.40	3.79	4.21	3.84	4.40	4.30	4.29
9) Academic leadership	3.90	3.03	3.12	3.87	3.55	4.14	3.99	3.79

This table records the average scores for each item. It indicates Paul and Steven above, John as roughly equivalent, David around 5% below, and both Robert and Michael around 10% below national benchmarks. It also indicates Steven as the only

210

principal to score above national benchmarks at each item, whereas on total scores Paul was ranked first.

The table below records the scores of the six principals in Christian leadership profiling compared with CSA averages:

Table 43   *Six principals' Christian specific items average scores compared with CSA averages*

Item	Paul	Rob	Mich	John	Dav	Ste	CSA
1) Encourages spiritual development of staff	4.93	4.00	4.39	3.87	4.61	4.39	4.52
2) Employs biblical principles in decision making	4.64	4.22	3.76	4.60	4.77	4.28	4.45
3) Acknowledges spiritual diversity within staff	4.63	4.11	3.89	4.17	4.46	4.52	4.37
4) Walks their talk	4.57	4.00	3.47	4.35	4.40	4.17	4.22
5) Promotes biblical priorities within the organization	4.86	4.33	4.22	4.60	4.61	4.30	4.57
6) Encourages staff to perform at a high standard	4.90	4.22	4.16	4.50	4.15	4.52	4.52
7) Sets future directions with minimal consultation	3.00	3.33	3.32	2.45	3.31	3.19	3.08
8) Promotes Christian community within the organization	4.70	3.44	4.35	4.50	4.38	4.48	4.47
9) Welcomes constructive criticism	3.48	3.11	2.89	3.73	4.00	3.74	3.55
10) Implements personal spiritual beliefs throughout the organization	4.49	3.67	3.79	4.20	4.31	4.28	4.28
11) Maintains personal integrity in relationships	4.83	4.44	3.80	4.50	4.61	4.04	4.40
12) Gives staff time and space to grow	3.96	3.44	3.40	3.72	4.23	4.00	3.84
13) Models servant leadership	4.10	4.22	3.49	4.00	4.00	4.05	4.05
14) Treats all members of staff equally	3.45	3.78	2.83	3.78	4.23	3.82	3.64
15) Communicates well with all stakeholders	4.04	3.56	2.74	3.68	3.69	4.24	3.61
16) Encourages positive relationships among staff	4.63	4.00	3.71	4.30	4.38	4.48	4.20
17) Develops leadership skills in others	3.97	3.11	3.45	4.10	3.51	4.09	3.88
18) Is just and fair when dealing with conflict	4.03	4.22	3.39	4.00	4.23	4.05	4.01
19) Openly admits mistakes	3.86	3.89	3.32	3.95	4.16	4.09	3.75

This table records the average for each item, it indicates that Paul, Steven and David scored above, John roughly equivalent, and Robert and Michael below CSA averages.

Summary

This chapter has presented the results of the QLP 360° leadership profiling for all CSA principals and has reported the individual results for all six case study principals.

On the benchmarking carried out, findings indicate that the group of twelve CSA principals who participated are generally equivalent to the national averages for educational leadership competencies. With respect to the six case study principals, data indicate that two of them were rated 10% below the national averages, and should not therefore be considered as competent educational leaders. Findings also indicate that one principal was rated 5% below national averages, one was equivalent and two above the national benchmarks.

The QLP also allowed for the inclusion of Christian specific leadership factors, and the results for these have also been reported in this chapter. These factors provided data which indicated whether Christian school principals evidenced Christian leadership within their schools, and if so, to what extent? However, while the QLP allowed for these additional Christian school-specific questions, results were unable to be nationally benchmarked.

The aggregated scores indicate CSA principals have been rated in the 4+ pentile meaning those behaviours are practised either 'Often, to a great extent' or 'Always, to a very great extent'. This suggests a high degree of congruence between the affirmation of Christian behaviours by principals and its perceived reality observed by a range of participants who view and work with the principal at different organizational levels and in various educational contexts.

Regarding the case study principals two ranked below the CSA averages and four at or above them. Interestingly, but perhaps not surprisingly, the same two principals who scored below the QLP benchmarks also scored below the averages for the Christian specific factors. This suggests that their leadership competencies could either benefit from intentional professional development, or indeed that they should carefully consider their 'call' to this position.

While the core and additional question results were generally affirmed by the comments in the free response section of the QLP, at times, comments identified areas of inconsistency, especially where the rhetoric did not consistently match the reality. Some of these matters were further explored in the broader context of the interviews, the results of which are discussed in Chapters 8 and 9.

Chapter 8

Case study schools: Principal's biblical and theological beliefs and school vision

Introduction

This chapter and the next report on the interviews held in the six case study schools. They address the research question: How do the biblical and theological beliefs of principals in Christian schools influence their school leadership practices?

The schools all shared the commonalities of being K-12, co-educational, being in operation for over twenty years, with their current principals having been in the role for at least three years. The variations in their size, geographic location, and educational perspectives were intended to gain a comprehensive view of the topic from a wide a range of school types. Three schools were in large urban areas, three were in regional areas, two were small (<400 students), two were medium sized (400-600 students), and two were large (>600 students).

A total of ninety-six semi-structured interviews, generally of one hour's duration, were conducted with each principal, and up to fourteen others from executive, teaching and administrative staff, as well as board members in the schools. The interviews were conducted during on-site visits to schools during Semester 1, 2005.

In order to ease free flow of communication during the interviews they began with the same two general, introductory questions which were designed to allow the interviewees to respond without engendering feelings of fear or potential threat:

- What is special about your school?
- What do you see the role of the principal to be?

After these the questions investigated a broad range of issues germane to the research.

Framework

In order to analyze effectively and evaluate the data contained in over one thousand handwritten pages collected from the interview processes, it was useful to categorize these aspects into various themes. The categories are vision, leadership styles and relationships, which can be represented diagrammatically:
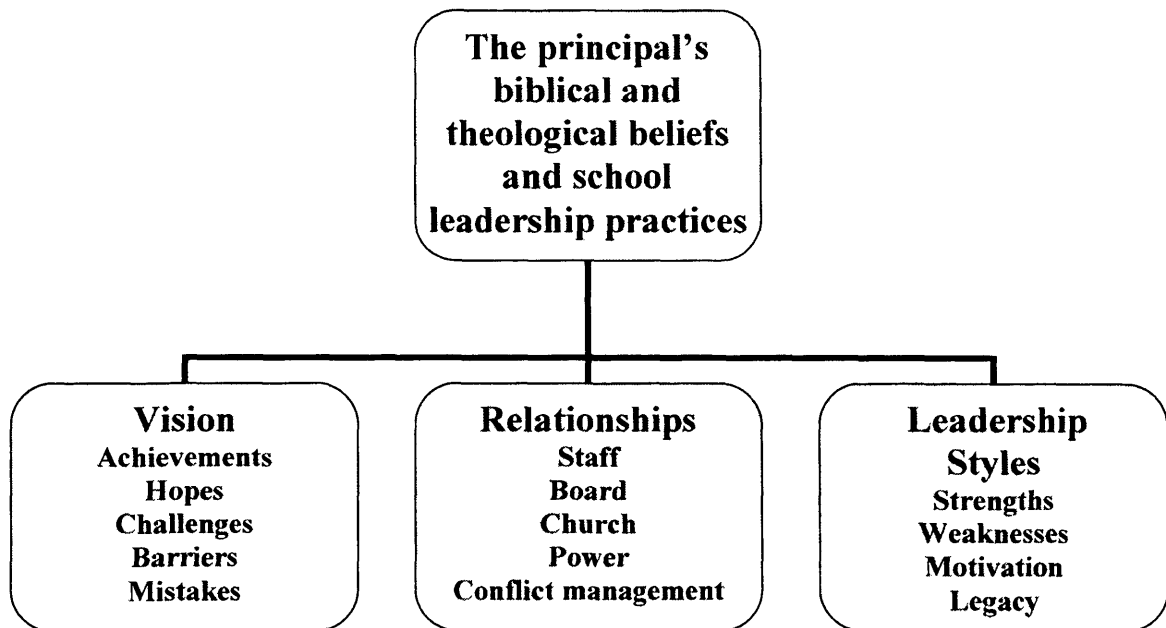
Figure 7   *The principal's biblical and theological beliefs and school leadership practices*

The interviews revealed interconnecting layers between the biblical and theological beliefs held by principals and their school leadership practices. At times these associations were deliberate and obvious; at other times they were subliminal or oblique. This is not to suggest any surreptitious or deceptive processes were in place; rather that the lines of connectedness were more indirect, circuitous or indistinct in some areas and with some principals than with others.

The rationale for organizing the data into these broad categories, together with their associated linkages, was because these emerged as key areas identified by interviewees as having close connections between principal theological beliefs and school practices. They correspond to some of the major issues confronting leaders in every organization (Collins, J. 2001; Collins & Porras 2004).

While this chapter reports on the findings on vision, the next chapter reports the findings on relationships and leadership style.

Vision

Vision is an image of the preferred future; it is designed to produce hope and to justify both sacrifice and change in order to realize the desired outcome (Yukl 2002). Vision should be simple and, to be effective, shared by people throughout the organization (Kouzes & Posner 2003). Vision has two major components: core ideology and an envisioned future. Pursuing vision means creating 'organizational and strategic alignment to preserve the core ideology and stimulate progress toward the envisioned future. Alignment brings the vision to life, translating it from good intentions to concrete reality' (Collins & Porras 2004:221).

Researching this aspect entailed exploring the interface of the principal's own personal vision, their understanding and appreciation of the school's history, its current organizational culture, as well as a clear view of where the school was heading in the future. For all principals this meant, to greater or lesser degree, adopting and articulating the vision set by the board, as expressed in the school's vision statement. In the interviews people ranged over a variety of matters such as identifying the vision, expressing satisfaction or concerns regarding its communication and progress within the school, often citing specific achievements, hopes, challenges, barriers, and/or mistakes. At times interviewees stated how the principal's beliefs influenced leadership preparation processes within and outside the school, and they were asked what role CSA should play, if any, in the intentional preparation of principals.

Relationships

It could be argued that relationships are the essence of being. In order for schools to operate effectively, positive relationships should exist at every level of the organization. Principals play a vital role in establishing and maintaining healthy relationships as they form the basis for school culture and climate (Block 2003; Heck 1996; Lucas & Valentine 2002; Voutas 1999; Wanak 1995). Possessing strong interpersonal skills is generally seen as important for leadership effectiveness (Bass 1990; Yukl 2002).

Because principals work with every part of the school as an organization, the areas explored were at key operational levels of staff, board and church. The areas of relationships with parents and students were excluded from the interviews. although they were raised from time to time by some interviewees. While these areas may have provided helpful insights, they were omitted in order to allow the focus to remain on the principal's interactions with key, macro-organizational stakeholders. The matter of relationships is especially important in the context of a Christian organization, given the Bible's emphasis on our effective oneness with Christ (John 17) and the unity that is shared as a body of believers (Rom 12; 1 Cor 12; Eph 4).

Maintaining effective, productive working relationships requires adeptness in dealing with conflict. As conflict exists in every organization, it is to be managed not avoided. The Bible outlines how conflict can and should be resolved (Matt 18:15-18; 1 Cor 5:1ff; Rom 12:18; Phil 4:2). However, it also indicates that not every conflict will have a satisfactory resolution (Acts 15:36-41). Interviewees identified various types of conflict that emerged in their schools, often as a result of the personality of the principal and/or the history and/or philosophy and/or governance of the school. How principals managed conflict varied, depending on their preparedness to confront or avoid problems.

Leadership styles

Variation in leadership personalities and styles is to be expected and embraced (Yukl 2002). The differing theories such as contingency; situational; transformational; servant and distributed affirm the reality and desirability of variety. The uniqueness of each leader was also a significant factor in the biblical dimensions of leadership and was evident in the schools, where the principals differed substantially in personality, interests, strengths and weaknesses. This further strengthened the notion that endeavouring to identify specific traits for leaders is generally an exercise in futility.

Interviewees outlined what they thought motivated principals, as well as what others perceived their motivation to be. Matters of relative strengths and weaknesses were raised and the way that these elements contributed to or detracted from the leadership practices employed in the schools. The interviews also covered a range of other

matters pertinent to the school as an educational organization such as curriculum, pedagogy, administrative and financial structures, as well as governance.

While the following discussion is categorized into these major areas, its design is to enable the 'voices' of principals and interviewees to be heard.

Leadership practices and vision

In the questionnaire, the 360° profiling and in the interview itself each of the principals acknowledged the central importance of having a clearly defined and well articulated vision for their schools. However, while all were committed to the notion of vision, the specifics of vision and the way they expressed that vision understandably varied from school to school.

Interviewees generally affirmed the clearest connections between the principal's biblical and theological beliefs with school practices lay in the formulation, articulation and especially the implementation of the school's vision. However, the way principals approached and schools expressed the notion of vision, varied widely.

Davies and Davies (2005:23-28) identified the need for strategic wisdom in order to implement school vision. They suggested strategic leadership for schools requires people wisdom: 'visioning ... as a process requires an interpersonal intelligence', contextual wisdom: 'if a clear sense of purpose is to be set, the strategic leader must understand both the history of the school and the current experience of those in the organization', and procedural wisdom: 'the ability to harness the wisdom of others; to have the inner courage to drive the organization forward to the desired future'.

In the context of Christian schools one further aspect would be identified, that God can and does give wisdom to those who seek it (James 1:5-8; Prov 2:1-6).

How Paul's biblical and theological beliefs influence the vision of SCC

For those at SCC there was no doubt that Paul was the visionary leader, the primary driver and the most forthright in articulating the vision throughout the school. This was consistent with the results from the 360° profiling and was expressed in most of the interviews in a clear and candid way. The board chair (A04) affirmed that 'Paul is

the CEO carrying out the vision of the church and the requirements of the church';
and that he was 'an extension of this church's ministry'. S/he believed Paul was:

> A BIG visionary thinker, he has a big vision because he is a visionary, so we provide a paddock big enough for him to kick his own footy in ... Our structure provides for this to happen, the [church] elders are the directors of [both] the school and the church company ... Paul is the visionary, he has the organizational ability and the strategy skills (original emphasis).

A07 concurred Paul was a 'visionary first and foremost ... [having] a vision for excellence'. In a similar vein A09 affirmed Paul was the 'visionary, he's the driver ... He is a visionary, for example the plans for the new site.'

This vision for the 'new site' was primarily Paul's initiative. The logistics of having a very large school on a confined urban campus with little prospect of affordable expansion in the surrounding area led to the search for a new site in order to keep expanding the college. This was not merely for the sake of increasing numbers or to create the impression of success, rather it was to see more people influenced by the gospel through the ministry of the school, and aligned with SCC's vision statement. This desire led to the appointment of a Development Officer whose brief was to 'find the new site'. After eighteen months of searching and viewing many possible locations this person had drawn a blank. S/he recounted that through the entire time Paul kept saying 'we want God's best' and asking of each site 'is this God's best? Often quoting Heb 11:1 'Now faith is the substance of things hoped for, the evidence of things not seen'. This apparent lack of success in securing a site was perceived to be a barrier in pursuing the vision for the college, so Paul called a number from the senior executive team to get 'together to pray every Thursday, but we only met once before we found the land that God had for us' (A10). Rather than attribute this 'success' to himself A10 stated 'Paul is a very humble man ... [and] he is very quick to credit others'.

Paul's vision and forward planning had driven the search for another, larger site and led to the purchase of a substantial acreage within 25 minutes drive from the main campus. It is located in an identified high growth area of the city and the researcher

had the privilege of viewing the master plan for the site that Paul and others had been working on for some months.

However, as Paul reflected on this event he had quite a different perspective regarding his role. He stated, 'I was dead scared, the board had virtually said 'if Paul thinks it's OK then it must be OK'. I wanted people to say: 'this is sound, this makes sense''.

He emphasized it was the resounding confidence the board had in him as a leader that 'gave me the courage to go ahead. One board member said, "If we buy this [acreage] now it will stretch us, but in 10-15 years time people will think we are visionaries". So it's being prudent, it's giving the staff a future'.

This understanding of vision is an outworking of Paul's own deeply held theological conviction regarding God's sovereignty and the sense of destiny that he personally had and which he held for SCC as a distinctively Christian organization existing to fulfil God's purposes. Paul reflected at length on this during the course of the interview. He stated that while the 'faith dimension, can be a motherhood statement for Christian schools ... [at SCC] we have a strong sense of Christian mission, that we are here in the purpose of God discipling students'. This in turn had led to him and the college having a 'strong sense of destiny – only the decades will fully reveal the significance of the seeds that have been sown. It is a destiny beyond ourselves, beyond these walls.'

As Paul reflected on the history and lifecycle of the college he identified that this notion of destiny had also forged a sense of unique identity for SCC:

> We began in 1985; now look at where we are in our lifecycle. We have gone through early childhood, adolescence, the teen years – from turbulent to identity, forming who we are, where we are going. Now we are in our twenties, now we have been thrust into adulthood.

An event occurring a few days before the interview had made a deep impression on Paul and underscored to him the importance of the work he and the college were involved in. He recalled:

> I drove past the Salvation Army shelter for men near [location] and saw men whose lives did not go according to plan. This told me there are two pathways; there is a reproductive phase and a regenerative phase. SCC has entered adulthood and that means that we shoulder our responsibilities. We are to move beyond who we are and to take our place ... not everyone has done this.

This understanding of destiny, answering 'why are we here?', not only impacted the sense of the school's corporate identity, answering 'who are we?', but it also touched on the mission of the college, answering 'what are we going to do?'. In this sense it aligned with the areas identified in the conceptual framework constructed for this research. Paul asked a rhetorical question 'what does it mean that our Christian mission is embedded in this notion?' replying 'we have a home-church-school in a faith partnership'.

This sense of corporate destiny, identity and mission also inferred an on-going confidence God would continue to provide all SCC needed to serve him. A08 noted that while Paul had 'the vision for the school', he was aware it was not actually 'his' vision, rather all that occurred in the life of the school was the direct result of God's faithfulness and provision. Indeed it was Paul's personal belief in, and reliance upon, God's sovereignty that meant Paul was:

> ... always refer[ring] to God, to his miracles, for example in the buildings, and in the provision of new land ... There is always the belief that God is reigning over all and in control of all things ... This is very important to his leadership ... This is because we are not just dealing with ourselves ... so we are encouraged to pray, to trust in the Lord in things.

These comments reflect that Paul's adherence to God's sovereignty was not tokenistic, it had a direct and specific application to the school's life and future. They also indicate his awareness that he was 'modelling the way' (Kouzes & Posner 2003) of trust in God, thereby inspiring hope in others.

Vision, to be successfully enacted, is to be shared and thereby permeate the organization (Bolman & Deal 1997; De Pree 1989; Kouzes & Posner 2003; Maxwell 1998; 1999). This was evident at SCC, for while A05 agreed Paul has a 'great vision [and] he sees the big picture' this was not to infer others in the school were mere passive observers, because Paul was actively engaged in ensuring that it was a vision

shared by all within the school; s/he continued 'Paul directs it, we all take it on board [and] so it becomes our vision'. A12 also said Paul had both the 'ideas, [and the] visionary concepts' and that the vision for the school was 'driven by Paul and articulated through staff meetings'.

However, not everyone agreed it was Paul alone who drove the vision forward. While A01 acknowledged 'the school relies very heavily on [Paul] to be the visionary', yet at the same time s/he felt Paul 'relie[d] very heavily on support [i.e. executive] staff to communicate [it]'. This, in itself, was an admission of the success of the vision having been shared and embraced by others within the school.

Paul's theological belief in God's sovereignty and provision was the basis for his commitment to pursue the vision for SCC. As a result there was almost universal acknowledgement that the driving power behind the 'success' of the school could be attributed to his strong leadership. In this sense, the interviews corroborated the results from his 360° leadership profiling. Paul's motivation, to pursue God's best and the destiny for the school meant confronting the challenges brought about by space limitations, pressing through the apparent barriers and obstacles and providing on-going hope for SCC as an organization.

How Robert's biblical and theological beliefs influence the vision of MCC
Robert expressed his understanding of the school's vision as being inexorably intertwined with the vision of the sponsoring church. This strong school-church linkage was the fundamental belief undergirding Robert's understanding of the *raison d'être* for the school, and the driving force for its vision. This vision was that the school, first and foremost, impacts its students with the gospel and to grow to be fully dual-streamed from K-12, providing quality education from a distinctively Christian perspective (MCC website).

Robert expressed his vision for MCC to be 'a strong Christian school'. When asked what he meant by this he replied:

> We are about maintaining the ethos of the school, as safe and supportive, a place where Christ is truly honoured ... Christ is the One to whom we are

committed and we want our students to develop a fully integrated Christian worldview ... our focus is on discipling students.

He elaborated on this by saying he saw the role of the college as primarily spiritual, to 'win the students to Christ, to consolidate them as believers, to disciple them [and] to send them to reach others'. He further emphasized the integral connection between the school's vision with that of its sponsoring church. He explained, 'the vision of the school is part of and in parallel with the vision of the church. We have a strong and active church with a strong and clearly enunciated vision'.

This church-school interrelatedness was very much the 'model' advocated by CCS in the early days of Christian schooling, and was also the cause of a great deal of conflict during those formative years. While the reasons for conflict varied from place to place, often the issue was one of 'control' and 'ownership', and usually manifested itself in inter-personal conflict between the church's pastor and the school principal. Over the years some CSA schools have moved to place a greater distance between themselves and their sponsoring churches to allow for independence however, at MCC, there was a deliberate advocacy of interdependence.

When asked why he wanted to have a closer relationship with the church, Robert replied 'the school was originally set up that way. Our future as a school is intrinsically linked with the future of the church ... the school is part of the vision of the church'. Robert saw two implications of following the interrelated church-school vision, the first had to do with who was enrolled in the school; 'We have a niche market place. We are primarily for Christian families, [but] not exclusively church families'. The second was a possible impact on the overall size of the school; 'we are committed to providing an excellent, caring education and if this means we need to restrict the size of the school in order to do this then we will restrict its size, or if it means we increase it, then we will do that'.

The board members, who were also church employees, were delighted with the close relationship of the church and school. B06 identified 'this is where we are unique; the vision has pushed the church and the school closer together ... The vision for this church governs the vision for the school'. When asked what the vision for the church was s/he replied, 'the vision for this church is that we are about to break the 2000 per

Sunday barrier and the school is an integral part of the vision of the church ... for [its] outreach, though this is not the main target'. When asked to identify how that may happen s/he continued:

> We have the same values and the same thing to aim for. We want to be a blessing to other public schools, and to reach other schools ... because we want to have a unique Christian school with a Christian ethos, this is the result of the AOG flavour of the school ... We are not trying to compete against [nearby schools] ... but the heart of the board is that we will have a fully double streamed school ... it will still be small, but uniquely be a blessing to this church.

Another board member, B05, while substantially agreeing thought:

> The vision is setting a very strong culture ... [this] is a blue collar, working class area and the people here generally don't have a great education ... we need to rise above this. We are about raising the spiritual level of our city [through] getting people to have great families, because we are laying foundations in young people's lives. Our vision is to be the most sought after school in [our area].

While there was general agreement double streaming would be the practical result of the vision, and that Robert would ensure there would be more buildings to accommodate such growth; beyond this there appeared to be a lack of clarity among staff members regarding other real outcomes of the school's vision. Indeed there appeared to be some disquiet about what seemed to be the focus on the spiritual over against the educational aims of the school.

Some, like B14, when asked about the vision for the school replied, 'I really have no idea ... we can't actually work this out, maybe more buildings, bigger numbers'. S/he expressed the concern that the emphasis on the 'spiritual' appeared to be at the cost of the educational, lamenting 'there is certainly no educational vision for the school. Perhaps we are falling down and seeing success related to what happens in the chapel and not the academic achievements of the students'. Others disagreed, B09 saw the vision in unmistakably, almost exclusively, in spiritual terms stating the vision is:

> ... to grow kids in the Lord ... to spread the gospel, for example through community action groups and chapel, spending more and more time in the

presence of God and imparting the power of God to the kids, showing them that God is real and is the answer to all your problems.

B02 agreed the vision as s/he understood it was 'to be a 'real' Christian school. This is emphasised in chapel and through pastoral care groups' as well as through 'the selection of students' and interestingly, 'the expelling of students, together with the restructuring of pastoral care'. B03 concurred; MCC's vision is 'to provide a **Christian** school ... To have a school with both Christian ethics and lifestyle, where the relationship with God is paramount ... Education is also paramount, so we seek to succeed and be excellent in both' (original emphasis).

B07 also considered that the school's vision was dual focused:

> To maintain the Christian culture of the school and to improve academically, to aim for excellence ... Trying to up the students' ideals so that they aim for uni. We got about half of last year's final year students into uni and this was a major achievement ... we really want to see the students reach their potential.

Whereas others like B08 admitted 'I haven't thought a lot about this' but, on reflection did see the school was 'getting bigger, we now have arms into the community. The school has a rising profile within the community and is starting to meet felt needs, for example [classes] are helping in the local hospital, and we have radically increased the number of vocational courses that are offered by the school'.

The diversity between the 'spiritual' and the 'educational' aspects of the vision for the school highlight that the 'more than schooling' approach can and does sometimes lead to confusion, even conflict, regarding the basic questions: why are we here? And, where are we going? It also indicates the importance of the principal clearly articulating the vision for the organization as part of the process of ensuring it becomes a shared vision.

Notwithstanding this B11, a senior staff member, who had lived through some of the angst of the past, saw Robert as 'quite a visionary in both the short term and the long term'. S/he saw the vision of MCC was 'for a fully double streamed school that will be a Christian beacon, to have a caring, transparent culture and to enjoy a good reputation as a school', with the result 'that we don't have to advertise'. S/he also

perceptively noted the connections between 'doctrine and vision' meant it was 'wise not to tread on the toes of people within the church'. In fact, this tenuous relationship with the church continued to create some logistical problems, especially over the shared use of facilities and resources, and was a cause of anxiety for some staff.

There had also been some unhappy past relationships between the church and school, B11 continued:

> The school really needed a culture change. Robert had briefly been principal here before. [Since his arrival] the culture of the school has changed dramatically ... before Robert was here we were asking, 'where is all the money going?' because we could not see improvements in the facilities yet lots of money was going through the school accounts.

As a result of Robert's leadership the school was seeing lots of 'bricks and mortar [because he] has been the driving force behind the two major building projects, the car park, the oval and the new project that will be ready for next year'.

Robert's understanding of the importance of the school in relationship to the church was theologically oriented. His desire, together with the pastors of the sponsoring church, to see MCC as an integral part of the overall vision of the church, resulted in MCC's individual organizational vision being blurred to some within the school. This could have been accentuated by a perceived lack of effective communication by Robert, or because of the lack of clarity of the lines of demarcation between the two organizational structures. This resulted in a vision that revolved around accepting the challenges, and overcoming the barriers to, increasing student numbers, improving facilities and resources, with a view to facilitating the greater vision of spiritually impacting the local community. In confronting these matters Robert was convinced God would ultimately provide the necessary resources for these outcomes to come to fruition.

How Michael's biblical and theological beliefs influence the vision of BCC

Michael identified closely with BCC's original founding vision even though he had only been there for three of its twenty-four years. While acknowledging that much of

the school's history was 'very rocky', he was thankful for the role of the board and the covering church.

> The board is absolutely top notch and so supportive of the vision of the school ... The covering church [is] so special ... the leadership of [senior pastor] has rocketed us, he has [x] kids here and he loves the place ... he has a passion for the school where kids are safe.

However, the task of tying down the specifics of what the school's vision actually was proved to be difficult. Michael identified his vision for the school most often in structural, administrative terms. In many ways the school's prior history had a determining effect on his understanding of the role he was to play. He stated BCC 'was very disjointed when I arrived; it still is in many ways ... It has three parts with little awareness of the others ... in my first three years there were three sub-schools, [but] one college was my mantra.' In this sense he saw himself to be both 'provocateur and servant of this community, there needs to be someone to pull it together.' Now in his fourth year as principal, Michael assessed the school had 'changed this year, the vision is well on the way. Now is the time to build the community, [but I] can't do it on my own ... [we are] seeking to build community together'.

The vision for BCC therefore seemed to be crafting disparate departments into a unified whole, and then seeking to foster the sense of cohesive community, as well as maintaining its distinctive Christian 'feel'. Yet how this vision was to be implemented remained somewhat elusive. It was interesting to note that a structural and communal process of forging a sense of 'this is our school' was the vision Michael had for BCC at that point of time. This indicates the importance of leaders understanding the history together with the present positioning of the organization in order to foster vision and hope (Davies & Davies 2005).

School vision was important to other BCC interviewees, as was the significance they attached to Michael's leadership as the main driver of the vision. However, there were a number of perceptions about what BCC's vision actually was. For C06 it was clear:

> A double-streamed school ... Kids having a real relationship with God and leaving here as strong Christians to contribute to the community ... We have all done a lot of talking about this ... It is articulated especially at staff meetings ... We all get to own it then.

For C04 it was keeping 'us on track that we really are a Christian school in practice'. C18 saw Michael as a leader who knew where he was heading, that meant having 'a whole school vision ... to have a community school where all families can be involved, he will push for this'.

Others, such as the board chair, C07 were not so sure, when asked what BCC's vision was; s/he replied, 'That is a great question to ask, it is a work-in-progress ... a double streamed Prep-Year 10 and Senior College'. Other board members tended to define the vision as numerical growth. Interestingly C15 spoke in the language of three sub-schools that Michael was trying to eliminate. S/he saw the vision as 'a fully dual-streamed Junior School and Middle School to feed the Senior School' S/he acknowledged this was very much 'a "numbers" vision' and while 'the board talks about being an outreach, I am not convinced this is the intent of the school'. C03 identified the 'growth of the school, growth numerically, to have a fully dual-streamed K-12 school, as well as growth in opportunities: educationally, sport, spiritual development ... We have looked at developing another campus, but I'm not sure where that is at'. When asked who drives the vision, s/he replied, 'the senior pastor of the church'.

Others were not able to articulate BCC's vision. C14, who had been a principal in another Christian school, responded: 'Not sure. What are we doing now?' C19 lamented that any vision for the school was negatively impacted by other schools and the perception of BCC in the local area: 'We are competitors with [independent schools], so we need to establish ourselves as a quality Christian school in the [region]. We are currently seen as that whacko Pentecostal school'.

Lack of clarity at board level, and unclear lines as to who was actually driving the vision led to confusion regarding roles and frustration at perceived lack of progress. While seeking unity, both structural and personal, together with developing a sense of community, were identified as 'the vision'; a significant number of interviewees

expressed misgivings regarding Michael's ability to deliver, because of a perceived lack of people skills.

While Michael saw himself as an administrator, 'putting systems in place', noting he 'sees little details when others do not'; he also expressed, 'I love to develop people ... seeing people pulling together in teams', and saw one of his major strengths as 'relating to people'. This self assessment appeared to be at odds with a later statement:

> I'm very confrontational; [although] I'm learning not to do it through email ... They think I'm abrasive, I come from [overseas] where we call a spade a spade ... They think 'he's stroppy' they want me to be like an Aussie, you know, 'she'll be right mate', this is a strong cultural difference.

The subject of Michael's confrontational style was a common theme in the interviews. As C10 expressed:

> Michael is a confrontational leader. He is mostly negative and manages to upset people. He is unstable emotionally and unpredictable ... Emotions run very high, they quietly simmer for a while and then run over – he raises his voice, almost explodes internally, he has regular blow ups with people and you don't feel safe with him.

Others agreed that Michael's interpersonal, confrontational style limited effective pursuit of the desire for unity and community within the school. As C13 lamented:

> The school was growing at a steady pace, but now we are losing lots of students, a lot of this was because of Michael, he didn't want to conduct any exit interviews to find out why people were leaving ... Michael is the reason why people are leaving, he is very erratic, he is rude, he won't listen and won't return emails or letters.

This indicates there is likely to be a strong connection between the person of the leader and their ability to implement vision. However, this is not suggesting there ought to be a particular personality type for leaders, rather that certain personality types may be more effective than others in implementing organizational vision. It also appears to authenticate Hautala's (2006:789) conclusion from a study on the connections between personality and leadership that 'self awareness is one of the most important qualities for leaders'. This suggests that one fruitful area for future research

is the role of personality and emotional intelligence within Christian school leadership.

How John's biblical and theological beliefs influence the vision of KCC

John saw the vision for KCC as providing 'an education that puts God in his rightful place ... God is real, and he loves them'. This is in line with the school's overall mission to provide a Christian educational community as a centre of teaching and learning excellence, founded on biblically-based beliefs, values and behaviour (KCC prospectus and website). This underscored the strong commitment to the dual focus of Christian schools. John also saw his role as communicating the school's vision, 'the board sets it, it is directed by the board, pastor, church, me, I articulate it though ... [My role is] not to cast the vision, but to keep true to it'.

John felt the vision for a distinctively Christian education should permeate the school by saying: 'We should be able to smell the vision'. The interface between John's own theological beliefs, KCC's vision and his expression of it was evident in a number of ways. The most obvious was through the series of 'big picture' themes he wove through the school's activities such as camps, assemblies and devotional times, as well as through their publications, for an entire year. Annual themes selected by John included: 'Christian schooling', 'God's grace and us', 'Building Christian character', 'How to parent', 'School and church' (actual theme titles have been altered to protect KCC's anonymity, although they attempt to capture the essence of the originals).

John identified his reason for having these themes was multilayered for the entire school. 'I am communicating that if we believe we are serving God, let's do it well'; pedagogically, 'I want [the teachers] to be thinking about this in their teaching, how does this point to Jesus?' and structurally 'it touches the structures, there are good accountability structures.' John's reason for this intentional focusing on aspects of belief and school practice was 'to make sure in all that we do we keep the main thing the main thing'.

Others also saw clear connections between John's theological beliefs and the school's practices. D01 noted 'John is a theme man ... we are constantly hearing it'. D02 concurred, 'John establishes a theme each year'. S/he felt this was:

... very useful it, helps me keep coming back to the central focus of why I am here, for example in camp, morning groups, assemblies, even visiting speakers all are given this theme to speak on and use. I make it a point to use the theme on my blackboard.

D04 saw the theme setting 'the tone for the year'; D07 felt it was 'there for anyone to pick up and use as they please in the classroom, chapel, staff devotions or whatever'; adding John 'brings it up reasonably frequently'.

D09, the board chair, saw 'John's desire to see the gospel clearly presented to those in the school with the hope that they will commit themselves to Christ'. When asked how people knew, s/he replied, 'he says so in the board; he speaks and presents this himself, also in the weekly newsletter'. With regard to specific belief-practice interface D09 affirmed: 'For John, God is the authority. Whatever he does is tied back to scripture and what God requires of us ... At the end of year presentation John will introduce the theme for the next year'.

Another board member, D06, used an interesting analogy for the permeation process of the principal belief-school practice nexus of the annual theme, 'John uses the example of a mud cake, we are not just to be the icing on the cake, but to be chocolate all the way through'. When asked what impact this actually had in the school s/he replied, 'It impacts everything, even the way that we pray for the students'.

D10, a former principal of another Christian school, made the clearest belief-practice connection by stating John has a real 'knowledge of the word and ability to demonstrate an understanding of the embracing of the OT and NT in the gospel'. This had implications for KCC in a number of areas:

> First, in doctrine and understanding of biblical perspectives, for example in the school's Biblical Studies program, students can opt for two different avenues for students either to do [certificate course] from [theological college] or to do a topical look at how Christianity operates, which is a lot less academic. Both have worked well for students.

S/he also saw a practical outworking of this as:

The theme for 2005 links not just theologically but practically outreaching and mission aspect of the school and be involved in opportunities. For example, the [charity] 24 hour fun run, it has been an important part of the school for a long time, and next year mission teams are going out to volunteer their services in the community.

D14 thought John's beliefs were 'outlined in the annual theme ... worked out in the classroom and through school assemblies. This is a very effective way to get a starting point for teachers to talk about the Christian worldview and to bring the activities in relationship to this'. D14 also saw the theme approach linked with the school's overall vision and was 'aiming at encouraging young people to commit their lives in a wholehearted way to Jesus'. S/he also considered John's role as pivotal, 'John directs this and the staff here are very committed to do this in the classroom, it is the focal point of all their teaching'.

These comments strongly support the view that John's theological beliefs significantly influence the school's ethos and administration in the pivotal area of school vision. Given that the annual theme is selected by the principal, then incorporated throughout the entire structure of the school, it leaves little doubt as to the influence his theological beliefs have within the organization. Further, the fact that the staff, board and parents were highly supportive of this mechanism indicates both widespread acceptance and approval of the principal belief-school practice nexus being maintained. This deliberate interconnecting of vision, worldview and school practice was the result of John's own theological beliefs. It resulted in KCC being guided in its practices through the principal's use of an annual theme. While this did not necessarily permeate every part of the school, it was the intention for this to be the case.

How David's biblical and theological beliefs influence the vision of ECC
David has been the principal of ECC for twelve years. In order to appreciate the beliefs held by David it is important to recall the background of the school, as well as his own experiences, some of which were reported in the previous chapter. The school began with seventeen students using the Accelerated Christian Education (ACE) curriculum, meeting in a joinery factory.

David was very clear about his own theological beliefs. He identified how his early Christian experience in a radical charismatic group had profoundly influenced him, both positively and negatively. He stated his early church experiences impacted his understanding of the importance of influencing people with the gospel through missions. 'I have been flavoured by my [church] upbringing, there was a strong missionary focus from there, especially for South East Asia and I lived in [country] for a while and this gave me a real heart to see more done there with the gospel'.

However, David identified his eschatological position as having the most profound effect on what he was endeavouring to achieve in the school.

> I hold to a postmillennial eschatological position and this has a very positive view of the future. This is why I won't buy into the doom and gloom of the Dispensationalism of other Assemblies of God (AOG) churches. I'm not looking for the rapture as a way of getting out of the problems in the world. I believe that the discipling of the nations is possible and that being salt and light will change our society. This is why I am strongly looking for transformation ... This has very positive views of things. I believe that Eyre could be changed if believers would believe appropriately.

That eschatological perspective[2] should figure largely in David's thinking is interesting insofar as numerous Christians do not have a clear apprehension of their

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[2] Eschatology is the theological term for the Bible's teaching on the last things and incorporates both personal and cosmic dimensions; the word 'millennium' means a thousand years and is derived from its six uses in Rev 20:1-7. Generally Christians adhere to one of three major understandings of the last things. Amillennialists view the 1000 years of Rev 20 as referring to this age from Christ's first coming until his return. Premillennialism asserts that between this current age and the eternal state Christ will reign on the earth for a literal 1000 years (Grudem 1994; Reymond 1998). Dipsensationalism is a form of premillennialism and sees God's dealing with people in history divided into between three and seven periods, or dispensations. Dallas Theological Seminary, one of the leading proponents of this view, identifies these as 'the dispensation of the Mosaic law, the present dispensation of grace and the future dispensation of the millennial kingdom' (quoted in Reymond 1998:507). Dispensationalism generally tends to have a negative perspective on the current period.

Postmillennialism contends that the 'spread of the gospel will eventually 'christianize' the world, ushering in a 'golden age of righteousness' on the earth' (Reymond 1998:980) and may or may not be a literal 1000 years. As a result Postmillennialism tends to generally have a positive view of the current period. Bauckham (1988:429) stated that postmillennialism considered the 'millennium would come about through the Spirit-empowered preaching of the gospel, resulting in the conversion of the world

own eschatological position, and of those who do, it would be rare to find individuals who considered how this may influence their understanding of educational leadership. In this sense David's case presented a unique opportunity to explore a particular theological belief and its influence in the school community.

David saw his eschatological beliefs as profoundly influencing his worldview and his view of the role that ECC could play in the transformation of the Eyre region. He stated his postmillennial view:

> ... gives me a very positive approach to life and to what we are doing here at the school. It is this positive element of postmillennialism that gives a more symbolic use of the thousand years of the reign of Christ rather than the literal premillennial viewpoint. **I believe in the eschatology of victory** [original emphasis].

He continued by outlining the importance of a positive eschatological perspective in contrast to what he perceived to be the negative 'doom and gloom' prevalent in many branches of the Christian church:

> It is surprising that the AOG have such faith dimension with their heritage of premillennial doom and gloom ... The great need is there are still many things yet to be done, for example in India and China – what do they know of Christ?

> In the 1970s we were robbed of the opportunity to be significant because of premillennialism. If you want to be a lawyer you need to think that you could actually be a William Wilberforce.

David also felt some specific biblical examples verified his perspective:

> Two of the dominant images and characters for me are Daniel – he was in a strange land to touch those in that strange land; and Naaman and the servant girl. She was able to touch those from other lands because of her faithfulness – you never know the times and you never know the links.

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and the world-wide spiritual reign of Christ through the gospel'. This view played a key role in 17th century Puritan thinking as well as in the development of missionary thinking during the 18th and early 19th centuries (Murray, I. 1994).

The notion of transformation based on a postmillennial eschatology was not unique to David, while not all expressed it with the same theological clarity; nevertheless it was seen to be a major presuppositional basis, as well as a driving force, for the staff who saw their role as contributing to the transformation by the gospel of the entire Eyre region.

E04 believed that 'the Christian worldview permeates all that we do as a school [and] the fact that Jesus is Lord of all'. S/he continued, 'Where is the school theologically? It is Pentecostal. We are desperate to see a Christian worldview implemented, to see it work through the whole school'. This was especially evident in a video s/he loaned me, saying 'this will give a real insight into what we are on about ... influencing people for God's sake.'

David's postmillennialism was the foundation for his belief in the importance of missions, together with his desire to see this influence the life of ECC, and for the students to impact their community and the world. Other respondents identified substantial agreement with the importance of a clear worldview and the ways this would impact the local region and the world through missions.

E03 stated, 'We want to do better – turning our kids solid into God, to be light in the world so that they change it and are not changed by it'. E08 concurred, 'David has an image of what he would like the person who graduates from this school to be – it is a package – dedicated to serve the Lord and to serve God'. When asked what that meant s/he replied that David 'has a real heart for missions, he talks a lot about his personal experiences, he gives it priority'. E10, who had taught at ECC for over twenty years, agreed and felt David was committed to a 'real thrust on service through mission opportunities, this is seen through the Principal's assembly'. The board chair, E11, affirmed this by stating simply: 'he lives missions'.

E12, who had over forty years teaching experience, saw David's desire being for:

> The kids to leave the school Christian ... to have a Christian worldview, to be salt and light – not just waiting for the rapture. We are here for a purpose – Jesus said: 'Occupy till I come'. So why don't the AOG build schools?

Because of their premillennial eschatology. We want to produce not only good citizens – but good missionary mindedness, for example training in [country].

While E12 had only been at ECC for three years s/he evidenced the same philosophy by saying, 'We really want to impact society ... to be released for outreach'. E14 summarized David's beliefs as a 'love for God, people, missions; he has a heart to see peoples' lives changed and motivated [and] he shares that'. S/he further identified the connection between David's beliefs and school practices by seeing: 'Missions as a big part of what we do ... to equip each person to carry sowing the seeds into other people's lives. We believe therefore we do. Missions – this is at the heart, God wants us to think outwardly'.

The vision for transformation embraced by ECC was fundamentally rooted in the theological beliefs of the principal. David's commitment to postmillennial eschatology affected his worldview, which in turn influenced his attitudes and behaviours, and impacted the school's community. This affirms Yeo's (2006) assertion that a leader's style, evidenced by their attitudes and behaviours, can demonstrate their worldview.

How Steven's biblical and theological beliefs influence the vision of HCC
Steven has been the principal of HCC for its entire existence. It began as a small regional ACE school and now has over 1100 students. Steven is an accredited AOG pastor. He also has a broad and diversified interest in theological trends and likes thinking through the educational impact these may have, and articulated his beliefs with clarity and conviction. There was little doubt regarding Steven's deliberate intentionality to see HCC positively influenced through carefully constructed pedagogy and curriculum processes which emerged directly from a Christian worldview and were designed to promote best school practice. He felt that this in turn could impact, indeed was positively doing so, other schools regardless of whether they were Christian or state schools.

Steven outlined the interconnection between his own theological beliefs and how these impacted HCC:

You mean – what is the gospel according to Steven? And what are you going to do about it? I believe in the uniqueness of themelic (to use R. D. Long's term) schools. I am neither a Calvinist nor an Arminian; I believe there is truth in both. I do not believe that every graduate of a Christian school is going to go to heaven. [My role is] to influence and to help to achieve a God-consciousness within the school community. This school can contribute to transformation of this community and therefore can influence the capacity to have others give their lives to Christ ... I am here in this school for what God is doing in my life. My number one priority is my personal response to Jesus Christ. I know I am where God wants me to be. It is a choice that I make. I believe that I have a destiny.

What emerges from this is Steven's awareness that his beliefs can and do significantly impact the school, as well as his desire that the school positively impacts the region. In one sense this determines his role to 'help to achieve a God-consciousness' and the conviction that HCC is exactly where he should be. He elaborated on this sense of purpose by saying, 'I believe that I have a destiny ... Somewhere deep within I have a drive to make a mark for the kingdom of God'. This view clearly aligns with the notion of a specific call to a particular school.

This helped determine his understanding of his role as principal and the need to be abreast of current educational thinking. He stated, 'in terms of Christian education I am very focused ... I am very good at staying on top of what is happening in education. I like to stay ahead of the game ... I am a visionary'.

Steven had also reflected on the effect this would have on Christian schools in general:

What is a Christian school? Are we, as a movement, really as different as we think we are? We need three things:
(1) Christian teachers who are committed to personal and professional best
(2) Planned, deliberate and sequential Christian curriculum
(3) Unique Christian pedagogy

Developing distinctive Christian pedagogy and curriculum were key areas where Steven had invested time, energy and resources. HCC had developed a values resource kit that was subsequently distributed throughout the state where the teaching and learning was written from the perspective of a vision of the learner, and was undergirded by a distinctive biblical framework.

Throughout this endeavour Steven's theological beliefs were guiding the process, he reflected:

> What is a Christian curriculum? What is a God-centred curriculum? First, you need to identify what it is about God that you want them to learn, and then you build a curriculum around this. Most places have lock-stepped schools ... Put aside the content of the curriculum and ask – what does a mature Christian look like? ... We need to create a language to talk about the profession ... We need to begin with a vision of the learner in our minds ... All values and our pedagogy need to stem from this, we need to be talking the walking (sic).

This has resulted in those values being inculcated throughout HCC, as evidenced by their primary place in the school's strategic vision for 2006-2008.

There was little doubt regarding the connection between the theologically driven philosophy undergirding the pedagogical and curriculum processes operative at HCC. The influence of this was felt at a state level, demonstrating that the notion of transformation can take differing forms.

Summary

While each principal held to core biblical and theological beliefs, the variation apparent in the 360° profiling was generally replicated during the interview process, where the rankings made, the affirmation or concerns expressed regarding the person of the principal and/or their leadership styles, were more clearly enunciated.

There were also a number of similarities and differences apparent in the six principals with respect to their understanding of the nature of vision.

Establishing a clear vision and effectively articulating it so that it becomes the shared vision of the organization is one of the primary functions of leadership (Kouzes & Posner 2003; Yukl 2002) and all principals acknowledged this during the three phases of the research.

Some important similarities were that all believed they had a clear vision for the school, had effectively articulated it, and that there were connections between it and their own beliefs. Nevertheless, this was not always the view of others within the

school. This is important as it underscores the variation that may exist between perception and reality both of the principal and others.

One of the key differences was in the way that some principals depicted their vision for the school in human terms, such as what they wanted their students to become. Whereas others described their vision in more structural terms, such as how they wanted the school to become an integrated community. This suggests that an understanding of the nature of vision can vary, and may also reflect differences between task-oriented and person-oriented leaders noted in the discussion of the literature in Chapter 2.

Another difference lay in the way that the concept of vision interfaced with curriculum and pedagogy. The beliefs that undergirded the vision were seen to have played an important role in these areas for John, David and Steven, but were not as apparent with Paul, Robert or Michael. The reasons for this may lie in the different interests of the individual principals, the history and culture of the school and the priorities that the principals had established.

The interviews also indicated the importance that the principal's beliefs had on relationships in the school as well as the effects of the various leadership styles they evidenced. These areas are reported in the next chapter.

Chapter 9

Case study schools: Principal's biblical and theological beliefs –

Relationships and leadership styles

This chapter reports on the findings from the case study interviews regarding connections between the biblical and theological beliefs held by principals and their school leadership practices in the areas of relationships and leadership styles.

Relationships

Staff

The principals were aware of the importance of relationships and the ways that these impacted positively or negatively on the school, and that relationships experience conflict at different times for various reasons. They also appeared to be aware of the way in which their own personality, together with particular strengths and weaknesses affected these relationships. Nevertheless, this did not always translate into effective school leadership practice as Michael's experience indicated.

Michael inherited a significantly disunited school: 'the school was very disjointed when I arrived, it still is in many ways; it has three parts with very little awareness of the others'. He saw his first task at BCC was to integrate three disparate departments into one harmonious school, feeling this would construct a solid platform on which it could develop into an effective Christian organization. Achieving this would require strong people skills and an ability to effectively manage conflict. Michael thought he possessed these qualities by stating: 'My strengths? Relating to people' and 'I think I handle conflict well'. However, this was not a straightforward process and most other interviewees saw things quite differently to Michael.

Michael identified one particular event which highlighted the variety and difficulty of the issues he had to deal with.

> We had a retreat in [date], it was a **painful** process (original emphasis), out came a whole bunch of baggage. It was triggered by [executive staff] carrying hurts. [S/he said] 'I want to know what my role is'. This is what s/he wanted to know eighteen months before, I told [him/her] we would review the position

description, but we never got around to discussing it. I thought 'if you had these concerns why not thrash it (sic) out'? This was a time of heart-searching; we re-did the job description. When I came in three years ago Heads of School were responsible for all enrolments, all staff appointments, running their own budgets, so I said, 'I'll have this, I'll have that', we had three autonomous groups.

The issues that emerge from this scenario were the lack of role clarity, Michael's unhelpful delay in responding to requests for position review and lack of communication, together with the historical independence of the three sub-schools in BCC who Michael saw as 'reluctant to forego their previous autonomy [and] fighting not to become part of a whole' school.

However, the staff member involved (C01) had quite a different view of this event, and of Michael's leadership which s/he saw as 'both strong and weak' commenting 'he came in with 'L' plates on ... His personality is one of insecurity, he is threatened by the [Heads of School]'.

With respect to the particular incident C01 recounted:

> In [date] Michael had a 360° review which backfired. [NOTE: Not the 360° profiling that was part of this research]. The [executive] went on a retreat to share our directions ... He wanted to know why we said what we did in the 360° review, he doesn't mind talking about this sort of thing. Later that day we were talking about the organization for [next year], getting [new senior staff], then Michael went 'woof', he yelled at me for asking the question, he was very angry ... I called in to see Michael [the next week] and got another serve.

S/he interpreted Michael's response as being both a personal threat to his leadership as well as a failure to appreciate the organizational synergistic strength that three separate departments had brought to BCC.

This event indicates the importance of principals appreciating the complex interplay of organizational history, their own personality, its strengths and weaknesses, in order to assist the school forward relationally and organizationally.

Other interviewees also recounted relationship difficulties with Michael, especially his confrontational leadership style and apparent personality clashes with people in the school. C13 candidly stated:

> We don't have any respect for Michael as our leader ... The boundaries keep changing. If I make a mistake I know about it ... He treats [executive member] like a naughty little boy, yet he works his guts out and takes work home every night, if Michael doesn't come up with the idea then he will can it. He just doesn't see ahead ... He has to keep his hands on everything trying to run the school.
>
> He yells at me, I don't go into his office by myself, I am not sure what he will say to me and so I want someone else in there with me. I walk in each day shaking until I know what he is like. I have diarrhoea each morning just at the thought of coming to school.
>
> Michael wants to get rid of [staff member] so he will email her, 'why haven't you done anything about this?' She replies, 'because no one has asked me to do anything about it', so Michael gets angry, but later comes crawling on his hands and knees down the office corridor, 'please forgive me, please forgive me' and starts crying.

After working closely with Michael for three years C08 had concluded:

> He is not an inspirational leader. He is emotionally up and down ... He builds up to things, and then yells at us through frustration that we hadn't carried things out in the way that he had wanted ... His inability to control his emotions at key times ... He gets staff offside especially when his position feels threatened. I feel that he wants to be in control of things. He says, 'I am the leader – you buy into it'. Sometimes I feel I might as well resign.

C14, who had been a principal in another Christian school, saw Michael as 'interfering', viewing his personality as 'melancholic, phlegmatic' and his leadership style as being 'fastidious with detail, yet totally muddling – he is like a mad professor. If Michael wasn't here the place would be much better'. S/he noted, 'I have seen him verbally abuse people, he is abrasive ... He has yelled at me ... He has a fear of failure, due to his personal insecurity'.

C10, another former principal of a Christian school, saw Michael as:

... unstable emotionally and unpredictable ... [His] emotions run very high, they quietly simmer for a while and then run over, he raises his voice, and almost explodes internally.

He has regular blow ups with people and you don't feel safe with him ... He will walk in with a very black look on his face and say, 'I've got issues ..., or we have problems ...' I feel my heart rate increase, my palms begin to sweat and I say to myself, 'what have I done?' Any number of people walk out of his office crying ... Michael is a confrontationalist, he often comes out fighting, he takes criticism personally.

While this was the prevailing view of Michael one staff member, who had also worked closely with him, had a different view:

He has the heartbeat of the school and pulls it all together ... Michael is very passionate about BCC. Michael is a strong leader; he knows where he is heading. People ... often don't understand where he is coming from, they may see what he wants, but they don't see his heart.

Nevertheless, this person proved to be a lone voice among the detractors.

Michael's experience is important as it indicates that a good understanding of the importance of vision, together with a firm commitment to the core Christian beliefs and values, which Michael espoused, do not necessarily ensure effective working relationships or successful staff conflict management processes, all of which are acknowledged to be important areas for effective school leadership (MacBeath & Myers 1999). It also highlights that there can be significant disconnections in the principal belief-school practice nexus, as these are dependent on being mediated through the person of the leader whose actions, at times, may not be consistent with the beliefs held.

Interestingly, Michael's experience contrasted with that of the other principals who, notwithstanding their own particular personalities and varied conflict management strategies, were generally able to successfully navigate the confluences of staff conflict within their schools.

Michael's experience supports important insights from research conducted by the Center for Creative Leadership regarding traits and behaviours which may lead to

managerial derailment. That research identified five specific traits and skills that could be predictors of manager derailment (Yukl 2002:183-184):

1   Emotional stability: Less likely to handle pressure and more prone to moodiness, angry outbursts, inconsistent behaviours
2   Defensiveness: Covering mistakes, blaming others
3   Integrity: Too ambitious, likely to betray a trust or break a promise
4   Interpersonal skills: Weak interpersonal skills, such as insensitivity reflected in abrasive or intimidating behaviours
5   Technical and cognitive skills: This led to overconfidence and arrogance; rejection of sound advice; acting superior; over-managing subordinates who had more expertise; unable to move from the technical focus to the strategic perspective of the problem

While not all of these aspects were reflected in Michael's behaviours, there appeared to be strong connections with items 1, 2 and 4.

Other principals handled relationships and conflict differently. Paul cited the case of one staff member at SCC who could not work outside their area, yet who was highly regarded by others and moving the person would have resulted in significant conflict. So he changed the structure by changing 'the office arrangements'; completing a 'job review and tidied up job description, narrowing it and brought in external consultant' to defuse the situation.

At HCC most interviewees stated Steven endeavoured to avoid conflict. One board member, F03, said Steven 'avoids conflict like the plague … He can be a little like a marshmallow here. He uses [his PA] then the Heads, he also uses me … I am a sort of 'shock absorber' between Steven and [board chair]. F14 thought Steven 'tries not to have to handle [conflict], he takes it very personally [and] he will pass it on to someone else if he can'. F13 concurred, 'Steven doesn't like conflict between people; he wants someone else to deal with it. Where he has made a promise and can't fulfil it, he comes in to me and says, please fix it with xyz'.

These examples indicate the possibility that principals who regard relationships as important and who are seen to have good 'people skills' appear to be able to negotiate or resolve conflict relatively well. Those with weaker people skills appear not to be able to successfully negotiate or regularly come to agreed resolutions. This suggests

an area for further research might be the relationship between emotional intelligence, personality and leadership.

Power

Relationships and conflict with board and/or church

The notion of power in school leadership is a vexed issue. Power is the 'capacity of an individual agent to influence the behavior or attitudes of one or more target persons at a given point in time' (Yukl 2002:142). Weber describes power as 'the probability that one actor within a social relationship will be in a position to carry out his own will despite resistance' (quoted in Hoy & Miskel 2001:217). In this sense it differs from authority which has a narrower focus than power; authority identifies the rights of a person to make decisions with the expectation that they will be implemented in the organization. Generally those vested with authority were enabled to exercise power in the school setting, although there are often other contenders for power in organizations (Bolman & Deal 1997; Morgan 1997).

During the course of the interviews, the question 'who has power in the school?' produced some fascinating and, at times, surprising responses. It is generally assumed that the principal has both the power and authority within a school to initiate and implement decisions and actions. However, this is not always the case. Some schools may have people who have no official leadership position wielding substantial power, although this did not appear to be evident in any of the six schools. Principals generally choose to distribute power among senior managers, and this can sometimes result in conflict situations between, say, the principal and the business manager, heads of departments and/or the board chair.

Conflict can also occur as a result of the complications that arise from time to time between the school and the sponsoring church. While this can be caused by many factors; it is often the result of the lack of clarity in the church-school governance processes, or of the historical situation where the church which established the school becomes the junior partner in the relationship, as the school outstrips it numerically, financially and in terms of its standing in the community. These complications tend to increase where the senior pastor of the church is also the board chair, as was in four of the six schools. This situation can lead to power struggles between the board chair and

the principal regarding who has the 'final say', and therefore who ultimately exercises power within the school.

At HCC the concept of power had a number of permutations. Most interviewees saw power mainly residing in Steven's hands, others saw a distribution of power among a number of key people, especially the board chair, who also was the school's financial and business manager. F05 stated the board chair 'calls the shots over Steven. He controls the finances; he was an accountant before he became the pastor ... Steven and [board chair] have the power that matters'.

One board member F10 stated, 'Steven thinks he's got it all, while [board chair] had the vision for the school and gave Steven the opportunity to grow it. Steven had the vision for growth [and] has run with the vision'. F03, another board member, thought the board chair saw 'himself as the boss of the school' and while the school had grown to such an extent that he could no longer function as the major controlling influence, s/he felt, 'he can't let go, he doesn't really want to let go ... he has power, but the board doesn't have power'. F14 concurred that the board chair 'is the ultimate power of the college'.

F11 identified the possible causes of this as being the relative age differential, the difference in educational background and Steven's growth in his role. S/he noted, 'Steven came as a very young principal of a very small school, [board chair] is a non-education, black and white thinker'. S/he thought that 'personally [board chair] is diametrically opposite to Steven ... he doesn't recognize that Steven has matured into a pretty first class principal, [although] he does recognize his role as principal'.

Interestingly the board chair also considered s/he had the ultimate power in HCC 'as the founding chairman of the school I am Steven's boss'. S/he felt this was because of the understanding of the relationship between the church and the school. 'The church is the covering body for the congregation ... I am Steven's covering, it flows down through me – so [executive staff] would relate to me to cover him/her – being his/her leader'. This idea of covering appeared to be a particular understanding of the way relationships and spiritual authority were transmitted in those schools sponsored by AOG churches.

All of this has important implications for appreciating the complexities and multi-layering of the belief-practice nexus in school leadership practices, especially when they interface with a sponsoring church. Effective leadership infers and requires appropriate use of power, and this is related to understanding the purpose of power as well as how it is to be exercised. When there is uncertainty as to who has the 'power that matters' then there is the potential for conflict and division.

The use of power reflects the theological belief that all authority is ultimately derived from God (Matt 28:18; John 17:2; 19:11); and that leaders are entrusted with delegated, derivative power. Throughout the research process, notwithstanding the differences in who wielded what power and in positional structures, there was an underlying acceptance by interviewees that the principal, as leader, was God's person in God's place to fulfil God's purposes. Therefore they had delegated authority to exercise power in the school.

At SCC Paul was universally acknowledged as being the one who had power in the school. Paul himself recognized this, 'Power? It revolves around me, the board is a very hands-off group ... but I rarely exercise power unilaterally'. The board chair agreed, 'Paul [has the power] in the every day running of the school'.

Staff members also had no doubt regarding who had power at SCC. A08 noted power was 'certainly not [with] the school board, it always comes back to Paul for decisions.' A01 concurred, 'the board is perceived as a rubber stamp to what Paul wants'; A13 agreed, 'the hierarchy is well set up, Paul takes the final call'; and the reason for this was identified by A12 'Paul recognizes this is a calling from God'.

It would also be correct to say that it stemmed from an understanding of the board-principal linkage which empowered Paul to run the school; he noted this linkage was the 'loosest version of Carver you could ever find'. While the importance of power being derived from God was embraced in other schools, the empowerment that Paul enjoyed at SCC was not always the case with other principals.

At MCC the board, and especially its chair (the sponsoring church's senior pastor), were generally regarded as holding the power. Answering, 'who has power?' B03

responded, 'the senior pastor, he is the president of the board'. B09 was adamant, 'Robert is a pawn to the board'; B04 agreed, 'Robert is just a puppet of the board'. B10 concurred that power rested with the board, 'Robert goes in to bat for the school and it is not always easy for him ... I have picked up this perception from the staff, that decisions are made from on high and then delivered to Robert, for example the types of books in the library'.

B13 also identified power residing in the school board, 'Robert is limited by the board ... I know that he is the meat in the sandwich'. S/he gave an example of how this worked when new staff contracts were issued:

> They contained clauses that no staff member would ever sign, but they were pushed along by the board, I'm pretty sure that Robert knew that it would not go ahead but he still had to proceed with them. This led to a lot of staff dissatisfaction, they didn't sign them and new contracts without those clauses were issued and signed.

Robert, however, was quite relaxed about his relationship with the board. He did not appear perturbed by the fact that they held the power in MCC. He embraced their role and was eager to work with them because of his understanding of what God's call was for him, stating:

> I felt that God was calling me to the role therefore wanted to obey him ... I have a sense of calling, you know that what you are doing is more than just a job ... You must see it as a calling to the position. It's not what you think it is going to be. It is a calling to servant leadership; it's certainly not a corporate holiday.

The interface between the belief that power comes from God, personal call, and acceptance of role relationships within the school setting were also important to other principals.

At KCC power was observed to be distributed between John, the board and senior staff. D05 thought power was held by 'John, [senior staff], and the board – they listen to God'. D08 saw that power from 'day to day – John ... financial – me, but I will defer to John'. D06, a board member, asserted power lay with John and the board, 'John – the buck stops with John, [and] the board – our role is setting the direction,

employing people, setting policy and we are there to support John'. Interestingly D09, the board chair, saw power lying in the hands of 'our Treasurer, he has been on the board since the beginning of the school ... he has a real mind for where he thinks the school should go, and he will put that viewpoint forcefully'. S/he also stated, 'I wouldn't see myself as having power, but I suppose I really do'.

One long standing staff member and former principal of another Christian school, D10, observed:

> [Staff member] would like to think that it was him ... the board hasn't sought to dictate to John how they want the school to run. They are confident in his leadership. They traditionally have had a very strong involvement in all of the big decisions, because they are concerned for the integrity of the school.

John interpreted his role in terms of calling. After stating that his motivation for being a principal was 'initially – simply a job'; he continued, 'after a few years I realised a real calling and God has given me a desire and commitment to serve and to view this as a ministry'.

At ECC the issue of who held what power was less clear. Interviewees identified three sources – the board chair, David and the business manager. The board chair, E11, thought power lay with 'David and the management team, and me obviously as board chair'. E04 saw 'David – he's the one that we refer to if we need something ... [and] the board chairman, as things flow through the church ...' E08 felt power was held by 'David and ... the finance man ... I don't feel the board has much input'. E06, one of the administration staff, saw power with 'David and probably me. I have implemented a lot of changes and have had my finger on everything'.

Interestingly David viewed the power in the school as a nexus between himself; the board chair, who was senior pastor of the sponsoring church; board members, who were all elders of the church and appointed by the senior pastor and the business manager, who also was employed by the church as their financial administrator. He said:

> We truly are a ministry of the church ... As principal I am answerable to the school board, who are (sic) the elders of the church. The senior leadership team of the church comprises of twelve people, all of whom are appointed by the senior pastor. It is best to see the Board as the Senate – as a house of review ... the Business Manager is non-residential and this makes things difficult.

At BCC Michael saw power as residing first and foremost in 'the [covering] church, through its board'. However, he also identified some key staff members who had significant influence in the school. One had worked in the school's administration for years and was 'incredibly passionate for the school and impatient for change, she sees needs, can often want to do something and not let anyone else grow'. Others were longstanding teachers, one of whom had been 'passed by for leadership for many years. He is a wonderful evangelist. He can also be very critical. He sets the tone; he picks fights with others'. Another from the executive staff was seen to be 'overcritical, [and] has some baggage – she's told me many times she has been trying to leave ever since I arrived. She doesn't like my flavour, she's Anglican'. When questioned about why that might be so, Michael responded, 'my appointments have been Charismatic, I've been pressured by the board to do this. It is a reaction against the former [senior staff] who appointed Anglicans'.

Interviewees had a variety of responses regarding power. For C11 there was no doubt that Michael 'holds the reins pretty tightly', but was astute enough to observe that a former principal of another school and now one of the senior staff 'probably knows how to get what he wants, but not manipulate others, having been a principal will help him with this'. C01 suggested 'I think Michael – what he says goes', but also noted 'The Heads of Schools, in their own areas, and [executive name]'.

On the other side, C02 stated that when it came to power in the school 'Michael is not the first person who comes to mind', whereas '[executive] uses his power in the right way, he makes things happen'. C08 thought power belonged 'positionally with Michael, but in reality with long standing parents in the church and the school'. C10 unhesitatingly affirmed power still lay with the previous board chair, 'then Michael was like a puppet to the board ... the board still has power, Michael just jumps quicker now'.

C14 was the most discursive:

> There seems to be a lot of power broking, [senior staff] is a key player in this, s/he is the watchdog of the academic side and the Registration and Accreditation. S/he could be perceived as a threat to Michael's authority.

> I see Michael very much as a power player, wanting things under his 'domain'. I have inadvertently pushed a few buttons with Michael, for example by telling him we weren't catering for the upper end in Year 10. There are a few board members who have a lot of power for example [former board chair] he is more of a principal than Michael, he is on the phone daily and more than daily. ... Michael said, 'I'm happy to be second-in-command to you', but the new chair is not as strong as [the former one].

MCC's board chair, C07, thought power resided in the board, 'we are acknowledged at all events as being the power behind the school'. Regarding Michael, 'he is probably the best principal they have ever had. He has government type guidelines with a string or two attached to his arms, we don't have ends limitation policies, for the last two and a half years we have been in management mode'.

Part of the reason for the board entering 'management mode' was the perceived weakness in public settings that Michael displayed, the board chair gave two specific examples. The first was an important school event in 2004, 'here was his opportunity to impress the board, school members, the president, but he wasn't prepared, he didn't come across professionally, he muffed a great opportunity, he had to try really hard to recover from this mistake'. The second was another major event in the same year, 'there were over 700 parents and over 200 students present, he called out the [student] with the highest [university rank], then asked what [the acronym] was, and said he didn't really know'. S/he concluded, 'both of these showed that he is unaware of the importance of coming across well in public and that he was not really prepared for these important occasions'. C16 suggested another possible reason why the board held power at MCC, 'he should never have been asked to come in to this job. We needed an experienced principal to get us out of the mess we were in and to get the job done. Michael had a huge learning curve'.

Leadership styles

The literature consistently confirms that there is no 'ideal' leader type or style; while some have attempted to construct preferred or successful leadership types, it remains an elusive hope (Hoy & Miskel 2001; Yukl 2002). Further, the biblical dimensions of leadership also indicate there is an expectation of differentiation among leaders who are unique individuals called as God's person in God's place to fulfil God's leadership purposes as servants and shepherds. Not surprisingly, the principals of the schools demonstrated a wide divergence in terms of personality, background, interests, motivation, strengths and weaknesses.

At HCC Steven was held in high regard by most of the staff. F13 stated 'we all love him dearly', nevertheless his external commitments meant he was often absent from the school, to the great frustration of the staff. F01 commented, 'I don't really know what he does. The staff say, 'The big fella's not here again'. He is not here a lot ... he is on 14 different boards ... this causes frustration, he doesn't have a strong presence in the school ... he's very hard to find'. F02 stated, 'my big issue with Steven is that he has his finger in too many pies; he doesn't know what is happening here. He is so hard to catch'. F05 reflected:

> I don't see him much, this is a change from the early days, I really only see him once or twice a week. He doesn't have a lot of interaction. He is often away troubleshooting at other schools ... I don't really have all that much to do with him, the last time I was in his office was three years ago.

Motivation

The literature suggests that motivational inner psychological drivers of leaders can be indicators of intention, ambition and purpose. Steven's motivation was seen in various ways. While his commitment to passionate, caring, visionary leadership was acknowledged by interviewees like F01:

> He loves his staff ... he is a visionary, he is way out in front and we try to put legs to it. He is very transparent in staff meetings; he is very open about any failures, struggles, and attitudes to be changed. I like that in a leader: openness and brokenness ... Steven will apologize to staff publicly if he needs to.

Some felt that this desire to please was also his Achilles heel, F12:

There are expectations that are not fulfilled, promises that are not kept. He would want to make your world perfect; there are no boundaries to what he would like to do for you if he could. It is his intention to give – this is reality, but you can't fulfil everyone's pipe dreams ... His question is – will they like me? I need to be adored – this is not pride, it is insecurity.

F02 concurred:

Steven is a very charismatic leader, he is a showman, occasionally there is no substance to the show, although there generally is. His heart's desire is so right, but practically you can never meet it, you need more realism. Steven will promise you the world – he hasn't got it to give – but he wants to, but he can't – you can be overwhelmed by Steven as a person, he needs to realise he can't give you everything you want.

Perhaps there were deeper psychological factors at work F05 suggested, 'Steven wants to be a success; he wants to do well'. F12 discursively stated that s/he felt Steven's motivation was driven by his need:

... to succeed in the face of his parents; he needs them to know that he is a success ... His mum had huge expectations for him to be like [person] ... his dad was [career title] who was quite well-known. Together they had expectations of a famous son. To be the principal of a school aged 22 he thought was really something, but when it only had 17 kids it didn't really live up to their expectations.

Interestingly Steven identified a desire to be recognized in arenas larger than HCC. Responding to the questions: 'What drives you? What makes you tick?' He replied:

Somewhere deep within I have a drive to make a mark for the kingdom of God. I am passionate about personal learning, it presents enormous potential ... In terms of Christian education I am very focused, [in order] to really maximize the effort and investment I would like to be involved in national and international arenas.

This desire was actively encouraged by HCC's board chair who saw Steven as 'a visionary. He is an apostolic man – a man whom God has raised up with vision, capacity and anointing to have an influence beyond the local school'. The origins of the school also appeared to have played a significant role in why things had developed in this way.

First, I was in [region] and had a heart for a school and God said to me 'start a school'. God brought Steven into my life; Steven's name came up three times. Steven came to see me, he intended to go to Bible College, but began the school. It started small and grew bigger ... He followed God's call and appointment to this school.

Secondly, a recognition of Steven's apostolic call – this is why his influence goes beyond this school. He has a heart to help other schools [and] God showed us that the school was the key to reach our city ... Steven is now [age] and his influence will continue to expand. There is no sense of 'I'm cruising to the end'.

These factors help explain his position on many external bodies, as well as his frequent absences from HCC.

Motivational factors for other principals varied. KCC's principal stated, 'the majority of my motivations are sinful'. When asked what he meant, John replied:

I want God to be pleased with me, there's pride there ... everything I do is driven by desire. I hope God can see how hard I am working and commend me for this ... I want to use every opportunity that comes my way, to use my talents. To be honest, sometimes it's for God's glory, sometimes God and John, other times John and God, and sometimes just John. I am very, very keen for this school to have a reputation in the area. I want to really see kids changed.

Others, like D08, saw John's motivation as 'a passion for Christ and a passion for education ... He has a passion for the gospel; he speaks about this every time he speaks'. D04 also thought John was motivated by 'his love for God and he loves knowledge; he loves the idea of imparting knowledge'. D03 saw John possessed an 'absolute desire for excellence in education, sport, and in social life. For example, his participation in the [charity] relay run over the weekend, he wanted to use this as an opportunity for the gospel and to get the face of the school out there in the community'.

At BCC Michael candidly recounted some of his inner drivers. Having identified an area of personal weakness being his 'tendency to be too self-critical' and saying 'I can get discouraged by others and my own shortcomings'. He briefly outlined why he thought this might be the case:

> This goes back to my childhood where I was the youngest of three boys, my father was the Second Master of the Grammar school in [country], my brothers went there but I did not. It's quite ironic my oldest brother, now retired, has an M.A. from [overseas university], my next one a B.A. from [overseas university] and in 19XX I found myself at [Australian university] doing my [postgraduate degree] and now I have just finished my [next postgraduate degree], which none of my brothers have.

He also identified his motivation as stemming from:

> First, change – I love change, not for change's sake, I love to see people stretched because I love to be stretched. Secondly, a heart for people – both pastoral and teaching – and this job has both combined. Also a passion for Christian education, I am not sure where this came from, I found it in 19XX, this was the door that opened as principal of [Christian school], and I caught the passion from this.

Some agreed with this positive view of his motivation. C01 said, 'he wants to be doing a good job as principal ... He has BCC at his heart'. C07 saw his 'passion for Christian education ... the vehicle is the school to be able to bring this through excellence in Christian education'.

Others demurred, C13 curtly responded, 'his motivation? Himself'. C16 felt, 'he is driven by the need for success – we don't like to see ourselves as failures'. C14 believed Michael was motivated by 'fear – fear of not doing the job well enough, he feels people are evaluating him all the time ... He has a fear of failure due to his personal insecurity'.

At SCC Paul was considered to be motivated less for personal fulfilment and more for altruistic reasons. A11 stated, Paul 'believes in what he is doing, and he believes that Christian education is going to make a difference ... He has a real vision for this and this affects the way the school is led ... SCC is going to take its place in society, SCC is going to achieve'. A09 expressed Paul's motivation was 'to see young people come to know Christ, a commitment to excellence, no half measures ... He wants to see God's work done properly'. A07, Paul has a 'passion for Christian education [so he] strives for excellence in every area'. A10 saw Paul motivated by his sense of call, 'to get done on earth what he has been put here to do', with the result that 'he releases people into their strengths'. A02 recounted 'Paul's first words to me at my first

assembly were, 'Don't you just love the kids?' He's not concerned for parents or the school's reputation ... This affects his interactions with students. He is driven by his love for the students'.

Similarly at MCC it was generally considered that Robert was motivated to be and do the best for God. B13 affirmed Robert 'is not power hungry – it is not about himself, it is about what he can do and what can be done'. B03 spoke of his 'great passion for education and a great passion to see his school succeed ... to see people reach their full potential in God'. B12 saw his motivation as 'people – to be able to help as many as he can'. B11 identified his 'desire for excellence – his expectations of himself and of the staff are always increasing'. One board member, B05, stated 'he has been called by God, he has a genuine heart for the next generation'. Whereas B07 saw Robert as living on the horns of a dilemma, he 'has to try to please the church and the school and he has to try to please the staff ... I think Robert finds it hard. There can be a sort of 'us and them' mentality and this can be a bit frustrating at times for staff and probably for Robert.'

Not surprisingly Robert analyzed his own motives in terms of his sense of call to the position, 'what I have been called to do here is to establish a fully double-streamed school while maintaining the ethos of care and concern ... Academic performance – to keep lifting the standards here'; noting, 'the job is not finished yet'.

As previously observed David saw his motivation stemming from a deeply held eschatological position:

> I hold to a postmillennial eschatological position and this has a very positive view of the future ... I believe that the discipling of the nations is possible and that being salt and light will change our society ... This is why I am strongly looking for transformation this has very positive views of things. I believe that Eyre could be changed if believers would believe appropriately.

Others shared this view that strong theological beliefs were the key drivers in his principalship. E12 believed David was motivated by, 'the vision of wanting to see the kid's potential and gifting fulfilled, for the kids to leave the school Christian [and] for

the students to have a Christian worldview'. E03 expressed s/he thought he was motivated:

> ... to see young people know and walk in the ways of God. David is a dreamer, he is a visionary. David has an incredible ability to absorb issues and to take them in without them affecting him. He has an even keel when the sails are full. He is not fazed even by great disappointments.

E14 spoke of his 'love for God, people, missions. Missions as a big part of what we do, to be more interested than just the individual.' E07 saw the uniqueness of his role, 'He has been called by God to do this job. David's role is to pull together the staff improving morale for a common cause ... The school was almost broken in the early 1990s; he rescued it and pointed it in the right direction it is going in now'.

Findings suggest that biblical and theological beliefs are important determinants in the intrinsic motivation of principals; however, there is also the possibility of inconsistency in the way these beliefs are worked out within the life of the school. The principals were honest enough about their humanness and fallen-ness to acknowledge they did not possess, nor were seen to possess, purely altruistic motives in leading their respective schools. Nevertheless, there was a genuine desire that they and the school seek to honour God in everything and to present a consistent Christian worldview, and this desire was echoed by interviewees who shared a similar vision for each school. This aligns with Kouzes and Posner's assertion (2003:152):

> There is a deep human yearning to make a difference. We want to know that we've done something on this earth, that there's a purpose to our existence ... Work has become a place where people pursue meaning and identity. The best organizational leaders are able to bring out and make use of this human longing by communicating the meaning and significance of the organization's work so that people understand their own important role in creating it. When leaders clearly communicate a shared vision of an organization, they ennoble those who work on its behalf. They elevate the human spirit.

Legacy

The desire to 'make a difference' was a refrain from many principals in the questionnaire and in almost all interviews. But, how is it possible to know what sort of difference was being made? One indication was to inquire about the expected legacy that the principal would leave the school after they concluded their

employment. The notion of legacy does not receive extensive treatment in the literature, although it can be a useful measure of the effectiveness and success of the leadership exercised (De Pree 1989; Maxwell 1998). As De Pree (1989:10, 102) recognized 'leaders should leave behind them assets and a legacy'.

> Leaders, in a special way, are liable for what happens in the future, rather than what is happening day to day … It is especially hard to remember that today's performance of a leader succeeds or fails only in the months or years to come. Much of a leader's performance cannot be reviewed until *after* the fact (De Pree 1989:102, original emphasis).

The matter of anticipated principal legacy brought a variety of responses, nearly all of which were positive, and tended to mirror the rest of the interviewee's view of the principal.

At ECC David saw his legacy in terms of transformation, the success of the ordinary, changing society one life at a time:

> My success will come down to the subversives I develop; the sleeper in the community who influences others. If I can send out Daniels as high flyers and maid girls as high flyers into our community and see the way that this will be replayed in heaven, that we were the conduit through which God worked, that will be amazing.

E12 reflected on ECC's corporate history, 'we have moved from legalism to freedom, he has taken the shackles off legalism'. The board chair E11 stated, 'David has brought relational integrity … He has brought the school out of a very difficult time and this can never be underestimated. David was absorber of other peoples' anger'. E10 spoke of 'a tremendous legacy' and identified David had brought about 'professionalism and openness in the school's culture … his visionary nature – traineeships, sport, debating, professional development, developing the school's physical site, strength. But, there is no succession planning that I have seen'.

At KCC John's legacy was seen by D08 as the school going 'from being introspective to being forward and outward looking'; D04 thought 'he has maintained a loving Christian environment; he may have inherited some of this and has enhanced it. The school is very well organized … He is a leader among Christian schools … he's on

the ball for policies'. Interestingly s/he also felt, 'in lots of ways John is not extended in this school'. D07 saw John's achievements and legacy combined by 'bringing the school into the 21st century, kept it modern and 'up there' ... He kept the school technologically 'way up there' ... and bringing on the school into Year 12'. A senior staff member D03 saw his legacy in a number of ways:

> Educationally we are doing very, very well. John has brought a new image for the school, it's been rebadged ... Countless kids and staff will know of his kindness, and living out God's grace has touched many ... Part of [former principal] legacy was he was a people and relational person, everyone loved [him/her], not everyone loves John, some wouldn't miss him ... some misunderstand him.

At BCC the variety of views about Michael's leadership was also reflected in people's expectation of his legacy.

From the board's perspective the board chair C07 spoke of legacy in terms of 'open communication with the board ... knowing what happens at the coalface. Because of what he has told them the board knows more about the school than they have ever done in the past'. Other board members said, 'he will be remembered as a principal who was really passionate about Christian education and seeing the school's vision and values realized' (C09). C15, while noting, 'he has sat through a period that has returned stability. He has laid a good foundation for the future growth of the school'; continued disconcertingly, 'we have to work out whether to renew his contract or to make him permanent. I am happy to commit to the known and put up with the weaknesses, not everyone on the board sees it like I do'.

Some like C01 reserved their judgment, 'this is still to be shown, yet there is development in Michael'. Others saw his legacy would be generally positive, C06 thought that 'community ... is sort of happening; growth in the physical side of the school.' C19 said, 'Michael has kept the school together ... we were headed for lots of trouble – financially and academically. I think Michael didn't know what he was in for'.

Others, however, were less optimistic; C16 anticipated that if Michael were to leave 'among many staff there would be a huge sigh of relief'. Unsurprisingly C13 thought,

'it won't be a positive one. He will leave a very bruised and battered staff. The board don't see him explode, or when he has blown the hell out of [the staff]'.

At HCC, notwithstanding the concerns held by many regarding Steven's frequent absences from the school, interviewees thought his legacy would be very positive. F07 reflected on the fact that Steven had been HCC's only principal so he'd been 'at the helm of it all. He is passionate; he is involved as he can be. He has good, clear boundaries'. F14 noted, 'Steven has such a vision, there is never a cap on what happens. The school will keep growing in some way or another'. F11 commented, 'personally, he has influenced an incredible amount of people and helps them realize their giftings – staff, students, parents. He has changed Huon in terms of what people are looking for in education'.

From the board's perspective F03 said, 'Steven is generous – he can be ruthless – he is caring as an employer ... he sees a person as having value'. F10 said his legacy 'is already in place. The school can run without Steven. When this happens you know you have done a good job'. S/he also noted that the board chair 'is the shepherd for the project to be successful. S/he has always publicly given Steven credit for the success of HCC. The real driver has been [board chair]'. Interestingly, the board chair F09 believed Steven would have 'a very extensive legacy', evidence for this was:

> The testimony will be the students who will speak of his involvement in their lives; a quality Christian school with a good staff; he can go away for an extended period of time and it keeps going along fine without him ... He has an intergenerational view of what the school is and has achieved. It will be an excellent legacy.

F05 stated, 'Steven likes to be at the cutting edge of things ... He talks about this [saying] 'this school has to impact the community, Huon is to be a different place'. It's all part of wanting to be a success'. S/he then followed with some further reflections on the school's history and the link this had with legacy. HCC 'began with eighteen students and he was the teacher and then it grew from there. Steven is very good at attracting quality staff. He is very good at persuading people. God has gifted him with this and he is using this'.

At SCC legacy was a 'live' issue at the time of the interviews, as Paul had recently announced he would be leaving the school to take up another position. A05 identified, 'SCC is at its peak; he's leaving it at a good time ... He will be remembered for his friendship, for his genuine interest in me and what's happening. Mostly, his love of God: he doesn't ever commit himself without sharing it with the Lord'. A09 saw Paul leaving 'an excellent school, an excellent staff, an excellent culture and atmosphere'. A10, a former principal of another school, felt Paul's legacy was 'modelling what good leadership is about; being living proof of quality leadership. SCC's culture, he's carved it out, many Christian schools think they have it, but don't'.

A04, SCC's board chair, had no doubt that the legacy was the 'ethos of who he is, his spirituality ... his pursuit of excellence [including] his personal pursuing of academic qualifications ... Inspiring staff, students to follow, he monitors it to ensure it is passed on'. A13 saw 'his legacy will be one of growth, of thinking big ... Integrity and humility [and] strong leadership. A14 identified 'respect for the school in the wider community at large ... People will go "WOW, how has this happened?"' A03 saw it as 'selection of staff'; A02 referred to 'trying new ideas, Paul gets excited about new things. We have never had the situation where he wasn't willing to give something good a go'.

Summary

This and the previous chapter explored a number of key themes that emerged from the interviews regarding the relationship of the principal's biblical and theological beliefs with aspects of school leadership practices. These themes have been grouped together to incorporate key aspects of school leadership areas that were identified in the first two phases of the research. These were: vision, including achievements, hopes, barriers, challenges; relationships, including conflict management, power, and history and leadership style, including strengths, weaknesses, motivation and legacy.

Findings indicate that the biblical and theological beliefs of principals do influence their school leadership practices, but not uniformly or consistently, and not necessarily in a positive manner. The reasons for this variation appear to be related to a number of key issues discussed below.

The person of the principal

Given that leaders are human, the person of the leader plays a significant role in the way they interact and respond to individual and corporate concerns. Further the demands confronting principals are enormous. These include the pressures produced by educational reforms; increased accountability frameworks at all levels of government, including around seventy separate pieces of federal and state legislation; societal demands for improved teaching and better learning outcomes; the onus of external examinations and university entrance requirements; the preparation of students for employment and to take their place as global citizens, to name but a few. In addition to these are the changing expectations of what leadership should look and feel like in schools, such as the move to more collaborative, democratic and distributed leadership processes. Consequently, the person of the leader and their ability and/or willingness to embrace these diverse aspects, is critical to the successful leadership of the school as an effective educational organization.

At the back of this, lies the belief system that is adhered to by the principal. De Pree (cited by Shields 2005) identifies that the first question for a leader is not 'what are we going to do?', but 'who do we intend to be?'

> We cannot answer the fundamental questions about why – about the purposes of educational leadership – unless we are willing to reveal what principles, values and assumptions ground and guide us. They form our fundamental belief systems about the ways in which we understand ourselves and society and determine our hopes for the future (Shields 2005:87)

The person of the principal includes their background, personality, interests, biblical and theological beliefs and worldview, gifting and skill set, strength of character; motivation, relational abilities, conflict management skills and, especially, in the belief of their 'call' to their respective schools. Most of the principals were relatively self-aware, maintaining appropriate self-differentiation, where there was a lack, or perceived lack, of people skills there appeared to be a higher incidence of conflict between the principal and others within the school. So the importance of the person of the principal can hardly be overestimated because of the pivotal role they play in the organization, 'The principal is not only the cheerleader ... but also the school's rockets and rudder providing thrust and direction' (Achilles, Keedy & High 1994:46).

The history of the school

This factor variously impacted the schools. It is important not only in terms of what principals 'inherited' from those who preceded them, but also as they sought to forge the on-going evolution of the cultural norms and expectations of those within it, to be more fully aligned with their own belief system. The process was tempered and, at times, restrained by the reality that other people were also able to influence the shape of the school's mores. This factor also helped determine what sorts of boundaries or restrictions principals were prepared to 'live with' in their leadership of the school.

Relationships

The nature of relationships and conflict is complex and diverse. Research undertaken by Araki (1990-1991:23 cited in Achilles, Keedy & High 1994:47) suggests that 'school administrators spent as much as 40 per-cent of their time in conflict management'.

Terry (1993) devised a tool to use in framing human behaviours, which can be helpful in providing a way for leaders to both lead and manage different issues through his 'action wheel'. This is especially useful in understanding the nature of, and possible solutions for, conflict situations.
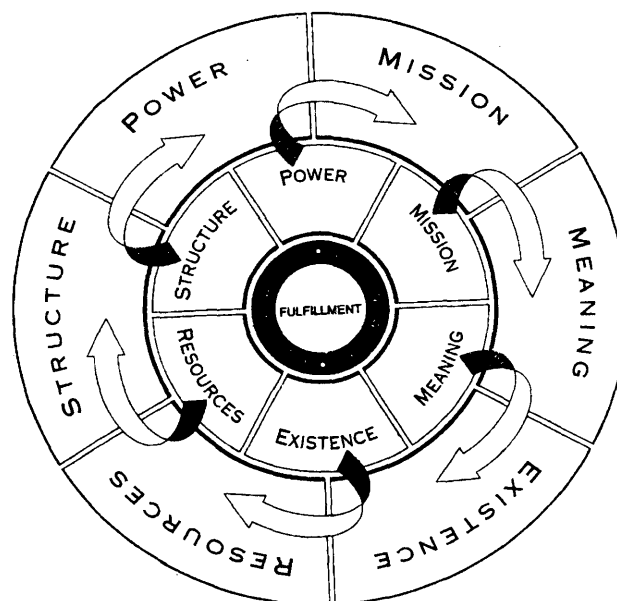

Figure 8   *Terry's Action Wheel (Terry 1993:84)*

263

Two assumptions lie behind the action wheel. The first is that 'all human behaviour is structured the same – in every act, in every situation'; the second is 'the way we frame an issue invariably determines how we will focus the issue, judge what is really happening, and direct our attention and intervention for change' (Terry 1993:83, 87). The end goal is individual or corporate fulfilment, as indicated at the centre of the wheel. In order to achieve fulfilment an issue or a problem is identified as 'presenting issue', which appears in the inner circle of the wheel; and this is to be differentiated from the underlying or 'real' issue, which is indicated in the outer circle of the wheel. Terry's assertion is that to effectively lead identify the 'presenting issue' from the inner circle, follow the arrow in a clockwise direction to the 'real' issue in the outer circle then proceed in a clockwise direction through each area to arrive at a resolution and thus achieve fulfilment. While the hypotheses and the 'neat' methodology may rightly be challenged, nevertheless this wheel can be a helpful way to frame and work towards solutions for problems, especially those that involve interpersonal conflict.

All principals acknowledged their belief in the importance of maintaining positive relationships with all members of the school community; nevertheless each was aware of the complexities of managing the multi-layering of them. However, their ability to fulfil their desires was moderated by the conflicting concerns or demands of other stakeholders.

The relationship of the principal with the board chair

Throughout the history of Christian schools this relationship has generally been the most tenuous. It has been where the greatest divergence, conflict and grief have generally occurred, nevertheless, this did not appear to be a major concern in the case study schools. This is not to suggest that, at times, there had not been – and in some places still were – significant strains, yet the relationship had not come to the point of suffering an irretrievable breakdown.

The reason for the importance of this relationship revolves around the nature of who has 'power' within the school. Generally power was perceived to lie in the hands of the principal, however, some board chairs were reluctant to fully devolve this because of their understanding of the nature of the authority they possessed in their 'call' as senior pastor of the sponsoring church, and so this led to a 'clash of calls'. However,

while the presenting issue appears to be one of 'power', it is most likely a division between the principal and the board chair over 'mission' (Terry 1993); although, at times, this neat differentiation between the 'who' and the 'what' may be quite blurred.

The relationship of principals and schools with the sponsoring church

Case study schools had a range of 'affiliation levels' with their sponsoring churches. While all principals affirmed their good will and desire to ensure smooth working relationships, at times tensions between the two organizations were apparent. These tended to revolve around the co-sharing of resources, facilities and equipment, such as car parks, halls, toilets, rooms, photocopiers, computers, and the like. Employing Terry's action wheel identifies the 'presenting' issue in this instance as one of resources; following his framework it suggests the 'real' issue is structure, perhaps because the lines of demarcation had not been adequately drawn, or were being ignored.

The perception of the principal by the staff

This varied widely across the schools. It was a reflection of the combination of personalities, expectations, hopes, disappointments, and significant events that shaped the way staff viewed their principals. Perception tends to become reality so it can, and did, generate feelings that ranged from good will and cooperation to opposition and antagonism.

The implications of these findings, together with conclusions from all phases of the research will be presented in the next chapter.

Chapter 10

Conclusions and recommendations

Introduction

This chapter draws the strands of the study together, emphasizes the value of the theories applied and the conceptual framework developed, highlights key conclusions and makes recommendations arising from the study for the preparation and ongoing professional development of Christian school principals. It also suggests areas that future researchers might wish to explore in the field of educational leadership of Christian schools.

A key focus of the study was the kinds of biblical and theological beliefs that shape the leadership practices of CSA principals. The five research questions which guided the course of the study were:

What are the biblical dimensions of leadership that have relevance for Christian schools?

What core biblical and theological beliefs are held by principals of Christian schools?

What core educational leadership competencies do principals in Christian schools possess?

What is the strength of the relationship between the principal's belief systems and leadership practices?

What implications arise from the study for the preparation of Christian school principals?

These five themes will be revisited in what follows.

In positioning this study in its broader setting a number of leadership theories were examined and evaluated, with some having greater relevance than others. The theories of transformational and servant leadership received greater attention as findings indicated that these have wider currency in CSA schools. Given the foci of this study, these theories provided insights with respect to how leaders view themselves, such as change agents or as servants, and of the purposes of leadership, such as empowering associates, releasing them to fulfil organizational goals, or of creating a synergistic environment which enables co-workers to become better servants.

This research used an eclectic approach to the concept of leadership, drawing on various areas from different theories. This approach was adopted because the nature of the research questions transcended a single theory approach for investigation. In turn, this led to the development of a conceptual framework which provided the lens through which the various aspects of leadership considered in this project could be viewed, re-viewed, analyzed and evaluated. It comprised four elements – leaders, environments, associates and directions – forming the acronym LEAD, elements of which were seen to be constantly interacting and interrelating. This framework was further refined by examining some of the major features of biblical perspectives on leadership.

The value of this conceptual framework lies in the way it combines biblical and theological perspectives with existing theories of leadership. In this sense it offers a fresh perspective to the field of educational leadership. The relevance of the conceptual framework is further enhanced by its application to the specific case studies conducted in the research, where it helped in elucidating the interrelationships between the four elements of leadership noted above. The framework is of value beyond the particular confines of this research project and could be deployed by other scholars who seek to show the relevance of combining theological and theoretical dimensions of leadership in a variety of contexts.

Key findings

A number of biblical dimensions of leadership which have relevance for Christian schools arose from the study. The inductive approach followed established that leadership was inherent in the being of God, in human beings who are created in the

image of God, and in Jesus Christ – the God-human – who is the paradigm for all human leadership. It further observed that the key OT leadership roles of prophet, priest, king and Messiah were viewed in terms of being servants and shepherds, roles that were perfectly fulfilled in Jesus who was the servant of the Lord and shepherd of God's people *par excellence*. Other NT representations of leadership were surveyed with the result that those offices and functions were also seen to emulate Jesus' leadership as servant and shepherd.

These findings have implications for principals of Christian schools. In a broad sense, they are to lead as Christ-like servants and shepherds, which enable them, in turn, to be God's person, in God's place, fulfilling God's leadership purposes.

Findings indicated that principals considered the five areas of core biblical and theological beliefs surveyed in Phase 1 – the Bible, God, humanity, Jesus Christ and salvation – as highly influential in their school leadership practices. Findings also showed that these impacted on their understanding of their own role, especially in the notion of 'the call' to the principalship, as well as their desire to 'make a difference' through their schools.

In terms of the nature of the core educational leadership competencies of a number of CSA principals that were examined, the online 360° profiling, conducted in Phase 2, demonstrated that the principals who participated were generally equivalent to national averages for educational leadership competencies. However, with respect to the six case study principals, two of these should not be considered as competent educational leaders. Of the other four, two were roughly equivalent to, and two were above, national benchmarks. It should also be noted that there was a strong commitment to key Christian leadership attributes by all participants.

With regard to exploring the relationship between the beliefs and the leadership practices of principals, findings indicate that their beliefs did influence the key areas of vision, relationships and leadership styles in particular. Also identified was that a principal's commitment to core beliefs and strong desires to 'make a difference' did not always translate into effective leadership practices, as evidenced in the following discussion.

Key conclusions

From the findings three particular conclusions, which are discussed below, are worth highlighting. It should be noted that the third key conclusion comprises multiple dimensions. The key conclusions drawn from the study are as follows:

1   Christian school principals adhere to core biblical and theological beliefs

The results of the survey/questionnaire affirm a virtually universal acceptance of beliefs that are considered to be core to the Christian faith, a finding which accords with the literature on this topic (Berkhof 1974; McGrath 1994; Reymond 1998) and therefore core to Christian schooling. These results were consistent irrespective of age, gender, background, school size or location and period of employment as a principal.

Principals also indicated that generally they perceived these core biblical and theological beliefs to be highly influential in their school leadership practices. The results had no significant variation across a wide range of respondents.

Findings indicate that principals perceive their personal biblical and theological beliefs to play an important role in the way that they perform their leadership functions. However, while they acknowledged the significance of this, it was evident in the next two phases of the research process these beliefs were not followed uniformly or consistently in school practice. Nor did the close links between beliefs and practice necessarily infer effective school leadership.

2   Christian school principals displayed core educational leadership competencies

The 360° profiling results affirm that the representative group of CSA principals evidenced core educational leadership competencies when ranked against national benchmarks. This conclusion is significant because it establishes the *bona fides* of Christian school leadership and dispels the misconception that sometimes exists among those outside Christian schools that the abilities and standards of leaders within Christian schools are lower than those of other schools. While no correlation was sought with other independent school principals, nevertheless the collective data

confirmed the strength of educational leadership competencies generally possessed by CSA principals.

3 The biblical and theological beliefs of principals do influence their school leadership practices, but not uniformly or consistently

While it is acknowledged that a diverse array of factors may affect school leadership, the philosophy undergirding CSA schools provides an integrated, dual-focused approach to the education they provide. Firstly, the focus is on the active promotion of the Christian faith and worldview, seeking to see students personally believe the Christian gospel and take that message to others. Secondly, the quest is to use the educational foci and processes to equip students to make a positive Christian influence on the world.

As already indicated, findings affirm that the principals' biblical and theological beliefs influence their school leadership practices, but not uniformly or consistently. Discussion in the following areas of vision, personality types and perceived people skills, the identity of the organization as a Christian school, measuring school success, curriculum and pedagogy, intra-school relationships, organizational structures, and spirituality demonstrate this phenomena.

Vision

Vision is vital to healthy organizational life (Bolman & Deal 1997; Collins & Porras 2004; De Pree 1989; Kouzes & Posner 2003; Yukl 2002). Vision is considered paramount in both the transformational and servant theories of leadership (Stone, Russell & Patterson 2004). A close alignment between biblical and theological beliefs, educational competencies and a clear articulation of vision evidenced a high degree of congruency and commitment on the part of other employees within the case study schools. Where vision was effectively articulated, there was a greater affirmation of the principal's leadership role by respondents. Conversely, where there was a lack of clarity and/or poor articulation of vision, there was a general dissatisfaction with the principal's role as leader.

Additionally, where vision was effectively articulated there was a greater affirmation of the principal's leadership role by respondents. Conversely, where there was a lack

of clarity and/or poor articulation of vision, there was general dissatisfaction with the principal's role as leader.

The concept of vision in Christian schools operates at a number of levels. It is essentially guided by the 'more than a school' belief, although to varying degrees. At ECC this was purposefully directed by the postmillennial eschatological perspective adhered to by the principal as well as many of the board and staff, and which flowed directly from their previous experiences. This further held the expectation that the life and ministry of the school would ultimately lead to the transformation of the whole region. While this was the exception, not the rule, there was in each school a stated desire to impact others with the gospel and to see the lives of the young people changed, so they could leave the school and have a positive impact on society. Also emphasized was the importance of sharing organizational vision evident in the literature (Kouzes & Posner 2003, Yukl 2002). The principal was seen to play a vital role in developing and maintaining this shared vision, both positively and negatively, in the case study schools.

Personality types and perceived people skills
Findings indicate that personality types and perceived people skills also had a strong influence on principal leadership practices. As organizations are comprised of persons working together in relationships towards agreed outcomes, the person of the leader and the way they interact with others in the organization are central to understanding leadership.

The differing theories acknowledged the key role played by the person of the leader, but not by the leader alone, as indicated by the contingency and situational theories (Hoy & Miskel 2001; Yukl 2002). The transformational and servant theories identified that the leader acts primarily in the context of relationships with other people (Bass 1990; Greenleaf 1991; Spears 1998), a situation supported by the findings of this study. The biblical perspectives examined added a further dimension to this insofar as leaders were also to view themselves and their relationships in the overall context of their relationship to God and his purposes. Therefore the person of the leader – their personality type and their perceived people skills – has a significant

bearing on the effectiveness of their leadership. Findings from the study supported this.

At SCC Paul was almost universally acknowledged by interviewees to be theologically astute and a strong visionary leader. He effectively articulated the school's vision and empowered others to fulfil it. Paul's personality was friendly, engaging, outgoing, demonstrating a real interest in people and love for the school. This congruence of beliefs and vision, directed by a warm and likeable principal, created an environment where employees loved to work.

Conversely, at BCC there was considerable confusion as to what the school's vision actually was. Most interviewees did not consider Michael to be a visionary leader, and held significant reservations about his leadership abilities. This was verified by the results of the 360° profiling which identified that his scores were all below national benchmarks and that he could not be considered as a competent educational leader. These issues were exacerbated by the fact that Michael was a self-proclaimed confrontationalist. His personality was seen as abrasive, insecure and unpredictable. The combination of lack of clarity and articulation of vision, poor self-awareness and weak interpersonal skills, meant that BCC was a place where most interviewees did not want to be. It was not surprising that in 2006 BCC's board chose not to renew Michael's contract as principal.

Importantly Michael's situation indicates that adhering to core biblical and theological beliefs and possessing a strong desire to 'make a difference', as both Paul and Michael did, does not always translate into effective leadership practices. Such an outcome implies the need for regular review, including self-review, of principals' performance against set targets, a point that will be raised further in recommendations arising from the study.

Further, principals perceived to have weaker interpersonal skills also had a greater amount of conflict in their schools than those perceived as having stronger interpersonal skills. This suggests that principals need to have realistic self-awareness, and sensitivity to others, understanding how their personality type influences their leadership style and relationships with others. Principals might gain an understanding

of these areas through carefully directed, individualized professional development and/or training in emotional intelligence.

The identity of the organization as a Christian school

The dual focus evident in Christian schools implies that principals are seen as leaders in two separate, but intersecting senses – as spiritual leaders and as educational leaders.

This underlines the importance of principals having a good understanding of themselves as persons, as well as a carefully considered worldview as they seek to provide spiritual and educational leadership in their schools. It also highlights that the principal's worldview has a determining influence on various behaviours that are evidenced in the schools.

As spiritual leaders it is expected that principals will guide the organization to fuller appreciation of its identity as a *Christian* school, insofar as the philosophy, policies, pedagogy and practices are to be distinctively Christian. As educational leaders principals are to guide the organization into a deeper understanding of its identity as a Christian *school*, and so committed to best practice education at every level of curriculum delivery, staff and student welfare, professional development, together with administrative and financial processes. This dual focus of the principal as spiritual-educational leader necessarily influences all aspects of school life.

School success was measured by tangible and intangible elements

The role of the principal and school success has been extensively studied (Gurr, Drysdale & Mulford 2005; Leithwood 2005; Møller et al. 2005; Twelves 2005). While not a focus of the current research, the interviews revealed that the biblical and theological beliefs of the principal in the school influenced the nature and understanding of school 'success'. This was evident through their commitment to excellence in all areas. However, school 'success' does not always entail successful leadership.

Success was identified in both tangible and intangible ways. Tangibles were measured by buildings, facilities and resources, the professionalism of staff, student academic

performance measured by results on national literacy and numeracy tests, external examination results, and university entrance placements. It was also seen in the development of differentiated curriculum and creative learning environments.

Intangibles were seen to be of equal, and sometimes of greater, importance. These included the principal's spiritual impact on staff and students, their personal commitment to the gospel, the notion of missions within Australia and overseas, as well as encouraging a passion for excellence intentionally embedded in school culture. However, being able to 'measure' these was somewhat problematic as only *ad hoc*, anecdotal evidence could be provided.

At HCC the intangibles were deliberately interwoven into their pedagogical and curriculum processes. At ECC it was directed by the principal's eschatological perspective. In other schools it was evident through the complex web of educational practices and relationships, guided by the principal acting as spiritual and educational leader. Among all schools there was an expressed desire that the life and ministry of the school could, or should, lead to a positive impact on their local communities.

Curriculum and pedagogy

All six schools sought to realistically apply a 'more than schooling' approach to their educative processes. This was evidenced by an explicitly stated Christian worldview as well as a biblical framework and philosophy which undergirded the learning and teaching programs of the school. While this varied in extent, the role of the principal as educational leader was seen as important in every school.

Though the principal was not always seen as the key instructional leader, there was the expectation that a Christian worldview or philosophical framework would be evident in all curriculum areas and would be determinative in pedagogy. This commitment varied from school to school, but it was nevertheless one of the fundamental tenets of what made the school 'Christian'.

This commitment was evident in the variety and creativity of curriculum structures that operated in the schools. At KCC John had formulated a vertical elective system to allow greater subject choice for the senior students. In 2004 KCC ranked first in its

region for external matriculation examinations. ECC's choice not to use its state's curriculum meant the school had created its own. A further consequence of this was that ECC's principal, David, had to negotiate individual student's entry to university. Steven's emphasis at HCC on Christian pedagogy meant that the frameworks constructed there were of such high caliber that they were publicized and used in many other schools in the state.

Intra-school relationships

The principal's personal commitment to developing and maintaining strong interpersonal and professional relationships was seen as important in the maintenance of harmony within the school, as well as creating a positive and supportive work environment. Three relationships pertaining to governance, building community and conflict management are discussed below, and indicate the diversity of areas that principal beliefs have on their school leadership practices.

Governance

Findings demonstrated a variety of school governance processes in operation. It was concluded that what principals were 'prepared to live with' generally determined the way forward. It appeared that the principal's commitment to the 'it's more than a job, it's my ministry' understanding allowed for less friction than if this had not been the case.

In all schools the principal was a member of the sponsoring church and this created healthy relationships in some instances and less than healthy ones in others. The principal's membership of the church was theologically guided. It was the result of the principal's understanding of the role that the sponsoring church should play, as well as the church and school's collective understanding of the governance relationship between the two organizations. Generally the school-church relationship was negotiated by the principal. They mediated the quality of the relationship, whether tense or harmonious, between the two organizations.

Principals affirmed their desire to have close links with their sponsoring church. They saw a deliberate interweaving and outworking of the church-school relationship to be

the best way forward in a Christian community. However, this situation was also seen to create conflict over the question: who runs the school?

It also raised the question: to what extent was the principal was merely a 'puppet' of the board, or more pointedly, of the board chair? Historically many of the relational difficulties within Christian schools appear to have been the result of conflict between the board chair and the principal, often exacerbated when the chair is also the senior pastor of the sponsoring church.

Another aspect of the principal-board chair relationship is the interconnection between the pastoral and governance role exercised by the senior pastor. This was especially complicated at HCC where the sponsoring church's senior pastor was the school's board chair as well as the school's business manager. Clearly governance is an area that requires significant work to ensure smooth processes in board-principal relationships as McCormick et al. (2006) also attest. The dynamics of school governance and especially principal-board chair relationships could be a fruitful area for further research.

Building community and developing culture

One of the core features of every Christian school is the personal and professional relationships that are sustained. Findings indicated that the principal's biblical and theological beliefs had a major bearing on two particular key areas: building community and developing culture.

Voutas (1999) focused on the process of 're-culturing' asserting that in the process there are five main elements – developing a shared vision, considering multiple solutions to a problem, critical reflection, collaboration, and motivation, of which the first is the most important. Findings confirmed that the principal plays a vital role in establishing and maintaining the culture of the school, especially when viewing the school as a Christian community. This was apparent in the way principals evidenced sensitivity to the nuances of their school's individual culture, were consistent in their management of people and policies, engaged others in decision-making, empowered others to lead and sought to share and articulate the school's vision.

The principal's role in these areas was seen as determinative: informally, in terms of approachability, visibility and maintaining a positive presence within the school; and formally, through the principal's symbolic role as 'elder of the tribe' exercised in terms of being chief culture builder and sustainer. Both ensured a real sense of belonging for staff, parents, students and other community members.

Conflict Management

Conflict is inevitable in every relationship and organization. The ability to manage it well and to bring it to a positive outcome is one measure of the effective leadership of the principal, indeed of any organizational leader. The research found that the successful management of conflict was evident in the ability of principals to negotiate the intersection of their understanding between their God-given role, their people skills – or lack of them – and the nature of the conflict in terms of its longevity and/or intensity.

Paul managed one significant interpersonal conflict situation at SCC by changing the administration structures that interfaced with the person's work area. By doing this he enabled the individual to be more closely aligned with their professional strengths and interests and, at the same time, defused a potential organizational difficulty. At KCC John had the unfortunate situation where conflict in the school had led to on-going acrimony even after a staff member had moved on. Extremes in approaching conflict were evident by contrasting Steven at HCC who was seen to avoid conflict 'like the plague' (F03) with Michael at BCC who had 'regular blow ups with people' (C10).

Organizational structures

Some of the literature identified the importance of differentiating between task-oriented and people-oriented leaders (Hoy & Miskel 2002; Yukl 2002:58-60), findings from this study generally support this distinction. While acknowledging that too much can be made of this, nevertheless, in the context of viewing schools as organizations, it may be pertinent in the selection of a principal for a particular school.

Further, as organizational structures within Christian schools are often the result of theological considerations, this research confirmed the importance of principals being aware of the connections between the history, lifecycle, current situation and

directions of their schools. This was underscored by the belief that each school exists for a specific God-given purpose, with its own sense of corporate destiny.

The resultant administrative structures reflected the particular ethos of each school, and this was usually determined by its size, location and allocation of resources. Generally school size also impacted expectation of the principal's personal knowledge of and involvement in the day-to-day administrative functioning of the school: the smaller the school, the larger the expectation. In the larger schools there was an acceptance of the fact that the principal's role had, or was in the process of, evolving more into the role of CEO.

Another area where the impact of theological beliefs with organizational structures appeared was evidenced was in the school's enrolment policy. Some schools believed it was their primary responsibility to serve the Christian community and enrolled children from families where at least one parent was a Christian. Other schools perceived their role primarily in terms of reaching out to those not currently in the Christian community. This was a theologically directed policy, generated by the board and implemented by the principal.

Spirituality

There has been renewed interest in spirituality within organizations (Covey 2004; Fairholm 1996; Kazanjian 2005; Wallace 2000). Findings revealed one of the core commitments of the schools was to have a spiritual impact on those associated with it and that this was seen as important part of the principal's role as a leader in a Christian school. This was evidenced in each of the schools as they were committed in theory and in practice to regular corporate spiritual activities such as staff devotions and staff prayer as an expression of shared beliefs. Notwithstanding their individual theological differences, all staff saw the effecting of this to be the responsibility of the principal as the 'spiritual head' of the school. All schools sought to actively promote personal Christian commitment among students, through biblical studies curriculum, school camps, student led Christian groups and mission trips.

The principal's commitment to seeing students involved in missions was evident in most schools, through student mission trips to various places within Australia or

overseas. It was also seen as a general affirmation of the importance of the gospel spreading past the walls of the school to others, all of which was seen as an integral part of the school's purpose.

While these conclusions reflect the pivotal role that principals' biblical and theological beliefs have across a wide range of school leadership practices, this research also revealed some unanticipated findings. The most striking was in the area of the self-awareness of principals. In general most of the principals appeared to have a solid understanding of their own relative strengths and weaknesses. However, during the QLP and interviews some interesting variations emerged.

In the QLP John consistently ranked himself lower than other respondents, possible reasons for which have been discussed in Chapter 7. In the interview John acknowledged that he was aware of the need to keep improving his people and communication skills. Other interviewees observed this and were appreciative of the efforts he had made in this regard.

This situation was in contrast to Michael who, in the QLP, consistently ranked himself more highly than all other respondents. The depth of his lack of self-awareness was made plainer during the interviews. Given the school's history, the poor principal-board relationships of the past, and the complex situation that existed at BCC, it was surprising that Michael seemed almost oblivious to the way that he came across to others.

This indicates that principals and other organizational leaders would do well to open themselves to constructive critiquing on a regular basis. While this may take various forms having realistic, honest feedback is essential to self-awareness. It is also important that suggestions for improvement that are given are received and acted on, as this is an important element in the practice of sevanthood.

Recommendations

Suggested strategies arising from the study are particularly in the areas of principal preparation, theological training and training in biblical leadership and reviewing and monitoring leadership practices.

Principal preparation

Given the impending shortage of principals across all sectors in Australian schools (Barty et al. 2005), and the inherent disincentives identified by those who may wish to aspire to the role of principal (d'Arbon; Duignan & Duncan 2002) it is important that proactive processes be established to train and equip people aspiring to the role of principal in Christian schools.

Findings indicated a depth of concern regarding principal preparation and the future leadership of Christian schools. Some of this emerged from the biblical concept of passing on 'the mantle of leadership'. This idea is rooted in the prophetic example of Elijah who passed on his mantle to Elisha, demonstrating that he had received an anointing to lead in Elijah's place (1 Kings 19:19; 2 Kings 2:13-14). It also reflected the desire to see realistic succession planning in place for future leaders within the schools.

Most interviewees stated their belief that CSA should play at least some role in the intentional preparation of principals. F11 said, 'it sure needs to be on the CSA agenda, principals need to be mentored and supported, they really need the safety of support'. A10, a former principal, suggested having 'a winter or summer school over two to three weeks to include legal, Block Grant Authority, pastoral matters, plus spiritual things such as forgiveness, [and] submission issues'. E02 saw it as 'probably in [CSA's] best interests to be involved in preparing principals'. B03 also felt it was in CSA's 'best interests to vet principals and potential principals', suggesting 'they could offer a recruitment service [such as] on-going training for principals [and] maybe establish a principals' association'.

Many interviewees suggested CSA should be committed to establishing a mentoring process for principals, as some principals appeared ill-prepared for their leadership role. This would necessitate CSA providing specifically targeted professional development especially in leadership training and development, and establishing regional networks for principals. C02 thought these things would 'bring consistency across all schools [because] beliefs and practices are fundamental and CSA could give the framework in which this could operate'.

C05 thought CSA could play a very important role as the organization had 'a national and global perspective [and] could be helpful to provide guidelines and informed opinions [with] up to date quality, so we are not left behind'. S/he observed, 'it can be thin on the ground in terms of innovation and being at the cutting edge – they could really help here'. C08 said 'they should definitely be involved in the development of a "brand" of CSA'. D10, a former principal, noted that 'aspiring principals don't just pop out of the woodwork when you need them, we should be calling people to be more proactive'. D09, KCC board chair observed, 'being a good teacher doesn't necessarily mean that you will be a good principal' so CSA could cover 'all that a principal has to deal with … knowing how to deal with people not toeing the line, how to deal with parents, boards, [and] money'.

What lies behind these suggestions is the recognition that many who begin as principals feel under-prepared (Huber & Kiegelmann 2002), as well as the notion that leadership skills can and should be taught. As the national body, CSA could draw on the expertise of experienced principals and/or researchers at conferences and workshops to encourage others, as well as facilitate a mentoring process for principals in their first school (Gannell 2004:315-316), or for aspiring principals.

Thus it is recommended that:

- In the interests of succession planning principals identify possible persons in their schools who could be trained and mentored towards principalship.

- Principal preparation courses be developed by experienced principals and/or researchers to train prospective principals in biblical and educational leadership to prepare them for the role.

- CSA urgently and actively carry out a needs analysis of current principals to determine ways to establish or facilitate such formalized training processes for potential principals.

- CSA actively engage in the development and maintenance of professional support structures and provide opportunities for meaningful interaction for current and prospective principals, as well as provide on-going professional and spiritual development.

- Where strategies to review principals' performance are not current practice in CSA schools, that a formal review system of leadership practices is instigated by school boards. This could take the form of measuring performance against set targets every two to three years, and should aim to have a developmental and supporting role. As self-awareness training needs have already been highlighted for principals, an important part of this review process should include a self-review carried out by the principal.

- Related to the point noted above, that principals develop skills in carrying out self-reviews of their performance.

Theological training

Given the importance of biblical and theological beliefs to Christian school leadership practices, it was sobering to realize that only one of the case study principals had undertaken any formal theological training, and that of all the respondents to the survey/questionnaire only seven had engaged in any kind of theological training.

Barns (2002:8-9) suggested four reasons for Christian professionals' ineptitude at being 'theologically reflective practitioners', they are:

- the sheer busyness of their daily practice
- the narrowness of their professional training
- narrowly defining ethics to resolving 'dilemmas' or 'quandaries' rather than proactively developing an ethical vision to shape the organization
- the lack of attention to the theological formation of lay Christians

These reasons were seen by Barns (2002:9) to result in many professionals having 'only a weak sense that the gospel is relevant to the issues they face in the course of

their professional duties'. This is unfortunate. Banks and Powell (2000) have attempted to encourage reflective theological practice by drawing on the experiences and expertise of Christians from differing professional fields. Banks and Ledbetter (2004) have similarly sought to encourage reflection by outlining some 'exemplary' case studies of Christian leaders.

This research has affirmed the real, though inconsistent, influence of principal biblical and theological beliefs on their school leadership practices. Consequently, several recommendations regarding theological training and reflective practice for school principals are outlined below.

It is recommended that Christian school principals and prospective principals:

- Undertake theological training, preferably equivalent to a one year postgraduate diploma, if possible before assuming the role, to better equip them as spiritual leaders of their school communities.

- Regularly undertake on-going theological and educational professional development as an integral part of their commitment to lifelong learning, enabling them to act as better guides to the learning communities of their schools.

Training in biblical leadership

As principals are seen as spiritual leaders in their schools, it is important that they are trained and equipped in aspects of biblical leadership, and are enabled to more fully align their school leadership practices with their biblical and theological beliefs. Some universities specialize in this area, such as the doctoral program in education offered by Columbia International University of South Carolina in the U.S.A. In this context it is therefore recommended that:

- Christian school specific courses and mechanisms be developed in order to enhance principals' and prospective principals' understanding of biblical leadership principles and practices.

- Principals and prospective principals undertake on-going professional development in biblical leadership principles and practices.

Areas for further research

During the course of the study some themes emerged that may be suitable for further research. Areas deemed deserving of further scrutiny are the following:

Gender and leadership in Christian schools

The six principals researched in this study were all male. Given the predominance of females in the teaching profession, it will be important to research women in leadership in the context of Christian schools.

- How do the biblical and theological beliefs of female principals in Christian schools influence their school leadership practices?

- What are the differences between male and female staff expectations of female principals in Christian schools? What are the biblical and theological reasons for this? Are these reasons valid?

- What methods can be employed to encourage more women to assume the role of principal in Christian schools? What support mechanisms are required to facilitate effective performance?

Effective mechanisms for the biblical and theological training of principals

A major recommendation from this research is that all Christian school principals receive theological training as well as on-going biblical, theological and educational professional development. It will be important, therefore, to discover what principals and prospective principals believe may be the most appropriate and effective methods of training in terms of content and delivery.

- A needs analysis be conducted to investigate what principals and prospective principals would consider to be appropriate content for initial training and on-going professional development in theology?

- What might be the most appropriate type of theological training and what might be the most effective form of delivery?

- What are the most effective ways of designing and delivering courses and mechanisms for training principals in biblical leadership?

The relationship between personality types and emotional intelligence and the principalship

The research suggested that personality and emotional intelligence does have some bearing on principal leadership performance.

- In what ways does personality type influence leadership practices of Christian school principals?

- Is there a preferred personality type for principals of Christian schools?

- In what ways does emotional intelligence influence the leadership practices of Christian school principals?

Relationships between the sponsoring church and the school

While all six schools were closely associated with their sponsoring churches, the relationship between them had not always been harmonious. Given that a significant amount of potential conflict emerges from this relationship, it would be useful to research factors that will improve harmony, and hinder or prevent conflict.

- What factors lead to increasing harmony between sponsoring churches and Christian schools? How might these be enhanced?

- What factors lead to increasing harmony between sponsoring churches and Christian schools? How might these be enhanced?

- What factors lead to disharmony between sponsoring churches and Christian schools? How might these be avoided?

- How can conflict between sponsoring churches and Christian schools be effectively managed?

On a final note, my hope is that this study will contribute in some way to enhancing the effectiveness of the leadership practices of Christian school principals. Another hope is that the study will encourage others to pursue some of the areas identified for further research in the important field of educational leadership in Christian schools.

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Appendices   **321**

Appendix 1

Dear Fellow Principal

This letter is to request your assistance in the completion of a research project that I trust will be of immense benefit to the cause of Christian schooling in Australia in the years ahead. I am a research student in the School of Professional Development and Leadership at the University of New England and am carrying out a study of the biblical theology of leadership in Christian schools.

As you are aware God has been blessing the work of Christian schooling and we are now at an important transition stage as we move ahead from the pioneering phase to the next generation of Christian schooling and leadership.

As Principals we are committed to ensuring that our schools are distinctively Christian and a major determinant in this process is the way that we exercise godly leadership within our schools. This research project is seeking to explore the connections between what we believe and how we lead. It is designed to establish a biblical theology of leadership and then examine some of the implications of this for Christian School Principals. It is also hoped that this will provide a mechanism for our continued reflection on leadership as Principals as well as being useful in the preparation and development of the next generation of leaders who will follow us.

Please find enclosed an Information Sheet, Consent Form and Research Questionnaire that I am sending to every CSA Principal in Australia. I would greatly appreciate your completing the Consent Form and Questionnaire and returning it to me in the Reply Paid envelope by 25 November, 2002. Please be assured of the maintenance of your complete anonymity in this process and the confidential nature of the information collected.

If you are interested in participating in the Case Study phase of the project, please contact me by phone 02 9547 2311 or email – principal@sgcs.com.au or ioharae@pobox.une.edu.au

I appreciate your cooperation and seek your prayers that this research will be for the glory of God and for the betterment of Christian schooling in our nation.

Yours sincerely in the service of Christ

Ian S O'Harae
Principal
St George Christian School
Hurstville NSW

INFORMATION SHEET

A BIBLICAL THEOLOGY OF LEADERSHIP AND SOME IMPLICATIONS FOR CHRISTIAN SCHOOL PRINCIPALS

Researcher: **Ian O'Harae**
                      Principal, St George Christian School
                      PhD candidate at UNE

This research project is designed to investigate the following issues:

What is a biblical theology of leadership?
How might this concept be applied to leadership in Christian schools?
What correlation exists between the theological beliefs of the Principals and their leadership practices within Christian schools?

Having established a biblical theology of leadership, the primary focus of the research is to explore the relationship between the theological understanding, convictions and perspectives personally embraced by the Principal and the extent of the connectedness and/or disconnectedness between those beliefs and the leadership practices adopted within their schools – specifically in terms of the relationships maintained and the structures established.

My research will take place in three phases:

Phase 1 – Survey of Principals (via a questionnaire)
This will involve participants completing a standard questionnaire which aims to measure their responses and attitudes towards various aspects of the topic. The questionnaire should take about 60 minutes to complete. These data will then be entered on a SPSS data base and statistically analysed.

Phase 2 – In-depth interviews with Principals
This interview phase will follow on from data collected from Phase 1 with a number of Christian school Principals who have indicated their willingness to be interviewed. Interviews will focus on their theological perspectives and their leadership practices in schools.

Phase 3
This will involve interviews with staff from the Principals' schools studied in Phase 2 with a view to identifying the connectedness/disconnectedness from their perspective of their Principal's theological beliefs and practices and how these work out in their schools.

Participants should understand that confidentiality of responses and anonymity will be assured, with the researcher allocating pseudonyms and non-identifying descriptors to the participants throughout all phases of the research process, including the reporting of the research. Data collected will be kept well secured by the researcher in order to further ensure the confidentiality and anonymity of the participants. It should be noted that participants should feel free to withdraw from the research project at any time.

PLEASE NOTE:

The ethical aspects of this study have been approved by the University of New England Ethics Review Committee (Human Research). If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Executive Officer whose contact details appear below. Any issues, reservations, or complaints you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

The Executive Officer
Human Research Ethics Committee
University of New England
Armidale NSW 2351

Approval Number: HE 02/210

If you have any further questions about this research project, please do not hesitate to contact me on 02 9547 2311. Your participation in this study is valuable and greatly appreciated. If you agree to participate, please complete the attached Consent Form.

Yours sincerely

Ian S O'Harae

CONSENT FORM

A BIBLICAL THEOLOGY OF LEADERSHIP AND SOME IMPLICATIONS FOR CHRISTIAN SCHOOL PRINCIPALS

Ian O'Harae
Principal
St George Christian School
PO Box 144 Ramsgate, NSW 2217
Email: principal@sgcs.com.au or ioharae@pobox.une.edu.au

I, _____,
(Please print your name)

have read and understood the information above and any questions I have been asked have been answered to my satisfaction.

I understand that any information or personal details gathered in the course of this research about me are confidential and that neither my name nor any other identifying information will be used or published without my written permission.

I agree to participate in this research, knowing that I can withdraw from further participation in the research at any time without consequences. I have been given a copy of this form to keep.

The University of New England's Human Research Ethics Committee has approved this study. I understand that if I have concerns or complaints about this research I can contact:
The Executive Officer
Human Research Ethics Committee
University of New England
Armidale NSW 2351

Once you have read the Information Sheet and indicated your understanding of and consent to participating in this research project by signing this form, please ensure you attach the Consent Form to your completed questionnaire before enclosing it in the Reply Paid envelope provided to you. It is extremely important that your Consent Form is returned with your completed questionnaire. Please feel free to keep the Information Sheet.

Thank you. I appreciate your cooperation and seek your prayers that this research will be for the glory of God and for the betterment of Christian schooling in our nation.

Signed: _____

Date: _____

A BIBLICAL THEOLOGY OF LEADERSHIP AND SOME IMPLICATIONS
FOR CHRISTIAN SCHOOL PRINCIPALS

BACKGROUND INFORMATION

1   Age

☐ 20-29   ☐ 30-39   ☐   40-49

☐ 50-59   ☐ 60-69

2   Gender   ☐ Male   ☐ Female

3   Tertiary Qualifications (please tick all applicable categories)

☐	Dip. Teach.	☐	Grad. Cert./Dip.
☐	B. Teach.	☐	Masters (Coursework)
☐	B. Ed. (Primary)	☐	Masters (Honours)
☐	B. Ed (Secondary)	☐	Ph. D.
☐	Grad. Dip. Ed.	☐	Ed. D.

☐   Other (please specify any other degrees, diplomas or tertiary qualifications held)

_____

_____

4   Cultural background (please tick all applicable categories)

☐	Aboriginal/Torres Strait Islander	☐	Anglo/Australian
☐	European	☐	Middle Eastern
☐	Asian	☐	American/Canadian
☐	Other (please specify)		

5   Total years experience within the teaching profession _____ years

6   Total years as Principal _____ years

7   Total years as Principal of your current school _____ years

8A   Have you worked in any other professions other than in teaching?

☐   Yes   ☐   No

(If No, please proceed to Item 9)

8B   If Yes, please specify the occupation/s and how long you were employed in each one.

Occupation:_____Tenure:_____(years, months)

Occupation:_____Tenure:_____(years, months)

Occupation:_____Tenure:_____(years, months)

Occupation:_____Tenure:_____(years, months)

9   What was your main motivation for becoming a school Principal?

_____

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WHAT YOU BELIEVE AND HOW YOU LEAD

There are many factors that determine the way in which leaders lead; some of these are related to what we believe. The following questions are designed for you to reflect on the main factors that influence your understanding of leadership.

1   Outline below what you consider are the main factors that have shaped and are shaping your understanding and practice of leadership. (ie how and why you lead as you do).

       No more than 5, please rank them in order of priority.

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2   Outline what you consider are the main theological beliefs that have shaped and are shaping your understanding and practice of leadership.

No more than 5, please rank them in order of priority.

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3   What is your vision of Christian leadership?

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4   What do you hope to accomplish (by God's grace) in your leading of your present school?

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5   What strategies and processes are, or will be, in place to achieve these goals?

_____

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BELIEF AND PRACTICE

Another important aspect of leadership is the connection between belief and practice. *Items in this section are designed to help you reflect upon how your own beliefs may impact upon the way/s that you lead your school. Please indicate the extent to which you the following statements influence your leadership by circling the most appropriate response.*

WHAT I BELIEVE ABOUT THE BIBLE	Not at all Influential	Not very Influential	Unsure/ Don't know	Somewhat Influential	Extremely Influential
1) The Bible is God's word	1	2	3	4	5
2) The Bible is without error	1	2	3	4	5
3) The Bible is relevant to all of life	1	2	3	4	5
4) The Bible's teachings are not my only authority for life	1	2	3	4	5
5) The Bible is open to various interpretations	1	2	3	4	5
6) The Bible is an important guide for my decision making	1	2	3	4	5
7) The Bible can be interpreted differently	1	2	3	4	5
8) The Bible does not speak about certain matters	1	2	3	4	5
9) My interpretation of the Bible may not be correct	1	2	3	4	5
10) The Bible has little to do with the way I lead my school	1	2	3	4	5

Are there any other factors in relation to what you believe about the Bible. not listed above, which have been **extremely influential** in your leadership?

Please note them below and state **how and why** they have been **extremely influential** in your leadership.

Other influential factors

Why and how this has been influential

_____ _____

_____ _____

_____ _____

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WHAT I BELIEVE ABOUT GOD	Not at all Influential	Not very Influential	Unsure/ Don't know	Somewhat Influential	Extremely Influential
1) God is sovereign	1	2	3	4	5
2) God is all powerful	1	2	3	4	5
3) God's ways are not like our ways	1	2	3	4	5
4) God does not change	1	2	3	4	5
5) God knows all things	1	2	3	4	5
6) God is everywhere	1	2	3	4	5
7) God is three persons and one God	1	2	3	4	5
8) God is just	1	2	3	4	5
9) God is holy	1	2	3	4	5
10) God is love	1	2	3	4	5

Are there any other factors in relation to what you believe about God, not listed above, which have been **extremely influential** in your leadership? Please note them below and state **how and why** they have been **extremely influential** in your leadership.

Other influential factors   Why and how this has been influential

_____   _____

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WHAT I BELIEVE ABOUT HUMANITY	Not at all Influential	Not very Influential	Unsure/ Don't know	Somewhat Influential	Extremely Influential
1) All people are created in the image of God	1	2	3	4	5
2) All people have a body and a spirit	1	2	3	4	5
3) Gender is not an important factor for my leadership	1	2	3	4	5
4) Humans live in the context of relationships	1	2	3	4	5
5) Humans relate in families and communities	1	2	3	4	5
6) All people have been created for a specific purpose	1	2	3	4	5
7) All people are sinners	1	2	3	4	5
8) All people will exist for all eternity in either heaven or hell	1	2	3	4	5
9) All humans have special God-given gifts	1	2	3	4	5
10) All people are responsible for the way they live	1	2	3	4	5

Are there any other factors in relation to what you believe about humanity, not listed above, which have been **extremely influential** in your leadership? Please note them below and state **how and why** they have been **extremely influential** in your leadership.

Other influential factors   Why and how this has been influential

_____   _____

_____   _____

_____   _____

_____   _____

_____   _____

WHAT I BELIEVE ABOUT CHRIST	Not at all Influential	Not very Influential	Unsure/ Don't know	Somewhat Influential	Extremely Influential
1) Christ is both God and man	1	2	3	4	5
2) Christ was a Servant leader	1	2	3	4	5
3) Christ is One with His Father	1	2	3	4	5
4) Christ exercised grace towards people in His earthly ministry	1	2	3	4	5
5) Christ lived a sinless life on earth	1	2	3	4	5
6) Christ suffered and died for sinners	1	2	3	4	5
7) Christ rose bodily from the dead	1	2	3	4	5
8) Christ was a Shepherd leader	1	2	3	4	5
9) Christ is the only Saviour of sinners	1	2	3	4	5
10) Christ will return to judge all people	1	2	3	4	5

Are there any other factors in relation to what you believe about Christ, not listed above, which have been **extremely influential** in your leadership?

Please note them below and state **how and why** they have been **extremely influential** in your leadership.

Other influential factors   Why and how this has been influential

_____   _____

_____   _____

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_____   _____

_____   _____

_____   _____

WHAT I BELIEVE ABOUT SALVATION	Not at all Influential	Not very Influential	Unsure/ Don't know	Somewhat Influential	Extremely Influential
1) Salvation is the work of God in people	1	2	3	4	5
2) The gospel is to be proclaimed to all people	1	2	3	4	5
3) No one can be saved except by faith in Jesus Christ	1	2	3	4	5
4) Not everyone from a Christian home will be saved	1	2	3	4	5
5) People should not be coerced into becoming Christians	1	2	3	4	5
6) All Christians will strive to be holy	1	2	3	4	5
7) All Christians struggle with indwelling sin	1	2	3	4	5
8) All Christians will be in heaven forever	1	2	3	4	5
9) All who are not Christians will be in hell forever	1	2	3	4	5
10) Only Christians should be employed in a Christian school	1	2	3	4	5

Are there any other factors in relation to what you believe about salvation, not listed above, which have been **extremely influential** in your leadership? Please note them below and state **how and why** they have been **extremely influential** in your leadership.

Other influential factors   Why and how this has been influential

_____   _____

_____   _____

_____   _____

_____   _____

_____   _____

Are there any other factors or beliefs, not listed above, which have been **extremely influential** in your leadership? If so, please state **how and why** they have been **extremely influential** in your leadership.

Eg Family, work, friends, mentors, colleagues, inspirational leaders, teachers, personal crises

Other influential factors   **Why and how this has been influential**

_____   _____

_____   _____

_____   _____

_____   _____

_____   _____

ANY OTHER COMMENTS:

_____

_____

_____

_____

FURTHER PARTICIPATION

If you are interested and willing to participate in Phase 2 and/or Phase 3 of this research project, please indicate below.

❏   Yes, I am interested and willing to participate in Phase 2 and/or Phase 3 of this research project

Name _____

Contact details _____

PLEASE NOTE: Your absolute confidentiality is assured if you participate in either or both Phases 2 and Phase 3.

❏   No, I am NOT interested or willing to participate in Phase 2 and/or Phase 3 of this project

Thank you for your cooperation. Your time and effort are greatly appreciated. Please post the completed questionnaire in the Reply-Paid envelope provided.

INFORMATION SHEET

THEOLOGICAL BELIEFS GUIDING PRINCIPALS OF CHRISTIAN SCHOOLS: IMPLICATIONS FOR LEADERSHIP

Researcher: **Ian O'Harae**
                       PhD candidate at UNE

Thank you for your contribution to Phase 1 of this research and for agreeing to be a participant in Phase 2 and/or Phase 3. As you are aware this project has been designed to investigate the following issues:

What theological beliefs guide Principals of Christian schools?
What correlation exists between the theological beliefs of the Principals and their practices within Christian schools?
What implications may these have for our understanding of leadership?

This research has three phases:

Phase 1

COMPLETED

This involved participants completing a standard questionnaire.

Phase 2
This is a 360-degree leadership questionnaire known as the Quality Leadership Profile (QLP). This instrument has been designed by the Queensland University of Technology and is often used in Principal review processes by members of the Association of the Heads of Independent Schools. Its purpose is to provide Principals with feedback on their leadership behaviours. It is completed on-line by the Principal and by 10 randomly selected staff members and 2 randomly selected Board members from the school.

Phase 3
This will involve a visit to the participant's school in order to conduct interviews with the Principal, staff and Board members. These interviews will assist in identifying the extent to which the Principal's theological perspectives may guide the relationships and structures that exist within the school.

If you wish to participate in Phase 2 and/or Phase 3 of this research, please sign the Consent Form attached to this Information Sheet.
Participants should understand that their confidentiality will be ensured, with the researcher allocating pseudonyms and non-identifying descriptors to the participants throughout all phases of the research process, including the reporting of the research. Data collected will be kept well secured by the researcher in order to further ensure the confidentiality of the participants. The researcher assures participants that they may withdraw from the research project at any time.

PLEASE NOTE:

The ethical aspects of this study have been approved by the University of New England Human Research Ethics Committee. If you have any complaints or reservations about any ethical aspect of your participation in this research, you may contact the Committee through the Executive Officer. Any issues, reservations, or complaints you raise will be treated in confidence and investigated fully, and you will be informed of the outcome.

The Executive Officer
Human Research Ethics Committee
University of New England
Armidale NSW 2351

Approval Number HE 04/186

If you have any further questions about this research project, please contact me at
ioharae@pobox.une.edu.au

My supervisors can be also be contacted:
Associate Professor Kay Harman   Dr Dan Riley
02 6773 2089   02 6773 3113
kharman@metz.une.eu.au   driley2@metz.une.edu.au

Your participation in this study is valuable and greatly appreciated. If you agree to participate, please complete the attached Consent Form.

Yours sincerely

Ian S O'Harae

CONSENT FORM

THEOLOGICAL BELIEFS GUIDING PRINCIPALS OF CHRISTIAN SCHOOLS: IMPLICATIONS FOR LEADERSHIP

I, _____,
(PLEASE PRINT YOUR NAME)

have read and understood the information above and any questions I have asked have been answered to my satisfaction.

I understand that any information or personal details gathered in the course of this research about me are confidential and that neither my name nor any other identifying information will be used or published without my written permission.

Please tick ONE of the following boxes:

I agree to participate in
☐ **Phase 2 ONLY**
☐ **BOTH Phases 2 AND 3**
of this research, knowing that I can withdraw from further participation in the research at any time without consequences. I have been given a copy of this form to keep.
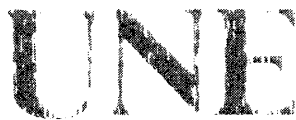
The University of New England's Human Research Ethics Committee has approved this study. I understand that if I have concerns or complaints about this research I can contact:
The Executive Officer
Human Research Ethics Committee
University of New England
Armidale NSW 2351

Once you have read the Information Sheet and indicated your understanding of and consent to participating in Phases 2 and/or 3 of this research project, please sign this form, and return it in the Reply Paid envelope provided to you.

Signed: _____

Date: _____

School of Professional Development and Leadership

Armidale, NSW 2351 Australia

Telephone (02) 6773 2581 Facsimile (02) 6773 3363

Telephone Int'l +61 2 6773 2581 Facsimile +61 2 6773 3363

Dear Colleague

Thank you for the opportunity to contact you.

As you may be aware, I have resigned my position as Principal of St George Christian School in order to complete my PhD on a fulltime basis. I am currently gathering data for my research that is examining the theological beliefs that guide Principals of Christian schools and the implications this may have for leadership theory and practice.

As an integral part of the research, I am seeking CSA Principals to complete a 360-degree leadership questionnaire known as the Quality Leadership Profile (QLP).

What is the QLP?
This is an instrument designed by the Queensland University of Technology and is often used in Principal development processes by members of the Association of the Heads of Independent Schools. Its purpose is to provide Principals with feedback on their leadership behaviours.

It is completed on-line by the Principal; together with up to 35 respondents chosen by the Principal, from the Senior Management team, staff and Board/Council members of the school.

The QLP questionnaire takes about 10 minutes to complete. The process is undertaken anonymously and is totally confidential. It is administered on-line by participants using the QLP Internet System. It is intended that Principals and staff complete the questionnaire, and then the data is collected, analysed and evaluated.

The instrument is designed to summarise self, staff and Board/Council perceptions of your leadership and management behaviour. The QLP assesses nine different factors of leadership behaviour, which are grouped in four overall areas as follows:

AREA	FACTOR
Staff Motivation and Involvement	Staff Development Consultative Management Team Environment
Strategic and Operational Management	Systems and Processes Making Decisions Innovation and Change
Client Service and Community Outreach	Client Focus Community Outreach
School Leadership	School Leadership

Each factor is assessed by a series of questions that examine the extent to which behaviours are demonstrated. Responses are made on a five-point scale as follows:

1   Seldom
2   To a limited extent
3   To a moderate extent
4   To a substantial extent
5   To a very great extent

The scores for each factor come from averaging the questions assessing that factor. Separate averages are provided for staff, peer, self and supervisor responses.

Additional questions pertinent to Christian school Principals have been included to the QLP set. The QLP concludes by inviting open-ended comments from participants.

How does it work?

The process begins when a Principal decides to take part in the survey. The Principal submits the group who will take part in the survey, supplying their names, categories and email addresses to me.

QLP surveys are then initiated by me for the Principal by entering the names and email addresses of respondents into the QLP system. The QLP system automatically sends emails to each of the respondents, including the Principal, advising them that they can complete the QLP survey on-line.

As responses are given, a database for that Principal is built up. When enough data is collected, a QLP report is formatted. Then I can communicate that report to the Principal.

Please note, the costs associated with producing the QLP report will be borne by me.

From those who participate in the QLP I will be seeking 5 – 8 Principals who, together with selected staff and Board/Council members, will participate in a research interview process at their school. These interviews will assist in identifying the extent to which the Principal's theological perspectives may guide the relationships and structures that exist within the school.

If you wish to participate in this QLP, or have any questions regarding it, please contact me at ioharae@une.edu.au or on 0400 100 706. I look forward to your participation and pray that God will continue to bless you in your service for the Lord in the cause of Christian schooling.

With kind regards in Christ

Ian O'Harae
4 February 2005

QLP Process

Thank you for agreeing to participate in the QLP 360 degree leadership profiling. What follows is information that will guide you through the administrative processes required for successfully completing the QLP.

Please Note:
For the purposes of the QLP, you are designated as the "Manager" and when responses are required of a "Manager", then this will refer to yourself.

Step 1

Managers receive information on QLP process via email – i.e. this document

Step 2

Manager creates list of respondents to the 360-degree process. The list should contain at least 15 people but preferably closer to 35. A procedural document for the list is attached and requires the Manager's completion. A sample follows:

Respondent's name only – no title Eg Jack Smith	Respondent Category Peer/Supervisor/Manager/ Staff	Email Address
Jacqueline Smith	Manager	jsmith@yourschool.edu.au
Henry Ng	Supervisor	hng@yourschool.edu.au

Respondents are categorised as:

Supervisor – Manager's direct supervisor, for the purposes of this research this is to be seen as a Board/Council member.
Manager – The Manager is also a respondent and provides a self-rating.
Staff – this category refers to Staff who report through to the Manager. You should select primarily teaching staff, although some from administration and grounds staff may be helpful.
Peer – this category includes those in your Senior Management Team – Heads of School, Faculty Heads, Business Manger and the like. You may also wish to have a small number external to the school who know you well in the context of the workplace to respond eg fellow Principals.

Managers need to choose at least 15 respondents in the Staff and Peer categories.

The completed list is forwarded by email to the researcher to commence the process as soon as possible during February so that reports can be generated.

Step 3

Upon confirmation of Respondent Selection by the researcher, Managers advise respondents of intention to participate. A sample email text will be included with this procedural documentation.

Step 4

On-line administration of QLP commences. A two-week period is available for response collection. An email reminder is sent to those who have not completed the responses at the end of the first week. **The data of all respondents is confidential and cannot be accessed by anyone.**

The system is designed to only provide information as to whether respondents have completed the ratings – no information is available that can identify their ratings, with the exception of Manager's self-ratings and Supervisor Ratings. These are identified separately in the reports. **It would be very helpful if all QLPs were completed by March 1 2005.**

Step 5

Reports are generated and are available to the Manager on request.

Step 6

Managers can undertake their own QLP debrief by contacting Glenys Drew at QUT. The debrief process examines the trends observed and provides interpretations of the data taking into account situational variables and the environmental context.

You may wish to access the QUT QLP website at:
www.qut.edu.au/ext/hr/qlp/more.html
This site contains a sample report and further information on the QLP.

Costing: The cost for this service is borne by the researcher, Ian O'Harae.

QLP Process Documents

QLP Respondent List

Please provide no less than 15 and up to 35 names, titles and email addresses in the table below and send completed respondent list to Ian O'Harae via email to ioharae@une.edu.au

Principal's Name_____ **School**_____

Respondent's name only – no title Eg Jack Smith	Respondent Category Peer/Supervisor/ Manager/Staff	Email Address
	Manager	
	Supervisor	

344

	Peer	
	Staff	

Sample email message to colleagues (please amend to suit)

Date: XX February 2005

Dear #####

Quality Leadership Profile

I am participating in a Quality Leadership Profile (QLP) 360 degree Leadership behaviour on line as part of a research project being undertaken into leadership practices in Christian schools. This instrument has been developed by Queensland University of Technology and has been found to provide a reliable indication of how a person's leadership is perceived by themselves and others.

I have chosen you as one of my colleagues to provide information about my leadership behaviour at this school. Altogether, this group of respondents will number no more than 35 people and will comprise, my supervisors, who for the purposes of the QLP will be members of the school's Board/Council, peers from our Senior Management team, as well as staff.

I have given your email contact to Ian O'Harae who is conducting this research. Ian was the Principal of St George Christian School in Sydney, and is now completing his PhD full time. Ian will send you an online version in the next few days. **It will take about 10 minutes for you to complete the questionnaire.** Obviously the more responses generated, the more worthwhile the data obtained but please note that you are not obligated to provide feedback, however, I would value your support and comments **which will remain confidential as individual responses are not identified.**

After all responses are collated, a report is generated which will be incorporated into the research. If you have any questions regarding the QLP process, please feel free to contact Ian O'Harae by email at iohara@une.edu.au

Yours etc

QLP ITEMS

Item	Performance	Development Required?
Provides regular feedback to staff on their performance	1 2 3 4 5 N	❑
Creates an environment where staff can comfortably debate the issues which affect the unit	1 2 3 4 5 N	❑
Openly recognises team efforts	1 2 3 4 5 N	❑
Ensures administrative process meet staff needs	1 2 3 4 5 N	❑
Takes a stand on difficult issues	1 2 3 4 5 N	❑
Encourages staff to look for new ways of working	1 2 3 4 5 N	❑
Integrates client feedback into program development	1 2 3 4 5 N	❑
Promotes the work of the unit in public forums	1 2 3 4 5 N	❑
Encourages the staff to develop their teaching skills	1 2 3 4 5 N	❑
Responds to staff needs in a sympathetic manner	1 2 3 4 5 N	❑
Listens to people and is open to new ideas	1 2 3 4 5 N	❑
Develops a sense of camaraderie amongst team members	1 2 3 4 5 N	❑
Ensures that processes exist to collect and distribute information within the unit	1 2 3 4 5 N	❑
Makes tough decisions to benefit the unit	1 2 3 4 5 N	❑
Promotes innovation and continuous improvement	1 2 3 4 5 N	❑
Uses client feedback when exploring new ways of working	1 2 3 4 5 N	❑
Actively promotes the University's achievements, activities and image	1 2 3 4 5 N	❑
Supports and rewards excellence in teaching	1 2 3 4 5 N	❑
Provides guidance to staff on their career and professional development	1 2 3 4 5 N	❑
Enthuses and empowers others to bring ideas to fruition	1 2 3 4 5 N	❑
Encourages a productive team environment	1 2 3 4 5 N	❑
Ensures a system of strategic planning exists in the unit	1 2 3 4 5 N	❑
Promotes staff involvement in change	1 2 3 4 5 N	❑
Follows through on decisions and plans	1 2 3 4 5 N	❑
Implement client needs	1 2 3 4 5 N	❑
Represents the University effectively to the wider community	1 2 3 4 5 N	❑
Provides professional advice to academic staff	1 2 3 4 5 N	❑
Assists staff to recognise their strengths and weaknesses in a sensitive manner	1 2 3 4 5 N	❑

Achieves staff ownership of unit plans	1 2 3 4 5 N	❏
Manages conflict within teams successfully	1 2 3 4 5 N	❏
Monitors major systems such as the budget and strategic plan	1 2 3 4 5 N	❏
Articulates a clear vision of the future of the unit	1 2 3 4 5 N	❏
Models a high service ethic to clients	1 2 3 4 5 N	❏
Develops a community awareness of the services to be offered by the unit	1 2 3 4 5 N	❏
Supports and rewards excellence in research	1 2 3 4 5 N	❏

Additional Questions for QLP

Encourages spiritual development of staff

Employs biblical principles in decision making

Acknowledges spiritual diversity within staff

Walks' their talk '

Promotes biblical priorities within the organisation

Encourages staff to perform at a high standard

Sets future directions with minimal consultation

Promotes Christian community within the organisation

Welcomes constructive criticism

Implements personal spiritual beliefs throughout the organisation

Maintains personal integrity in relationships

Gives staff time and space to grow

Models servant leadership

Treats all members of staff equally
Communicates well with all stakeholders

Encourages positive relationships among staff

Develops leadership skills in others

Is just and fair when dealing with conflict

Openly admits mistakes

Appendix 3

Suggested In School Interview Process

Day 1

8:00 – 9:00	Staff devotions Introduction to staff re purpose of visit
9:00 – 10:00	Orientation to school
10:00 – 11:00	Interview with the Principal
11:00 – 11:30	Recess – Informal contact with staff/P
11:30-12:30	Interview 1 – With staff member
12:30 – 1:30	Interview 2 – With staff member
1:30 – 2:00	Lunch - Informal contact with staff/P
2:00 – 3:00	Interview 3 – With staff member
3:00 – 4:00	Interview 4 – With staff/Board member AND/OR further discussion with Principal
4:00 – 5:00	Staff meeting?

Day 2

8:00 – 9:00	Staff devotions RBMA (Research by moving around)
9:00 – 10:00	Interview 5 – Board Chair
10:00 – 11:00	Interview 6 – With staff member
11:00 – 11:30	Recess – Informal contact with staff/P
11:30-12:30	Interview 7 – With staff member
12:30 – 1:30	RBMA
1:30 – 2:00	Lunch - Informal contact with staff/P
2:00 – 3:00	Interview 8 – With staff member
3:00 – 4:00	RBMA/Further discussion with Principal

4:00 – 5:00	Interview 9 – with Board member AND/OR further discussion with Principal

Day 3

8:00 – 9:00	Staff devotions RBMA (Research by moving around)
9:00 – 10:00	Interview 10 – With staff member
10:00 – 11:00	Interview 11 – With staff member
11:00 – 11:30	Recess – Informal contact with staff/P
11:30-12:30	Interview 12 – With staff member
12:30 – 1:30	RBMA
1:30 – 2:00	Lunch - Informal contact with staff/P
2:00 – 3:00	Interview 13 – With staff member
3:00 – 4:00	RBMA/Further discussion with Principal
4:00 – 5:00	Interview 14 – with Board member AND/OR further discussion with Principal

Day 4

8:00 – 9:00	Staff devotions RBMA (Research by moving around)
9:00 – 10:00	Interview 15 – With staff member
10:00 – 11:00	Interview 16 – With staff member
11:00 – 11:30	Recess – Informal contact with staff/P
11:30-12:30	Further discussion with Principal
12:30 – 1:30	RBMA/Additional Interview
1:30 – 2:00	Lunch - Informal contact with staff/P
2:00 – 3:00	RBMA/Additional Interview
3:00 – 4:00	Concluding discussion with Principal

Proposed members of staff to interview

Deputy	1 or 2
Heads of School	1 or 2 (if different from above)
Directors of Teaching Learning, Curriculum, Administration	2 or 3
Teaching staff – from each area of the school	6 +
Business Manager	1
Administration staff	1
Board Chair	1
Board members	1 +

Researcher's requests

- Interview space
- Set interview times
- Informal interaction times with Principal, staff and Board members

Case Study Questions

Date
Time
Interviewee

1   GENERAL QUESTIONS
1   What do you think is unique or special about this school?
2   What do you see as the principal's role in this school?
3   What is important to you in this school?

2   THE PRINCIPAL AS PERSON
1   What do you understand leadership to be?
2   What sort of leader is the Principal?
  • What are her/his strengths as a leader?
  • What are his/her weaknesses as a leader?
  • What directs and motivates him/her as a leader?
  • How do these affect the way she/he leads this school?
3   What do you understand the role of Christian school Principal to be?
4   Outline some of the Principal's major achievements
  • How have these impacted your school?
  • How have these impacted his/her leadership role in this school?
5   What have been some of the major challenges that the Principal has faced in the last two years?
  • How did she/he deal with these?
  • In what ways have they affected his/her understanding and practice of leadership?
6   What are the major barriers to the effective exercise of leadership by your Principal?
7   Describe a leadership blunder/disaster he/she has made
  • Why do you think it occurred?
  • What did she/he learn about leadership from this?
8   What do you think the Principal hopes to accomplish in his/her leading of this school?
9   What model of leadership has he/she exemplified in the school?
10   What is her/his vision for this school?
       What directs that vision?
  • How is this vision articulated and promoted?
  • What strategies and processes are, or will be, in place to achieve this vision?
  • What are some of the anticipated obstacles that will have to be confronted in order to achieve this vision?

2   THE PRINCIPAL IN RELATIONSHIPS
1   Who exercises most influence and power in your school?
2   Describe the Principal's relationship with your school board; staff; parents; others
3   Describe a situation of conflict that the Principal has had at this school

3   THE PRINCIPAL'S BELIEFS

1   What are the main theological principles or beliefs that has shaped [and/or are shaping] your Principal's understanding and practice of leadership?

2   Why are these important to his/her leadership?

3   Describe a situation where these have impacted on her/his leadership

4   What theological beliefs guide, and in what ways do they impact, your Principal's

- E.g. development of staff; style of management; development of a team environment; systems and processes; decision making; changes and innovations; educational leadership

5   What influence does her/his beliefs have on the relationships that exist in this school?

6   What influence does his/her beliefs have on the administrative structures that exist in this school?

7   How is she/he preparing people in your school to be future leaders/Principals?

8   What advice would you give to those who aspire to be Principals of Christian schools?

9   What leadership legacy do you think your Principal hopes to leave your school?

10   What strategies could/should be in place to assist those wishing to become Christian school Principals?

11   What role, if any, should CSA [or other organizations] play in the intentional preparation of leaders in Christian schools?

12   Any other comments?