To Lead as Jesus Led:
Challenges of Being a Leader in a Catholic Primary School
in Malta in the Contemporary World

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Abstract

This dissertation is written in the context of Catholic primary schools in the diocese of Malta. The aim of this study is to investigate challenges by those who choose to be servant leaders and how Jesus can be imitated. Several models of leadership will also be considered, with the highest priority given to servant leadership.

This investigation was carried out by distributing questionnaires to all types of educators in six Catholic primary schools in Malta. The total number of respondents who participated in this project was one hundred and fifty nine. The aim of the questionnaire was to explore the knowledge these educators have on various leadership models. Participants were asked to mention different challenges which servant leaders have to encounter and whether more awareness and knowledge need to be provided on the topic of servant leadership.

Issues discussed in the literature review provided ideas for the questions asked in the questionnaire. Thus, the responses were examined in the light of the literature review and the results provided evidence for my conclusions.

This research sheds light on the various challenges that servant leaders in Catholic primary schools may face in their everyday lives and how it is still possible to adopt servant leadership with Jesus being the perfect role model.

This study provided recommendations which will be beneficial to all educators in Catholic primary schools. More knowledge and awareness about this topic need to be taken seriously into consideration.

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CHAPTER 1: INTRODUCTION

1.1 The Purpose

This dissertation was written in the context of Catholic primary schools in Malta. It is proposed that educators in such schools should imitate Jesus' ways of leading. Although this study referred to several models of leadership, its focus was on Jesus as the servant leader, thus giving high importance to the servant leadership model. The overall aim of this study was to investigate challenges faced by those who choose to adopt a servant leadership model in today's world. This aim was achieved by focusing on the following objectives:

- To explore and understand the way Jesus led and how he can be imitated.

- To consider various models of leadership.

- To examine how servant leadership, in particular, applies to persons in leadership positions and also to others educators involved in the context of Catholic primary schools.

- To identify any challenges related to the role of servant leadership in Catholic primary schools.

- To suggest recommendations as to how educators in Catholic primary schools can employ leadership strategies to become servant leaders.

1.2 The Rationale

I wrote this dissertation as an Assistant Head of a boys' Catholic primary school located in the central part of Malta. Having been a primary school educator in a girls' Catholic school for fifteen years, I was appointed to my current post four years ago, in two thousand and eleven.

It has always been my aim to fulfil my vocation of being an educator in a Catholic primary school, and after several years, I am now a member of the senior management team of the previously mentioned boys' school. Working in a Catholic environment can prove to be a very fulfilling job, but one cannot exclude the challenges which educators have to face when accepting to work in such environments. My aim has always been to follow in the footsteps of Jesus Christ. Being the perfect leader and educator, his ways of leading and educating have much to offer to all educators.

This project focused on various models of leadership which educators in Catholic primary schools can adopt, however since experience shows that servant leadership has much more resonance for such types of educators, then special attention was given to this model of leadership, together with the challenges one has to face. Jesus himself chose to be a servant leader, where his aim was to serve others. In Luke (22:27), he told his disciples:

> Who is greater, the one who sits down to eat or the one who serves him? The one who sits down, of course. But I am among you as one who serves.

Being an educator and a leader myself, this research will be of special interest to me. During my career, I sought to find ways to put Jesus at the centre of my profession, despite the difficulties which I may have encountered. So, the aim is, that this research will come up with practical suggestions for educators recruited in Catholic primary schools, including myself, which can be adopted, and also to specifically mention the challenges faced by those who choose to adopt a servant leadership style. This should encourage educators to never give up, thus realising that it is not a matter related to one individual, but to all those who choose to adopt this model.

Remaining in denial or choosing not to face the challenges does not mean that these do not exist.

Unfortunately, respect towards authority seems to be diminishing as time goes by and this can be one of the hindering factors which might make it difficult for anyone to opt for any leadership role.

And if this situation is true for any type of institution, one cannot exclude the impact it is leaving on Catholic primary schools. Being witnesses of faith and transmitting the Gospel values in a secular world can pose several challenges to educators working in Catholic environments. In one of the Vatican documents, *Catholic Education on the Threshold of the Third Millennium*, the Congregation for Catholic Education, (1998: par 1) states that:

> On the threshold of the third millennium education faces new challenges which are the result of a new socio-political and cultural context. First and foremost, we have a crisis of values which in highly developed societies in particular, assumes the form, often exalted by the media, of subjectivism, moral relativism and nihilism.

Further on, the same document (1998: par 2) says, "thus education and schooling become particularly difficult today."

When considering such difficulties faced by today's educators, one might consider whether it is still worth adopting a servant model of leadership. If authority is being challenged all the time, then does servant leadership help to solve any problems? Such issues will be tackled further on in this dissertation.

Servant Leadership – for headship roles only?

All educators working in Catholic environments should be witnesses of faith and they should be aware of the responsibilities they shoulder. This is clearly stated in the Vatican document *Evangelii Nuntiandi,* by the Sacred Congregation for Catholic Education (1975: no.464):

> Today young people do not listen seriously to teachers, but to witnesses; and if they do listen to teachers it is because they are witnesses.

Being a role model is very important, most probably even more effective than simply giving instructions on how to live the Gospel values in everyday life. This is confirmed in another Vatican document *Lay Catholics in Schools,* by the Sacred Congregation for Catholic Education (1982: par 32)*:*

> Conduct is always much more important than speech: this fact becomes especially important in the formation period of students. The more completely an educator can give concrete witness to the model of the ideal person that is being presented to his students, the more this ideal will be believed and imitated.

This leaves no doubt about the importance of having all educators in Catholic primary schools following and imitating Jesus' example. It is not the sole responsibility of persons in the administration to follow in Jesus' footsteps, but of all educators recruited in such schools.

1.3 The Local Context

This research was set in the context of a Catholic diocese in Malta. The Maltese Islands are made up of two dioceses: Malta and Gozo. Malta is the larger diocese of the two mentioned. At the time of this research, the population of Malta amounted to four hundred and twenty five thousand, two hundred and fifty six persons

(Countrymeters, 2015, Online) and consisted of thirty three Catholic schools, forty eight State colleges and twenty nine Independent schools (Wikipedia, 2015, Online).

At the time of this project, I was an Assistant Head in one of the local Catholic colleges in the diocese, which is situated in the central part of the country, and for which, as with all schools mentioned in this dissertation, for ethical reasons, I have adopted a fictitious name of St Dorianne's school.

Six schools participated in this project. Two of the participating schools were Catholic primary schools which enrol boys only. These include St Dorianne's and St Christopher's school, and both schools constituted a total population of four hundred and fifty primary school students aged from five to ten year olds. The senior management team of both schools consisted of five persons, while the total amount of class teachers in these schools amounted to twenty three.

Another three of the participating schools were girls' Catholic primary schools. St Klara, St Monica and St Teresa schools consisted of three hundred girls whose ages range from five up to ten. All three schools were run by nuns and each school was entitled to one Assistant Head and fifteen class teachers.

The amount of learning support assistants in all the above mentioned schools varied from one scholastic year to another, depending on the number of statemented students.

The last participating school was also a Catholic primary school, however this was a mixed school. The school consisted of three hundred students, one Head who was a nun, one lay Assistant Head, fourteen class teachers and eighteen learning support assistants.

I believe this research was necessary due to the various challenges faced by educators in Catholic primary schools. Making use of the right approach in their everyday contacts is of utmost importance. This will definitely leave a long term positive impact on the lives of the other persons they come in contact with. In the Vatican document *Lay Catholics in Schools*, the Sacred Congregation for Catholic Education, (1982: par 1) states that:

> …all persons, believers or not, who will substantially determine whether or not a school realises its aims and accomplishes its objectives.

In another Vatican document, *Educating Together in Catholic Schools*, the Sacred Congregation for Catholic Education, (2007:par 4) confirms that this impact will be:

> …convincing only if it is carried out by people who are deeply motivated, because they witness to a living encounter with Christ, in whom alone 'the mystery of man truly becomes clear.'

For young children, educators serve as role models. In return, educators also have a perfect role model to imitate – Jesus Christ. They should serve as a connection between Christ and the students. And as Russi and Freil (2013:17) explain, the main focus should always be on Jesus Christ: "And it is in Jesus we must never lose sight of in our schools." He should be the reason behind all our thoughts and actions.

1.4 The National Context

Considering the ever-increasing responsibilities and challenges which all educators have to face, this research can be considered to be of utmost importance. Unfortunately, locally, no training is provided during university years which prepares educators who are aspiring to work in Catholic primary schools. It is at the discretion of the schools to decide whether such formation is provided to their employees. Since this is on a voluntary basis, then there exists the possibility that not all local Catholic primary schools are catering for these needs. There is the danger of employing educators who are not fully aware of their responsibilities. This continues to confirm the importance of preparing educators in such schools for the challenges they might encounter in their career. Being an educator who is responsible to transmit faith to others can be considered to be a ministry and vocation, besides being a job. And although the vocation of an educator can be very rewarding in itself, this does not exclude the difficulties it entails. Thus, one can conclude that such training should be compulsory for all educators recruited in Catholic primary schools.

In the context of a Christian vocation, one should also emphasise the importance of educators modelling their lives on that of Jesus. Lydon (2010:52) agrees that when one makes the choice to teach in Catholic schools and engages in the ministry of teaching, then:

> ...the individual Christian is responding to his or her primary call to be a disciple of Jesus in a distinctive manner. This fundamental calling demands that all Christians model their ministry on that of Christ. Teachers are, in effect, signs of the presence of Christ within their educational community.

Apart from preparing educators to face challenges, there can be another reason why such formation programmes are necessary. All leaders, be it members of the senior management team and other educators, have followers, and this carries with it great responsibilities. Actually, Heney (2000:74) is of the opinion that "good leaders *create* followers". Since they are being followed and imitated by their followers, then educators in Catholic primary schools should realise the importance of putting Christ at the centre of their ministry because finally it is him they should imitate.

1.5 Methodology

This research was conducted by distributing questionnaires (Appendix 4) to all educators in six Catholic primary schools in the diocese. Since this research investigated whether servant leadership applies to all educators, then this questionnaire was distributed to all members of the senior management team, teachers and learning support assistants in the mentioned schools. The results were eventually presented and analysed. After this analysis, some recommendations were provided on how educators in Catholic primary schools can employ leadership strategies to exercise servant leadership.

1.6 Summary

After looking back at my past experiences, both as a primary class teacher and as an Assistant Head in a Catholic primary school, and after reflecting on the local diocesan situation, I think it is worth having a look at the different models of leadership which educators in Catholic primary schools can adopt. Special attention will be given to servant leadership, explaining why it has special resonance for

educators working in such schools. Besides, this research will also focus on the realities and challenges which servant leaders have to face. This will eventually be followed by focusing on the way Jesus led and how he can be imitated.

CHAPTER 2: LEADERSHIP

2.1 Introduction

In this chapter, a brief description of the term leadership was provided. Various models of leadership which leaders can make use of are descrobed, that is: distributive leadership, invitational leadership, transactional leadership, tranformational leadership, situational leadership and spiritual leadership. Since servant leadership may have more resonance for educators in Catholic schools, then I intend to study this model of leadership in more detail and propose ways of imitating Jesus, who is the perfect model of servant leadership. Authoritarian leadership will also be tackled briefly since some still choose to adopt this type of leadership in their everyday encounters.

2.2 Defining Leadership

It is not the first time that people ask the perennial question whether leaders are born or made along the way. Darmanin's (1985:3) reply to this is "that some leaders may be born but all good leaders become." He explains that since everyone can become a good leader, then "leadership is not something you have or possess, but a process of growth and development."

Trying to define the notion of leadership is not straightforward, as thousands of authors have written about the subject. Murphy and Fincham (2013:1.1) agree that:

> Leadership can be interpreted in a number of different ways. It can be based, for example, on the personality of an individual or it can be based on an ascribed position or role within an organisation.

Maxwell (1998:17) defines this term by saying that leadership is "influence – nothing more, nothing less." Further on Maxwell (1998:14) explains that it is not just the position that makes one a leader, because true leadership "comes only from influence, and that can't be mandated." Influencing followers can be considered to be a challenging job and this requires good communication skills, the ability to be open to everyone and to build good relationships. Heney points out that the message of the leader should be clearly transferred to all followers. The lack of doing so will create barriers between the leader and his followers. In fact this author (2000:10) asserts that:

> Communication is the dynamic that builds connections between leaders and their followers. It cements their relationship.

Another definition attributed to the notion of leadership is that of service, and Keating (1982:13) quoted in D'Souza (2011:15) thinks that:

> Leadership is service, in the sense that it seeks to meet the needs of another, or of the group by performing needed functions.

The aim of every educator should be his or her concern for others, how they are going to grow as persons and what type of support they need to help them face their everyday difficulties. D'Souza (2011:14) confirms that "human beings are the most important resource leaders have."

2.3 Leadership Models

In this section, I shall identify, for illustrative purposes, a number of the wide range of leadership models that have been presented in the literature that seem to have relevance for those working in Catholic primary schools. In particular, the models of distributed leadership, invitational leadership, transactional leadership,

transformational leadership, situational leadership, spiritual leadership, authoritarian leadership and servant leadership will be discussed. Servant leadership is discussed in more detail than the other mentioned models due to its relevance for educators in Catholic schools.

Distributed leadership

When discussing distributed leadership, it is best to refer to a community of leaders, since the accomplishemnt of goals should not be limited to a few persons only. It is the responsibility of all leaders to share responsibilities and teach leadership skills to their followers. Bennett et *al*. (2003:3) are of the opinion that:

> Distributed leadership suggests that many more people are involved in the leadership activity than might traditionally be assumed. The group within which the 'concerted' leadership action develops should not be limited to a small number of people with formal senior roles.

Since this is not a one man job, then this model of leadership involves a lot of persons. Emphasis should be on building healthy interpersonal relationships among all the stakeholders involved. Responsibilites are distributed among many people, depending on their area of expertise. When people work collaboratively, the end product can be of a much higher standard.

Invitational leadership

As already noted earlier on in this chapter, leadership has a lot to do with influencing others, however no leader can force his or her followers to behave in certain ways. Stoll and Fink explain that all persons choose how to behave, despite the influence exerted by their leaders. According to them (1999:108), the only thing a leader can do is to:

> …create a context in which a person is inclined to act in preferred ways, but - from the perceptual point of view - cannot motivate someone, any more than can oblige love or any other human emotion.

While no one has complete control over the behaviour of others, but a lot depends on whether an inclusive type of atmosphere is created, where all followers feel a sense of belonging. Stoll and Fink (1999:109) agree that invitations are "messages communicated to people which inform them that they are able, responsible and worthwhile," while disinvitations are messages "which are uncaring, demeaning, devaluing, intolerant or discriminatory, and hurtful."

When people feel valued, there is a high probability that they enjoy doing their work because they know their efforts will be appreciated. O'Malley (2007:105) describes this type of joy that:

> …does not depend upon everything going well but rather that they are in the right place, doing their best with the gifts they have been given.

Creating an atmosphere of joy will probably result in having all educators transmitting these qualities to others. O'Malley (2007:104) explains that:

> One of the roles of leaders is not simply to find joy and optimism in their own life but to awaken that joy in others as a sustaining inner energy for life.

Transactional leadership

Leithwood (1992:9) quoted in Stoll and Fink (1999:105) gives a very clear description of transactional leadership by explaining that it is:

> …based on an exchange of services (from a teacher, for example) for various kinds of rewards (salary, recognition, intrinsic rewards) that the leader controls, at least in part. Transactional leadership practices some claim, help people recognise what needs to be done in order to reach a desired outcome and may also increase their confidence and motivation.

This type of leadership focuses on what Collarbone and Billingham (1998:3) describe as an "exchange of relationships between the leader and the follower." Everything seems to be in control as long as the purposes are clearly defined and a structure is followed. Stoll and Fink (1999:105) confirm that this model "is primarily about management of school structure."

The main emphasis of this model is on getting a task accomplished. As Joseph (2010:110) declares, persons who exercise this type of leadership require:

> .....leadership skills such as ability to obtain results……. Power is based on the notion of hierarchy and position.

Transformational leadership

Mitchell and Tucker (1992:32), quoted in Stoll and Fink (1999:106), explain that transformational leadership:

> …arises when leaders are more concerned about gaining overall cooperation and energetic participation from organization members than they are in getting particular tasks performed.

The main aim of this view is not to focus on the performance of tasks alone, but also on the persons. While the accomplishment of tasks cannot be ignored, it is not the main aim of those adopting this model. One can consider transformational leaders to have a vision in mind and the aim is to plan on a long term basis. As Joseph (2010:217) points out, this model is:

> ....characterised by the ability to bring about significant change in the group's functioning……transformational leadership focuses on intangible qualities such as vision, shared values and ideas…..

More importance is given to sharing of ideas, collaboration, communicating the vision to followers and involvement from everyone. Joseph (2010:218) verifies that

this model aims to inspire "followers to go before their own self-interests for the good of the group".

Situational leadership

Having described various leadership models which can be adopted, one might get confused which is the best one to adopt. Some might question whether it is best to try and choose one particular model which deems best and stick to it, while others can find this task to be hard, as a lot depends on the situations being faced by different persons in different circumstances. The notion of situational leadership has been developed to give insight on how to exercise leadership depending on the situations encountered. Sergiovanni (2001:23) points this out, whereby he explains that:

> Most leadership theories encourage leaders to practice situational leadership. This leadership presumes to carefully calculate behaviours and strategies in a manner that reflects the characteristics of the situations being faced and the psychological needs of the people being led.

Adapting according to the situation requires the ability to choose which style is best appropriate. Different situations require different leadership styles. Murphy and Fincham (2013:2.5), confirm that this type of leadership "has also been used to describe the context in which the leader needs to act."

Sometimes, it also depends on the task being performed and the different persons one comes in contact with, as people pass through different phases in life and their needs differ from time to time. Blanchard (1994:61) describes the role of the situational leader not only as using:

> …different strokes for different folks, but in many cases you need to use different strokes for the same folks, depending on the task.

Situational leaders understand that it is not always wise to take immediate action, but sometimes it is better to stop and think about what needs to be done. Blanchard (1994:43) says that the "skill of diagnosing a situation before you act is the key of being a situational leader."

Spiritual leadership

Although some might choose to give priority to a particular model more than others, educators in Catholic primary schools should definitely adopt spiritual leadership in whatever they do, where the role model is Jesus Christ. Lydon et *al*. (2013-2014:7.1) point out that:

> Leadership involves modelling and in Catholic schools is informed by a sacramental perspective.

Lydon (2011:7) also makes reference to the sacramental perspective and explains that when one models his teaching and way of living on that of Jesus Christ, then this person is accepting to be a self-giving person. In his writing, he gives a clear definition of the term 'sacramental perspective' by explaining that:

> There is no opposition between the sacred and the secular, between having a vocation and being a professional, both being seen as integral elements of the teacher's pathway of discipleship.

There are several methods which one can make use of to imitate Jesus Christ, but of utmost importance is that of being witnesses to the values presented in the Gospel. In the apostolic exhortation 'The Joy of the Gospel', Pope Francis (2013:63) refers more than once to the importance of having people of God acting as evangelisers. He emphasises the importance of having a 'clearer witness to the Gospel,' where each person 'should find ways to communicate Jesus."

Thus, educators in Catholic primary schools should try their best to be imitators of Jesus Christ, in order to help others follow in their footsteps. They should not content themselves with living the Gospel values on their own. For this to be achieved, all educators should try to be committed to the Catholic faith and living a life of prayer, where Christ is at the centre of their lives and that of the school. Nichols (2009: 8) agrees that:

> Faith in Jesus and faith in the outflow of that presence of Christ into the Church is the key component to effective leadership in a Catholic school.

Authoritarian leadership

Although this type of leadership should not be attributed to anyone working in Catholic primary schools, however it is still worth offering a brief definition of this model, together with some advantages and disadvantages it carries with it, since in certain situations this model of leadership may be acceptable.

Authoritarian leadership is also referred to as dictator leadership. Brinn (2014, Online) says that:

> An authoritarian leader rules with total power. This style offers no opportunity for participant input, the leader makes all the decisions, critical knowledge is kept to themselves and they lay down the law.

The word of the leader is considered to be final and no one is expected to question any directions given. Such leaders are characterised by the fact that they have the answer to everything without consulting with anyone else.

Although being an authoritarian can be considered to be more damaging rather than beneficial, there can be particular instances where it is acceptable to make use of this type of leadership. Brinn (2014, Online) explains that sometimes, urgent decisions

need to be taken and in such instances, 'there is no time for participant input or creativity in problem solving.' In circumstances similar to these, authoritarian leadership can be considered to be effective. Brinn mentions other examples when authoritarian leadership can be useful, which include a doctor in an emergency unit, coaches at the crucial moment of a game and parents or other adults facing life threating situations. He also mentions that sometimes a group may get out of control and refuses to make any efforts to complete a particular goal. In all the above mentioned circumstances, urgent decisions need to be taken for the safety of the group or the individuals involved, thus authoritarian leadership may be considered appropriate in such situations.

2.4 Servant Leadership

Defining servant leadership

There is a vast quantity of literature on the subject of leadership. All models have a relevance and validity when considering leadership in Catholic primary schools, but for the purposes of this research, I identified servant leadership as having particular resonance. Educators in such schools should focus on Jesus Christ who is the perfect role model of leadership, and since Christ himself was a servant leader, then it is worth focusing our attention on this model with all the advantages and challenges which it entails.

It is worth starting this section by providing several definitions of the term servant leadership.

Spence (2008: 1) explains that when it comes to defining the term 'servant':

> The most common definition we are familiar with is the Greek definition *diakonos* (1249) – an attendant, a waiter, teacher, pastor, deacon, minister or servant.

Spence (2008:1) also makes reference to the Hebrew definition of the word servant, "which means to work" and to the Webster's definition which is translated as "one that performs duties about the person or home of a master or personal employer".

The above mentioned definitions are related to work, servitude and helping others. Thus, whoever wants to be a servant, should firstly serve those entrusted in his/her care. Spence (2008:2) explains that regardless of the position which one holds, servant leaders "are in a position of servanthood". Interestingly, in Romans (1,1) Paul begins,

> From Paul, a servant of Christ Jesus and an apostle chosen and called by God to preach his Good News.

Here, he uses the Greek word δοῦλος (*doulos*), which can also be translated as 'slave'.

Greenleaf is one of the authors who has contributed to the topic of servant leadership by writing several articles and books related to the topic. In fact, Punnachet (2009:117) confirms that, "Robert Greenleaf can be accredited as the father of secular modern servant leadership theory".

However, one must bear in mind that, although Greenleaf has been regarded as one of the principal advocates of the servant leadership model, he has colonised this

model without sufficiently acknowledging its Christian origins. Further on, Punnachet (2009:118) confirms that:

> It is remarkable that Greenleaf constructed the concept of 'servant-leadership' with virtually no reference to a religious framework.

The notion of servant leadership is essentially a theological not a secular construct.

Greenleaf (1970:41) declares that being a servant leader begins with the acceptance to be a servant in order to serve others. One of his most common quotations regarding the subject asks a very important question:

> The best test, and difficult to administer, is: do those being served grow as persons; do they become healthier, wiser, freer, more autonomous while being served?

In a world where several people work hard to achieve leadership positions in order to be able to wield power over others, the idea of being a servant leader may create certain controversies. In one of the articles about servant leadership written by Tate (2003: 33), the author starts with the notion that:

> Servant leadership represents a significant departure from hierarchical systems of leadership often employed in educational and social service programmes.

If one wants to understand better how to be a servant while leading others, then one must get away from the used to common ideas about leadership positions, such as those of high positions, power and fame. This change in mentality might create a dilemma and controversy to some people.

The two terms of 'servant' and 'leadership' can sometimes be considered to be contrasting. In fact Spears (2003:14) pointed out that:

> When two opposites are brought together in a creative and meaningful way, a paradox emerges.

Further on, the same author (2003:14) explains that when these two words are emerged together, "the paradoxical idea of servant leadership" is created.

Servant leadership for all

Servant leadership does not apply to persons occupying leadership roles only, but to all educators. Jennings and Stahl-Wert's (2003:14) quoted in Bowman (2005:258) are of the opinion that all teachers who serve as servant leaders "unleash(es) the strengths, talents and passions of those he or she serves." Further on, Bowman (2005:258) shows how conventional wisdom suggests that:

> …..teachers as serving leaders enhance students' performance by assisting them to identify and overcome their weaknesses.

Characteristics of servant leaders

For the sake of this research, it is worth mentioning some basic qualities which are usually attributed to servant leaders.

Skilled communicator and good listener

If servant leaders are to involve others in the decision making processes, they need to listen to what these have to say. Following Greenleaf's writings about servant leadership, Spears (1998:5) came up with some characteristics of servant leaders and asserts that such persons should "listen receptively to what is being said (and not said!)" It is not enough to present a finalised agenda and offer ready-made solutions to the group. Besides listening, one should seek ways to understand others' thoughts and feelings and avoid making quick judgements.

Stewardship

Educators giving priority to stewardship have their main aim to serve others. People are more important than tasks, and since human resources are the biggest assets one should have, then it is worth investing in them. Barbuto and Whesler (2007:1) quoted in Sipe and Frick (2009:36) believe that "a calling to serve is a deeply rooted, values-based impulse", where a lot of sacrifice from the leaders' side is necessary. Trompenaars and Voerman (2009:81) explain that when one chooses to adopt this model, he or she is triggered by the question "What do people need and what can I do to make sure they get it?" The main aim is always to help others and to pay attention to their needs. Punnachet (2009:121) indicates that servant leaders should have others' interests as their main priorities, thus "the servant leader, therefore should practice the concept of self-denial."

Building a sense of community

Trying to build a sense of community among all those who form part of the institution is no easy task, especially when it comes to large organisations, but with a lot of effort from everyone, this can be achieved. Watts (2013:190) declares that "the concept of supporting and nurturing the team is key to team growth." A servant leader focuses a lot on the strengths of the team and offers support along the way. The same author (2013:193) addresses the issue of nurturing, and suggests that:

> A good ScrumMaster notices areas for improvement in the team. A great ScrumMaster recognises and highlights strengths for the team to build on.

Servant leaders should strive to possess some or all of the above mentioned qualities.

Experience shows that whoever adopts this leadership model should be ready to face various challenges. All types of leaders encounter difficulties in their jobs, and servant leaders are no exception.

2.5 Challenges Faced by Servant Leaders in Catholic Schools

Finding the right balance

Being in a leadership position has never been considered to be an easy task. Even Jesus was challenged various times by his apostles and disciples. And exercising leadership in today's times is no exception. Trying to find a balance between doing what is necessary and maintaining a good relationship with the rest of the team entails quite a tough challenge. Alberione (1965:13) explains that the office of each superior presents some difficulties, where one of them is:

> ....establishing a manner of conduct that is halfway between an excessively authoritarian way of governing and an excessively weak one. It is always a great virtue to be in the middle, but it is also very difficult.

Unfortunately some may have the misconception that because servant leaders seek to put others first, then that results in being laissez faire. This misconception among the group members might make it more difficult for servant leadership to be adopted. Briner and Pritchard (2008:184) point this out when describing the way Jesus served as a servant leader. They confirm that:

> He did not come to satisfy every whim to meet everyone's perceived need.......serving all is not only about washing feet. It is also about leading followers into commitment, into dedication, into discipline and into excellence.

Acknowledging personal limitations and focusing on staff expertise

Servant leaders should understand that they cannot get any job done exclusively on their own, since everyone has personal limitations and no one can say he or she possesses all the required abilities to lead alone. Culver (2009: 11) suggests that:

> To free ourselves from the abuse of power wielding we must recognise that one person will never possess all the information necessary to make the best decisions, nor have all the skills necessary to run an organization by himself or herself.

Acknowledging one's limitations can help to focus on the expertise of the other persons. This should ultimately help to create a collaborative environment. Unfortunately some may consider this idea as something which lessens a person's power and control. Culver (2009:27) points out that when one trusts in his or her followers and in their abilities, then "as you move up the ranks, your role moves from 'specialist' towards 'leader'." He continues to explain that just as a conductor in an orchestra is not expected to know how to play all the instruments, in the same way one cannot expect anyone to be a specialist in all areas of leadership.

All this requires a good level of maturity and humility, however, this does not exclude the fact that persons occupying any leadership role still have the ultimate responsibility to monitor everything that goes on in the group.

Instilling the vision of servanthood in others

Servant leaders should not be satisfied unless they manage to instil this idea of servanthood in others. The initial step should always be to set the example themselves. Instilling the vision in others may take time as it is not always easy to convince other people of its relevance. Some might fear the idea of being wrongly judged as weak and indecisive if they choose to be servant leaders themselves.

2.6 To Lead as Jesus Led

Jesus also made use of various leadership models in his mission. If his methods were effective, then persons recruited in Catholic primary schools should strive to adopt such strategies in their everyday encounters. If after two thousand years his methods are still relevant, then one can agree with Murphy and Fincham (2013:10.1) that "in Jesus Christ we have the perfect role model."

Thus, if in Jesus one finds a perfect role model of a leader, then it is worth having servant leaders following in his footsteps.

Exercising power

Some may have the misconception of associating leadership to power alone. Jesus, being the Son of God, could have wielded strong power over the Jews and other people, but he always made it clear that this is not what he had in mind. His aim was to serve others, so wielding power over people was not on his agenda. In fact in Luke (22:25-26), Jesus told his disciples:

> The kings of the pagans have power over their people, and the rulers are called 'Friends of the People.' But this is not the way it is with you: rather, the greatest one among you must be like the youngest, and the leader must be like the servant.

If this had to be applied to the context of Catholic primary schools, then one may conclude that the most important stakeholders in a school are not the members of the senior management team alone, but also all educators and students. All persons working in Catholic environments should strive to serve others in the same way Jesus served his people. Whenever he came in contact with other people, he was always ready to help them overcome their difficulties. Such episodes manifested themselves

in various forms: forgiving sins, healing the sick, awakening the dead and providing food to hungry people. All educators in Catholic school communities should imitate Jesus by being attentive to the needs of others and be ready to offer their help. Nuzzi (1999:262) explains how:

> Jesus connected the power of his ministry to service for others, a type of power to be used to serve others, not rule over others……Jesus returns often to words such as servant and slave.

Leading by example

Among some of the difficult tasks which educators may encounter, influencing people and trying to persuade them to do the right things at the appropriate moments can be considered to be quite challenging. There is a high probability that the most influential people in one's life are those who set a good example and are ready to help whenever the need arises. Battista (1997:178) is of the opinion that:

> Unselfish service is the lifeline to the kind of lasting influence that spreads its roots deep in the hearts of others. This kind of influence does not wither easily.

Joseph (2010:78) asserts that if educators want to leave a positive impact on the lives of others, then:

> their actions (should) reflect their values. People might be impressed by what the leader says, but what he does will have a better impact.

This is the way Jesus influenced others, by setting the example himself. It was not a matter of just preaching about service, but more of showing it in his daily actions. During the Last Supper, he himself, the Teacher and Lord, washed the feet of his disciples. In John (13:12-14), Jesus said to his disciples:

> Do you understand what I have just done to you? he asked. You call me Teacher and Lord, and that is what I am. I, your Lord and Teacher, have just washed your feet. You, then, should wash one another's feet.

Loving others

Jesus' way of exercising his power was guided by the value of love. According to Murphy (2009:5), this value was "evident in his predominant leadership style." The way he showed concern for others and the way he showed empathy are all a result of his love for mankind. Other people's interests and needs were always his priorities and thus, he insisted that the value of love should be manifested in the lives of the apostles and all his followers: In John (13:34-35), Jesus said:

> And now I give you a new commandment: love one another. As I have loved you, so you must love one another. If you have love for one another, then everyone will know that you are my disciples.

Persons recruited in Catholic primary schools should also be inspired by the Gospel value of love, more importantly it should be their everyday practice. Richardson (2013:45) explains that:

> The Catholic school leader cannot put aside love to suit the circumstances. Love is a necessary component of service. The service given is not that of resentful slave but that of lover.

Jesus commands his followers to love one another. To emphasise this importance, Richardson (2013:45) points out that:

> Love enables the leader to carry his burden and hopefully to find it lighter as a greater degree of mutual trust and respect develop.

Challenging followers to live a better life

Finally, it is worth noting that when looking at Jesus from the perspective of an educator, one can realise that although the values of love, care and empathy were his priorities, this does not mean he was a laissez faire type of person. Although he never forced his followers to do anything unless they chose to, he never hesitated to challenge them to try to be better. Treston (1991:43) asserts that:

Jesus confronted people and as a result some listeners were moved by the challenge to change their ways.

Further on, Treston (1991:43-44) mentions a list of encounters Jesus had with various people. His meetings with Zacchaeus (Luke 19:1-10), the woman at the well (John 24:18|), Nicodemus (John 3:2) and the rich young man who was asked to sell all his possessions (Luke 18:18-23) are all typical examples of Jesus challenging his followers. These encounters confirm that Jesus' message was not always understood and some decided to leave or became violent, in fact Treston (1991:44) says that "others were stirred to vengeful fury." (Mark 3:6)

All this is typical of what persons working in Catholic primary schools have to go through in their everyday encounters. They are not there to please others or to gain approval from their followers. Like Jesus, their aim should be to do good at all times and to help their followers grow in their relationship with God and with each other.

2.7 Summary

The focus of this chapter was on providing a definition of the term 'leadership', with particular reference to the significant model of servant leadership. Several models of leadership have been studied in some detail, but the main attention has been given to servant leadership based on the way Jesus led. It is argued that this should help educators in Catholic primary schools focus their attention on Jesus and try to find ways of how to imitate him in their everyday lives. On close examination of the Gospels, one can conclude that mainly, Jesus adopts all leadership models that have been explored in this chapter.

The next chapter explains various research methods which can be used, with particular attention given to the method chosen for this particular dissertation and the advantages and disadvantages it carries with it.

CHAPTER 3: RESEARCH METHODOLOGY

3.1 Introduction

In this chapter, a definition of the term 'research' is defined, followed by an explanation of the research methods chosen and how this research was carried out. Finally, some information is given about the pilot and sample chosen for this research, together with a brief description of the ethical considerations which I took into account.

3.2 Research Methods

In order to carry out a research, it is necessary for the researcher to have a clear idea what research in general is all about. According to Henrichsen et *al.* (1997, Online), research can be defined as "an organised and systematic way of finding answers to questions." The same authors explain that systematic implies "a definite set of procedures and steps which you will follow," while a research is organised:

> ......in that there is a structure or method in going about doing research. It is a planned procedure, not a spontaneous one.

The aim of every research should be to come up with some findings which will hopefully be useful both to the researcher and to other stakeholders working in the same field. Eventually, the results of this particular research will have an impact on myself as an Assistant Head in a Catholic primary school, but also on all other educators working in Catholic environments.

Bell (2010: 5) explains that there are several approaches to research and that:

> Different styles, traditions or approaches use different methods of collecting data, but no approach prescribes nor automatically rejects one particular method.

The following is a list of the many approaches which this same author makes reference to:

- quantitative and qualitative research methods

- action research

- case study

- survey approach

- the experimental style

- ethnographic style of research

- the grounded theory approach

- narrative inquiry and stories

Essentially, all research methods can be categorised as qualitative and quantitative methodologies, or can be a combination of both. Tashakkori and Teddlie (1998:19) believe that mixed model studies:

> .....combine the qualitative and quantitative approaches within different phases of the research process.

There are advantages and disadvantages of using either methodology. Bazeley (2002:2) agrees that one of the advantages of making use of a mixed method is:

> ....for giving a sense of overall direction in a study, or simply as descriptors of the type of data being used.

On the other hand, when referring to these two methods, the problem of defining both terms can be evident. Bazeley (2002:2) explains that:

> Perhaps our inability to clearly specify what all of us have a general sense of is indicative of the lack of a clear distinction – that what we are talking about is a continuum with a number of independent dimensions along which any particular research may be placed.

Each researcher usually chooses a particular method for the research being conducted. However, this does not mean that one is restricted to use that particular method alone. Sometimes, some researchers may decide to make use of some particular areas of other methods in the same research, depending on the case being studied. Each approach has its own strengths and limitations, and what could be deemed suitable for one project may be limited for another. So, it is the task of each researcher to try and choose the best method which suits the project being researched.

For this particular dissertation, the survey approach was adopted. The next section will give a brief outline of this particular approach, together with its advantages and disadvantages.

3.3 The Design of this Research Project

It would have been ideal to start this section by providing a definition of the term 'survey', but as Aldridge and Levine (2001:5) quoted in Bell (2010:11) point out, "each survey is unique," so rather than being able to provide a clear definition of this term, it is worth explaining the usage of surveys. Moser and Kalton (1971:1) quoted in Bell (2010:11), point out that:

> A survey may be occasioned simply by a need for administrative facts on some aspects of public life; or be designed to investigate a cause–effect relationship or to throw fresh light on some aspect of sociological theory.

When choosing to make use of the survey approach, then one can gather information either by means of interviews or by means of self-completion questionnaires. One

must bear in mind that both methods have their own advantages and disadvantages. Some researchers may decide to make use of both methods in the same research.

Research tools

For this particular research, the researcher made use of self-completion questionnaires.

The questionnaire

When making use of questionnaires, all participants will be asked the same set of questions in order to ensure consistency throughout. As Bell (2010:12) explains:

> The aim is to obtain answers to the same questions from a large number of individuals to enable the researcher not only to describe, but also to compare one characteristic to another and to demonstrate that certain features exist in certain categories.

Before designing a questionnaire, the researcher must do a lot of preliminary work. It is only then that he or she should start designing a questionnaire, that according to Bell (2010:140):

> ....will give you the information you need, that will be acceptable to your subjects and that will give you no problems at the analysis and interpretation stage.

Instrumentation

The initial plan was to interview participants individually with the aim of obtaining in depth answers and detailed results. Another advantage of making use of interviews is the possibility of the interviewer asking for clarifications at any time during the interview. Communicating face to face can give a researcher the chance to understand better the answers provided by the participants.

However, as I began to form the questions, I realised that the majority included close ended questions, lists, categories, scales and quantities, with the exception of one, which was open ended. In this particular circumstance, a questionnaire could be a good means to collect the information required.

Another reason for deciding to make use of a questionnaire was because of the time issue. Interviewing nearly two hundred participants was going to be very time consuming. Apart from conducting the actual interviews which would definitely be never ending, making the necessary arrangements beforehand was also a big hassle. Interviewing all educators during school hours was going to prove itself difficult, and choosing the other option of conducting everything after school hours could be even harder. Several educators are committed after school hours and would probably refuse being interviewed at that time.

Besides the above mentioned reasons, there could be another reason why a questionnaire might be a better option over an interview, and this is because of the subjectivity of the responses which participants might provide when being interviewed. The way responses are recorded during an interview may include a lot of bias and subjectivity from the way the interpreter interprets the results. Also, participants may provide answers which they themselves are not so convinced of, but since they want to please the interviewer with ideal responses, then they give inaccurate results.

Advantages and disadvantages of questionnaires

Advantages

Cohen et *al.* (2007:345) explain that among the benefits which a questionnaire might have, it:

> … is a widely used and useful instrument for collecting survey information, providing structured, often numerical data.

Structure can help the researcher in the analysing stage, which in itself can be very time consuming unless everything is prepared beforehand in a structured manner. Usually, questionnaires can be considered quite straightforward to analyse. All this can be achieved if the researcher took the time needed to design a questionnaire which is well worded, answers the questions which the research aims to answer and acceptable to one's subjects. The questions asked need to be clear with no ambiguities and double meanings and should target to achieve the objectives of the research itself. A lot of preparation in the initial stages usually saves hours of work in the analysis stage.

Another advantage of making use of questionnaires is that these can be administered without the presence of the researcher. Once all the instructions are given and the questions asked are clear, then participants can fill in the questionnaire on their own and at their own leisure. The majority of these are not time consuming and do not require a lot of effort from the participants' side. So, questionnaires may be considered an easy and efficient way of obtaining information and this can even be done at a low cost.

If the aim of the research is on fact finding, then a questionnaire could be a good way of targeting the aims and objectives presented. Bell (2010:12) states that, "Surveys can provide answers to questions 'What?', 'Where?', 'When?' and 'How?' " Although she continues to explain that 'Why?' questions are not proved by the survey method, however if the emphasis is on fact finding, then this method could be helpful.

Disadvantages

Despite all the mentioned advantages, questionnaires have their own limitations too. One of these could be the low amount of respondents who take the questionnaire seriously, make an effort to try and answer all the questions and return back the questionnaire by the targeted deadline. While in an interview the respondent may feel shy to refuse being interviewed, in a questionnaire the reality is different. Since participation is on a voluntary basis and most respondents remain anonymous, then a participant may not find it difficult to refuse filling in the questionnaire.

Besides the non-response issue, there is also that of validity. A researcher is never sure whether respondents completed the questionnaire accurately and to their best of information. Some may decide to fill it in because of some pressure exerted from the researcher, while others may do so in a rush without paying attention to certain details and accuracies. All these factors may lessen the validity of the responses provided.

Finally, it is very important for researchers to choose the best wording for the questions presented. Ambiguity and imprecision may all lead to inaccurate answers.

Some words or phrases can mean one thing to a person and something different to someone else. Other words can have double meanings and these leave the participants wondering what the researcher is trying to find out. Since in the majority of cases respondents remain anonymous, then the researcher cannot seek clarifications if some of the answers are not clear enough.

3.4 The Pilot Study

Once the questionnaire was designed, it was decided to test it on one retired Head, one retired class teacher and a learning support assistant.

The Head pointed out that for members of the senior management team, it was quite easy for the researcher to identify who filled in the questionnaire. This is because participants had to mark their designation, and usually there is only one Head and another one or two Assistant Heads in each primary school. However, it was decided to leave the question as it is, since all respondents were free to answer whichever questions they wanted to.

Finally, a slight change was also made in the estimated time provided for each questionnaire. Initially, the researcher thought that each respondent needed forty five minutes for completion. However, participants who took part in the pilot study took about twenty minutes to complete the required task, thus it was decided to change the estimated timing to twenty minutes.

3.5 The Sample

Since one of the aims of this research was to check the extent to which it was evident that servant leadership is applied by all educators in Catholic primary schools, then it was very important to gather ideas from all educators of the participating schools. The aim was to involve as many persons as possible to try and obtain a good indication of what is expected.

Six schools participated in this research. The total amount of educators eligible to answer the questionnaire was two hundred and seventeen, but only one hundred and fifty nine filled-in questionnaires were returned back to the researcher. Participants included three Heads, ten Assistant Heads, eighty six class teachers and sixty learning support assistants.

These particular schools were chosen for various reasons, the main one being the good relationship I had with a member of the senior management team from each school. This made it easier for me to ask permission for their school to participate in the research. I assumed that with a little extra pressure from my side and from my colleagues, the participation rate could be quite high. Another reason for choosing these particular schools was the fact that three of them enrol boys', three enrol girls' and one is a mixed school. In Malta, the majority of the Catholic primary schools are not mixed.

The questionnaires were first distributed to my colleagues who are members of the senior management team, and eventually these gave them out to all members of their staff. Together with the questionnaire, all participants were provided with an

invitation letter explaining the aim of the questionnaire, some background information about the M.A. course followed, the completion time for each questionnaire and the deadline when all participants were expected to return the completed questionnaire to a member of their senior management team. They were even given some instructions about how to fill in the questionnaire and explaining the fact that participation is entirely voluntary, however every person's views would be beneficial for carrying out this research.

3.6 Ethical Considerations

When carrying out any type of research, researchers have to be aware of what steps need to be taken in order to avoid any type of harm during the process.

Ethical considerations for this project included anonymity, participation on a voluntary basis and the ability to refuse to participate at any stage during the study.

Following approval from the Ethics Sub-Committee of St Mary's University, Twickenham, (Appendix 1) approval was also obtained from the Secretariat for Catholic Education in Malta, (Appendix 2) giving permission to the researcher to distribute the questionnaires in the participating schools. A covering letter attached to the questionnaire was distributed to all participants. (Appendix 3) This explained the purpose of the study and the ethical considerations followed.

To maximise anonymity, questionnaires were returned back to a representative member of the senior management team of each participating school without any names. All questionnaires were returned back to the researcher in sealed envelopes

and participants were encouraged not to write their names on the questionnaires. All participants were assured that all the information obtained from the questionnaires will be used only for research purposes.

3.7 Summary

In this chapter, I looked at various research methods which could be used and how all methods can be classified as either qualitative or quantitative approaches. Special attention was given to the survey approach, since questionnaires were distributed to carry out this research; together with a list of the advantages and disadvantages related to this approach. Some information was also given about the pilot, the sample and finally the ethical considerations which were considered.

In the next chapter, the findings of the research are presented by classifying and comparing the results obtained, followed by an analysis.

CHAPTER 4: ANALYSIS

4.1 Introduction

The aim of this study was achieved by focusing on the following objectives:

- To explore and understand the way Jesus led and how he can be imitated.

- To consider various models of leadership.

- To examine how servant leadership, in particular, applies to persons in leadership positions and also to other educators involved in the context of Catholic primary schools.

- To identify any challenges related to the role of servant leadership in Catholic primary schools.

- To suggest recommendations as to how educators in Catholic primary schools can employ leadership strategies to become servant leaders.

In the light of this, the results obtained from the questionnaires are presented and considered. I shall first present the findings of my investigation. These results are recorded in graph and tabular form or by providing a description in prose form. In this section, all questions are tackled separately. Eventually, results are compared according to age, gender and designation.

These results are interpreted in relation to the literature review and my own experience of education.

4.2 Presentation of Results

Section A: General Information

A total of two hundred and seven questionnaires were distributed to educators in Catholic primary schools. However, a total of one hundred and fifty nine participants returned the questionnaire, with a response rate of seventy three per cent.

For some of the questions, respondents could add their own answers besides the responses provided in the questionnaire. These were all presented under bullet points. In certain instances, the same answer was provided by more than one respondent, so in such cases, the amount is indicated in brackets at the end of the comment.

Question 1: What is your gender?

The following graph and table show that the majority of participants were females.

Figure 1.1*:* Gender of participants
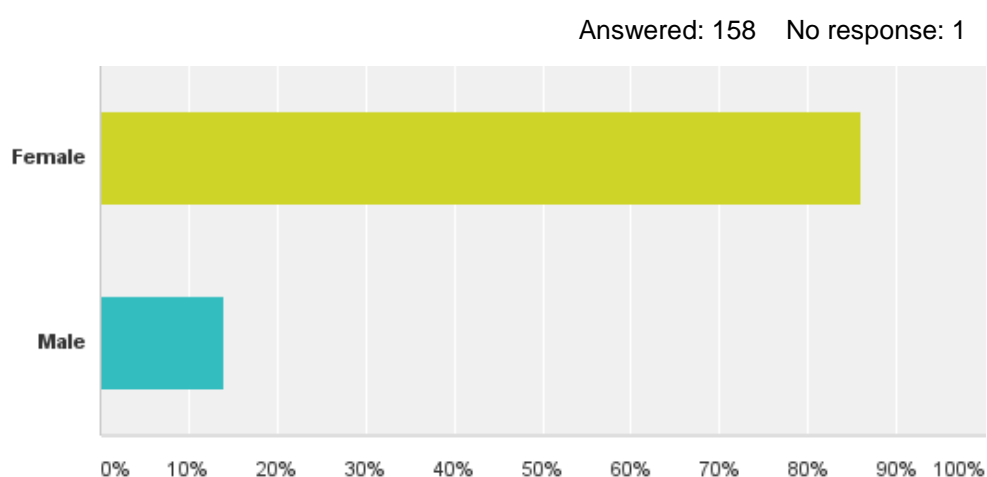
Table 1.1: Gender of participants

Answer Choices	Responses	
Female	86.08%	136
Male	13.92%	22
Total		158

Question 2: What is your age?

The participants' ages ranged from twenty one to sixty three years and the majority of respondents were from the youngest group.

Figure 2.1: Ages of participants

Answered: 159   No response: 0
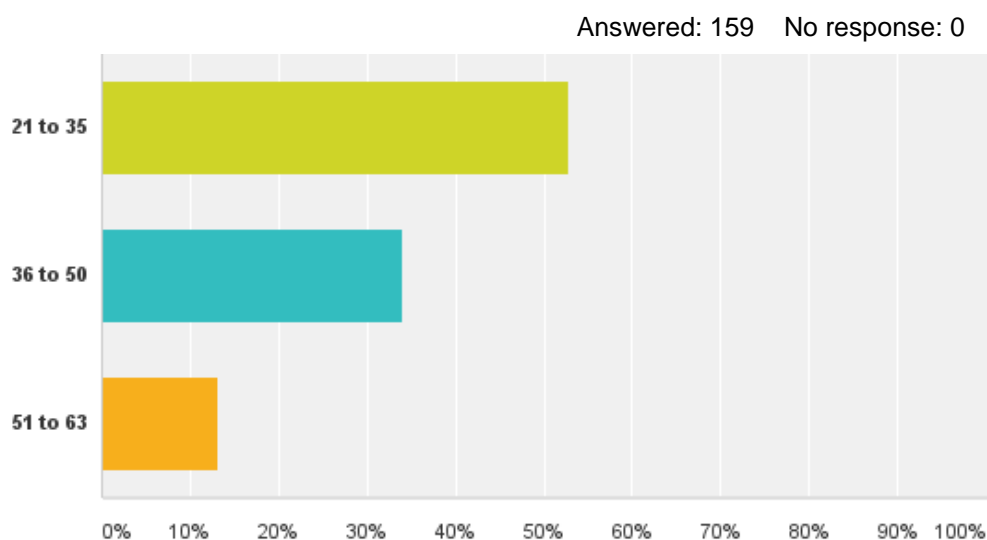
Table 2.1: Ages of participants

Answer Choices	Responses	
21 to 35	52.83%	84
36 to 50	33.96%	54
51 to 63	13.21%	21
Total		**159**

Question 3: What is your designation?

All types of educators were invited to participate. The majority of educators who participated were class teachers.

Figure 3.1: Designation of participants
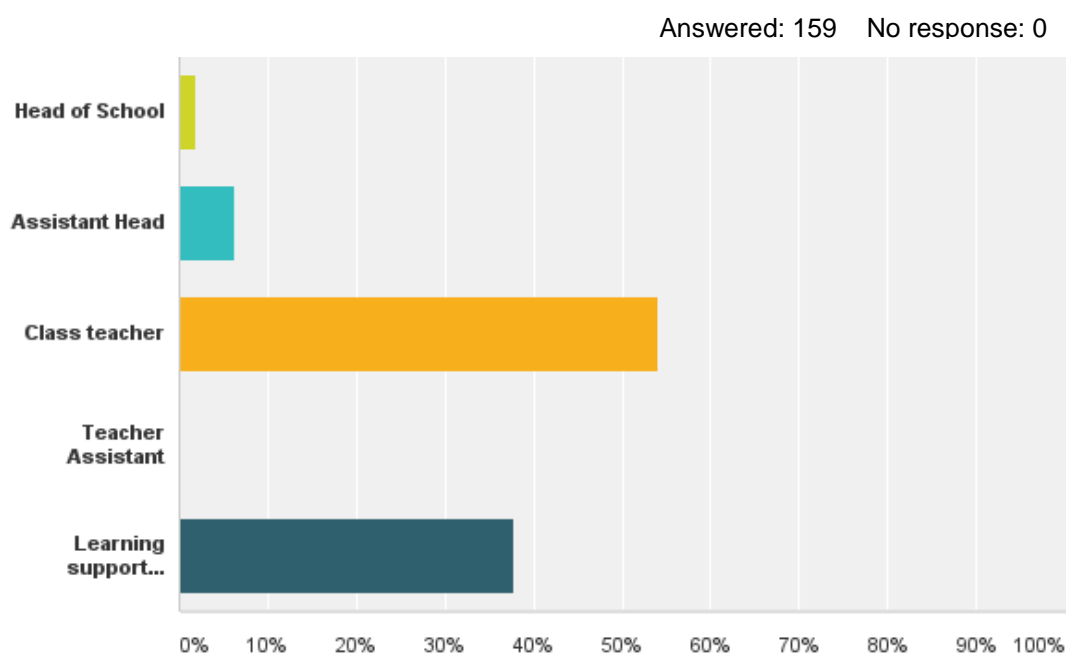
Table 3.1: Designation of participants

Answer Choices	Responses	
Head of School	1.89%	3
Assistant Head	6.29%	10
Class teacher	54.09%	86
Teacher Assistant	0.00%	0
Learning support assistant	37.74%	60
Total		159

Section B: Models of Leadership

This section consists of questions related directly to different leadership models and the awareness educators have on the subject.

Question 4: Are you familiar with any of the following models of leadership?

For this question, participants had the option to choose more than one answer from the list provided, and they could even add more models which were not included in the provided list.

Figure 4.1: Familiarity of participants with various models of leadership
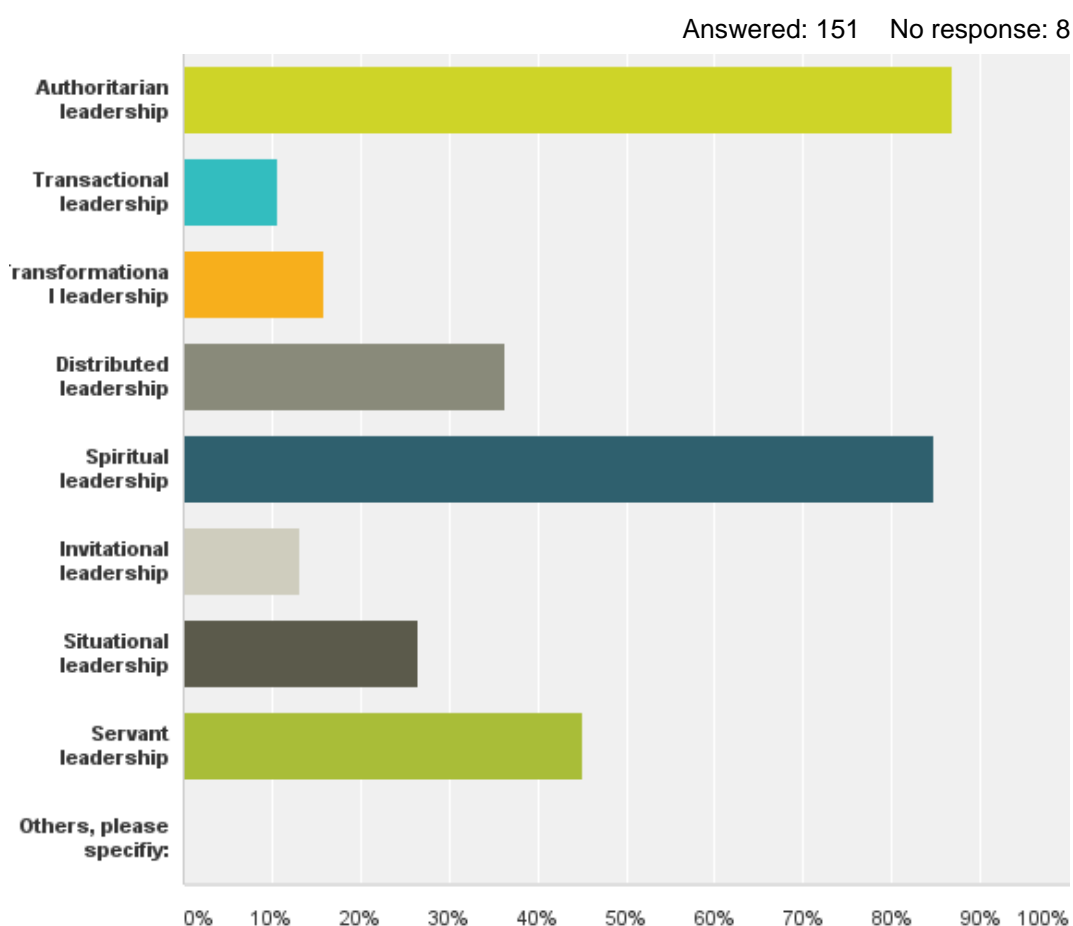
Table 4.1: Familiarity of participants with various models of leadership

Answer Choices	Responses	
Authoritarian leadership	86.75%	131
Transactional leadership	10.60%	16
Transformational leadership	15.89%	24
Distributed leadership	36.42%	55
Spiritual leadership	84.77%	128
Invitational leadership	13.25%	20
Situational leadership	26.49%	40
Servant leadership	45.03%	68
Others, please specifiy:	0.00%	0
Total Respondents: 151		

Nine additional responses were added, which included:

- family leadership

- authoritarian leadership

- exemplified leadership

- democratic leadership (x3)   *and*

- laissez faire leadership (x3).

Section C: Servant Leadership

The aim of this section was to focus on the theme of servant leadership, thus all questions tackled in section C relate to this topic.

For question five, the researcher made use of a Likert scale in order to discover the respondents' familiarity with the term 'servant leadership.' Results consisted of a five point range, with 'one' indicating no familiarity at all, and 'five' indicating a high level of competency of the term servant leadership.

Question 5: On a scale of one is to five, how much do you consider yourself familiar with the term 'servant leadership'?

Results for question 5 are presented as follows:

Figure 5.1: Familiarity of participants with the servant leadership model

Answered: 157   No response: 2
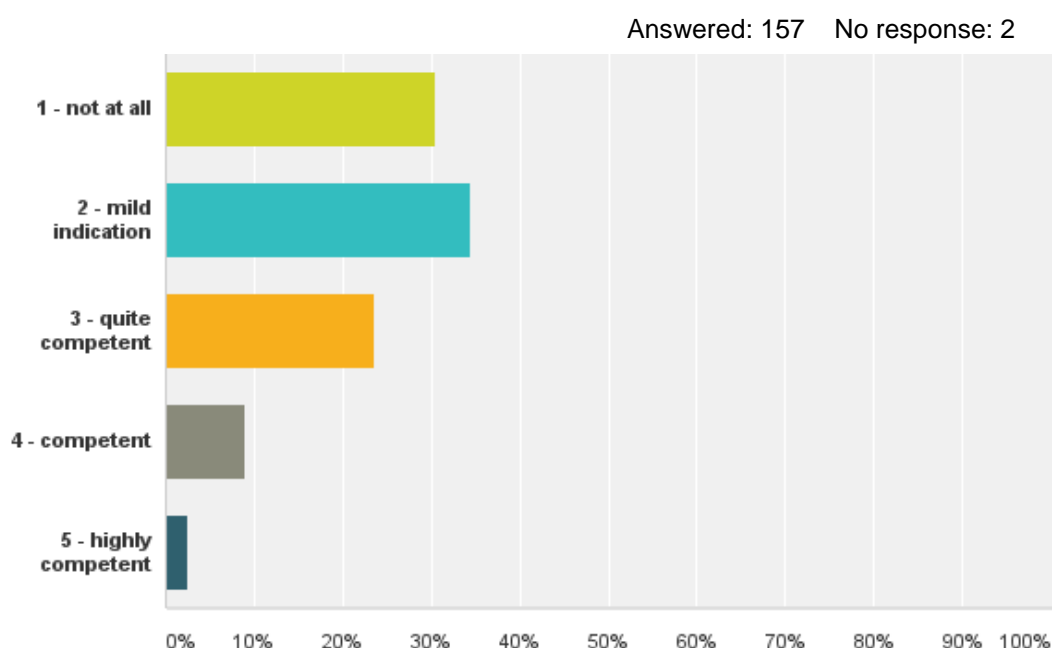
Table 5.1: Familiarity of participants with the servant leadership model

Answer Choices	Responses	
1 - not at all	30.57%	48
2 - mild indication	34.39%	54
3 - quite competent	23.57%	37
4 - competent	8.92%	14
5 - highly competent	2.55%	4
Total		157

Respondents were instructed to avoid questions six to ten if they chose one as an answer for question five. Since forty eight participants indicated they have no idea what 'servant leadership' is, then only one hundred and eleven respondents could answer questions six to ten. However, some still chose to avoid to answer some of these questions.

Question 6: Which of the following keywords/statements do you think apply to servant leadership?

For this question, the researcher provided a list of seventeen qualities which can or cannot be attributed to a servant leader. Similar to previous questions which included a list, participants could choose as many qualities as they deemed appropriate and they could even add their own ideas.

Figure 6.1: Keywords and statements which apply to servant leadership

Answered: 111   No response: 48
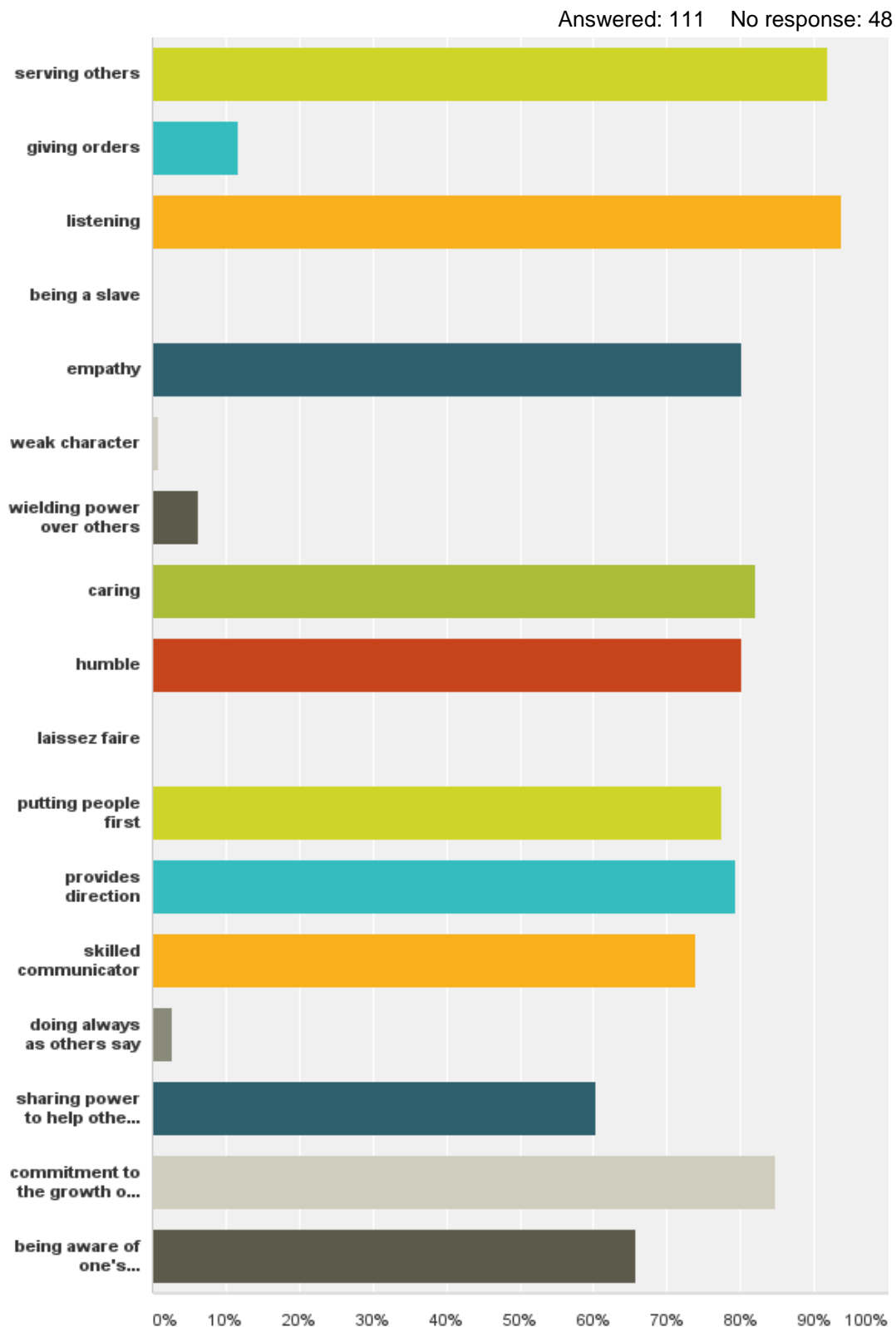
Table 6.1: Keywords and statements which apply to servant leadership

Answer Choices	Responses	
serving others	91.89%	102
giving orders	11.71%	13
listening	93.69%	104
being a slave	0.00%	0
empathy	80.18%	89
weak character	0.90%	1
wielding power over others	6.31%	7
caring	81.98%	91
humble	80.18%	89
laissez faire	0.00%	0
putting people first	77.48%	86
provides direction	79.28%	88
skilled communicator	73.87%	82
doing always as others say	2.70%	3
sharing power to help others become empowered	60.36%	67
commitment to the growth of others	84.68%	94
being aware of one's weaknessess	65.77%	73
Total Respondents: 111		

Besides the above answers, some respondents added their own responses. These included:

- loving others as oneself

- delegating responsibility and decision making

- praising the good work of others

- enabling others to be active individuals

- helping others all the time

- being a goal oriented person

- giving reasons for change

- giving orders in an honest and caring way

- being strong willed and having self-control   *and*

- building a sense of community.

Question 7: Do you think characteristics of servant leadership apply only to persons of the senior management team?

For this question, respondents had to answer 'yes' or 'no', indicating whether they agree that the characteristics mentioned in the previous question apply only to persons in the administration or not.

Figure 7.1: Characteristics of servant leaders in relation to members of the senior management team
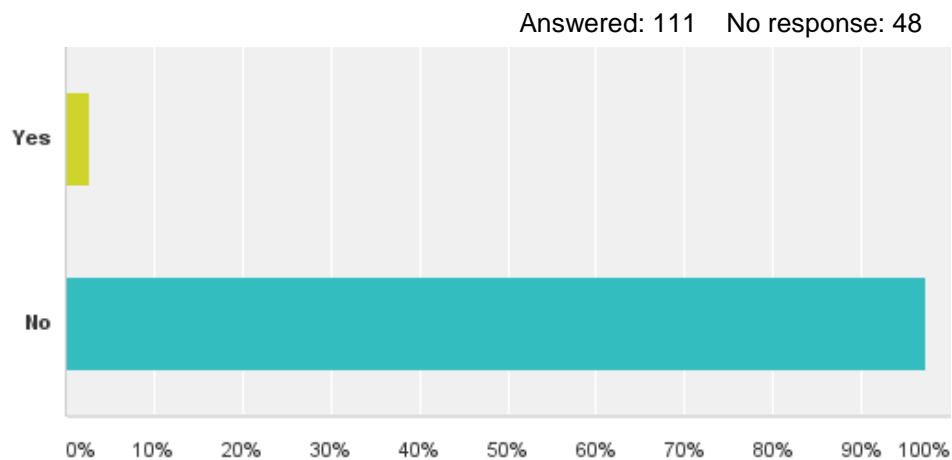
Table 7.1: Characteristics of servant leaders in relation to members of the senior management team

Answer Choices	Responses	
Yes	2.70%	3
No	97.30%	108
Total		111

Respondents who answered 'yes' to question seven could avoid the next question.

Question 8: If you answered 'No' to question 7, then please indicate which other educators in Catholic schools can apply servant leadership.

From the list provided, one could choose more than one category of educators. Respondents could even add their own suggestions, different from the ones provided in the list.

Figure 8.1: Educators in Catholic schools who should apply servant leadership

Answered: 105   No response: 54
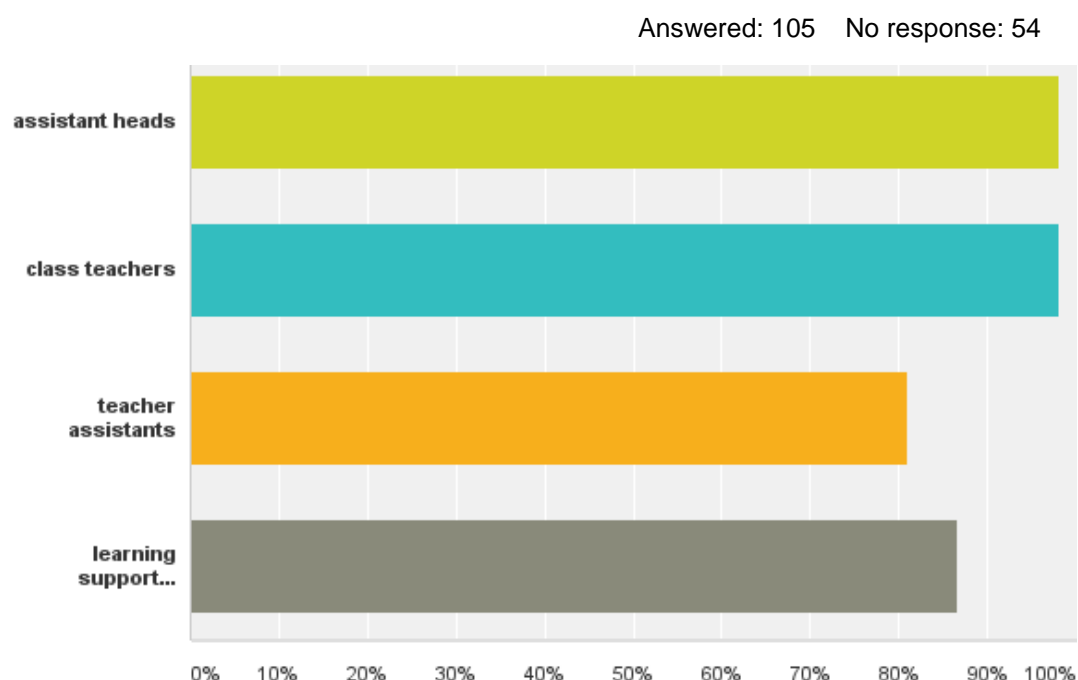
Table 8.1: Educators in Catholic schools who should apply servant leadership

Answer Choices	Responses	
assistant heads	98.10%	103
class teachers	98.10%	103
teacher assistants	80.95%	85
learning support assistants	86.67%	91
Total Respondents: 105		

Several participants added their own opinions besides the list provided. These included:

- all educators (x4)

- all employed staff in Catholic schools (x3)

- all persons working in schools (x2)

- everyone present in the school (x3)

- everybody in the teaching community (x2)

- students (x2)

- servant leadership should run across the school

- Heads

- staff members in authority

- employers and employees

- clerks and secretaries

- helpers

- domestic staff

- all stakeholders   *and*

- all school staff.

Question 9: Are there any challenges which educators in Catholic schools have to face when choosing to adopt a servant model of leadership?

For this question, respondents had to answer 'yes' or 'no' only.

Figure 9.1: Challenges of servant leaders

Answered: 106   No response: 53
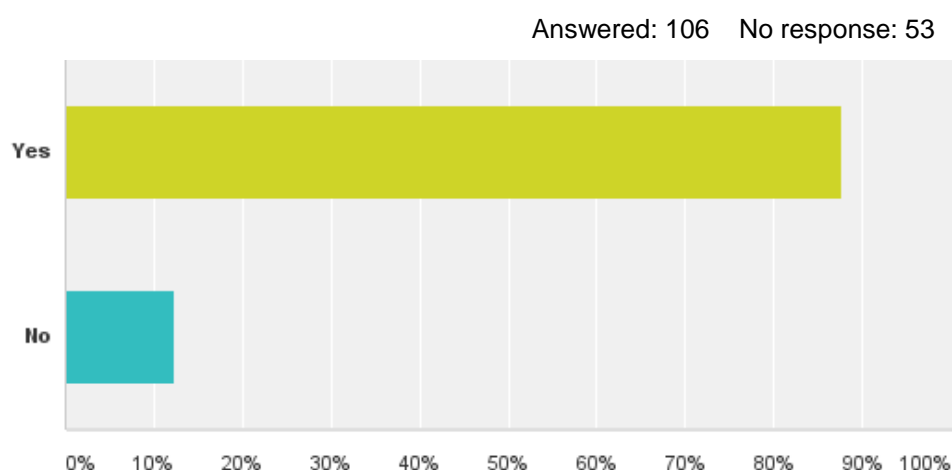
Table 9.1: Challenges of servant leaders

Answer Choices	Responses	
Yes	87.74%	93
No	12.26%	13
Total		**106**

Question 10: If you answered 'yes' to question 9, please indicate what these challenges might include.

From all the questions presented in the questionnaire, this question is the only one which required open-ended answers only. Only respondents who answered 'yes' to the previous question were invited to answer question ten. Like all other open-ended questions, responses for such questions are usually a word, phrase or an extended comment. Such responses can produce useful insights to the researcher. However one has to be extra vigilant on how the analysis of such questions takes place.

For this question, various answers were provided as to what the challenges faced by servant leaders might include. All responses were categorised in five groups:

Finding the right balance

- making sure that 'being understanding' is not taken forgranted (x2)

- making sure no one takes advantage of a leader who cares and understands his followers

- making your position felt

- establish optimal equilibrium between servant leadership and being a person in authority

- may seem weak in the eyes of others.(x2)

- find a good balance between being assertive and caring (x2)

- servant leaders have to pass a message that this is not about everyone doing whatever she or he likes, but giving importance to everyone's needs and being ready to help

- followers may take over, since in their eyes a servant leader may seem to be weak

- servant leaders cannot please everyone, so people might complain that you are helping and serving others more than themselves

- with all the problems at hand, leaders need to be very tough

- people with an authoritarian character may take over the servant leader

- people may not take you seriously (x2)

- being a humble person may lead others to being abusive from this virtue, some might take advantage

- no clear distinction of roles e.g. Head and teacher seem to be the same

- boundaries are not clear

Acknowledging personal limitations and focusing on staff expertise

- when faced with tough decisions, it might be difficult to keep calm (x2)

- listening to others might be difficult if one does not have the skills to do so (x3)

- lack of certain skills in leaders e.g. empathy

- some people are too ego-centred

- servant leaders need to trust others more (x2)

- needs to be a skilled communicator – does not come naturally

- unwillingness from the leader's side to decentralise power

- be ready to accept others' opinions and implement their ideas

- be ready to accept distribution of power

- some people may not appreciate this type of leadership

- very easy for leaders to lose motivation as this type of leadership is not easily understood

Instilling the vision of servanthood in others

- not all members are ready to make this change

- certain resistance involved due to lack of understanding and different opinions

- requires culture change

- involves a change in mentality which is not always easy (x2)

- not easily understood

- can lead to friction between colleagues

- lack of understandings between staff members

- values adopted by Catholic educators may be in contrast to those of secular persons in the outside world

- sometimes even parents and students may deviate from the Christian way of living (x2)

- how to explain the importance of servant leadership to non-practising Catholics in our schools

- be ready to face difficult situations (x2)

- it takes a long time to implement

- involves big changes in mentalities and values adopted

- deciding to live as a Christian and to work in a Catholic school is a choice and one has to be ready to face all its hardships

- one has to make a decision to live his faith

- lack of maturity of certain educators

- it requires certain maturity to be of a good example at all times, not always easy to practice what is being preached (x2)

- one has to be always strong to be responsible for the followers

Being a role model and deciding to be different

- resistance from other members of the senior management team

- be an open minded person and be ready to ask oneself: what would Jesus like me to do today?

- requires great responsibilities

- does not hesitate to be innovative

- standing out as being a servant requires one to be different

- morals and values have to be top priorities – this is a continuous challenge

- different lifestyles from different educators

- imitating Jesus has never been easy, thus one has to be ready to accept all the challenges this brings with it

Lack of time and lack of resources

- more work is being imposed on educators

- issue of time – work pressure doesn't leave us time to listen to others (x2)

- too much paper work is not leaving us enough time to listen to what students have to say (x2)

- very difficult to provide individual attention to students due to the large amount in each class (x2)

- the curriculum, which many a times is being given more importance than the needs of the students

- lack of resources

- the leader has to be ready to put others' needs first (x2)   *and*

- this entails a large amount of workload.

Question 11: Do you think more awareness on this topic should be provided to educators in Catholic schools?

Similar to some of the previous questions, the answer to this particular question was either a 'yes' or a 'no'.

Figure 10.1: Awareness on servant leadership

Answered: 158   No response: 1
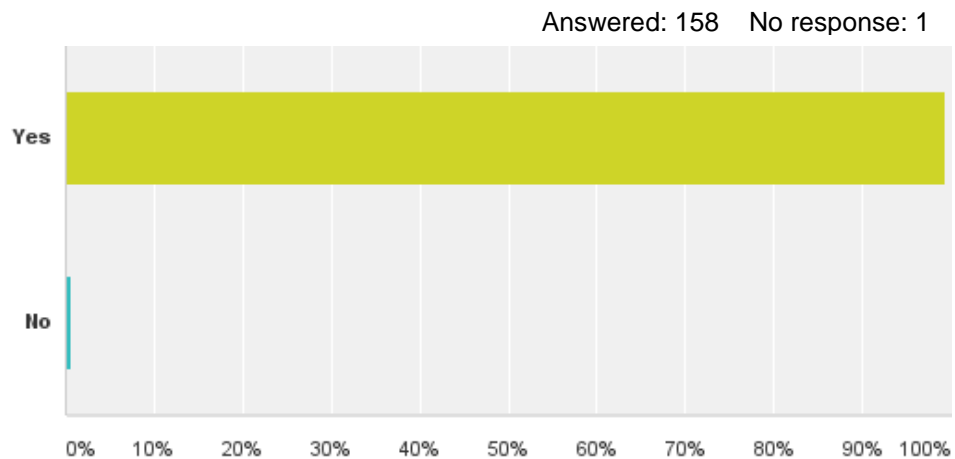
Table 10.1: Awareness on servant leadership

Answer Choices	Responses	
Yes	99.37%	157
No	0.63%	1
Total		158

This section provided a classification of the results obtained from the questionnaires. The next step will be to compare these findings among the different participating groups

4.3 Comparing Results

In this section, all results obtained from the questionnaires are analysed according to the different participant groups. Each question tackled is analysed according to age, gender and designation.

Question 1: What is your gender?

When comparing results of gender according to ages, one finds that sixty nine female respondents are aged between twenty one and thirty five, forty seven female respondents are between thirty six and fifty, while twenty female respondents are between the ages of fifty one and sixty three.

On the other hand, male participants were much less. There were fifteen males aged between twenty one to thirty five; seven aged between thirty six and fifty; and none between the ages of fifty one and sixty three.

Figure 1.2: Gender of participants according to ages

Answered: 158   No response: 1
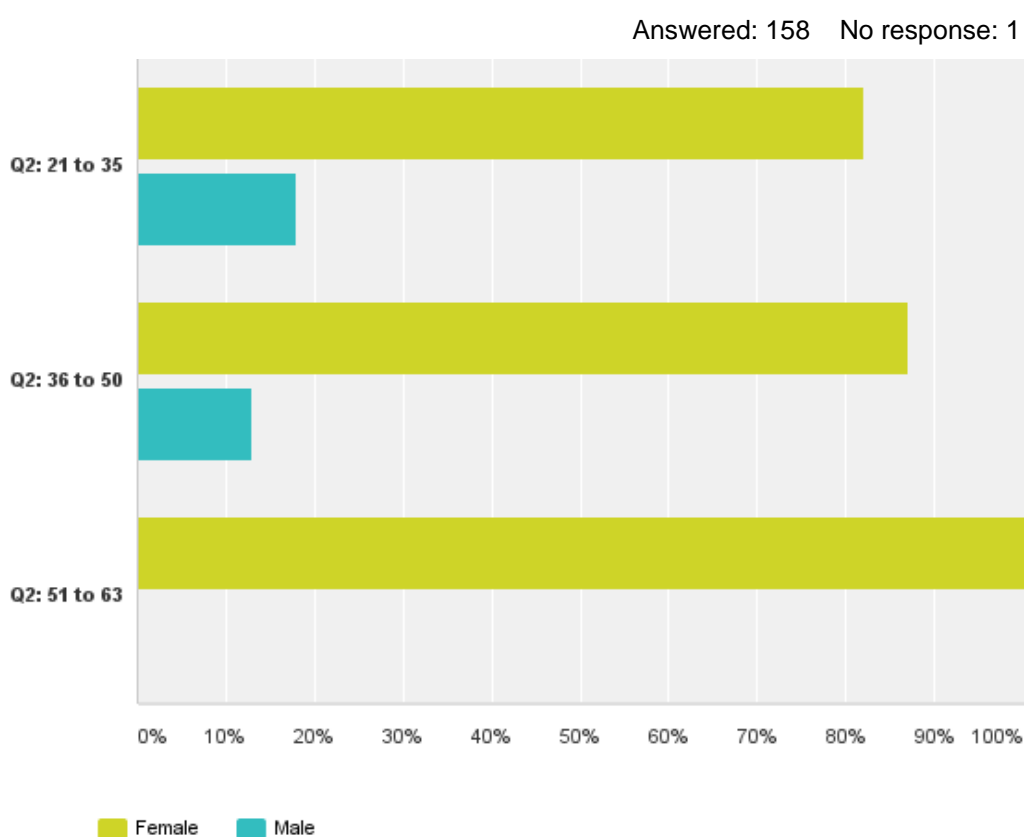
Table 1.2: Gender of participants according to ages

	Female	Male	Total
Q2: 21 to 35 (A)	82.14% 69	17.86% 15	53.16% 84
Q2: 36 to 50 (B)	87.04% 47	12.96% 7	34.18% 54
Q2: 51 to 63 (C)	100.00% 20	0.00% 0	12.66% 20
Total Respondents	136	22	158

When comparing results of gender according to designation, one concludes that the majority of participants were females. When considering all the results obtained, it shows that the largest amount of respondents were female class teachers, while no female and male teacher assistants participated.

Figure 1.3: Gender of participants according to designation
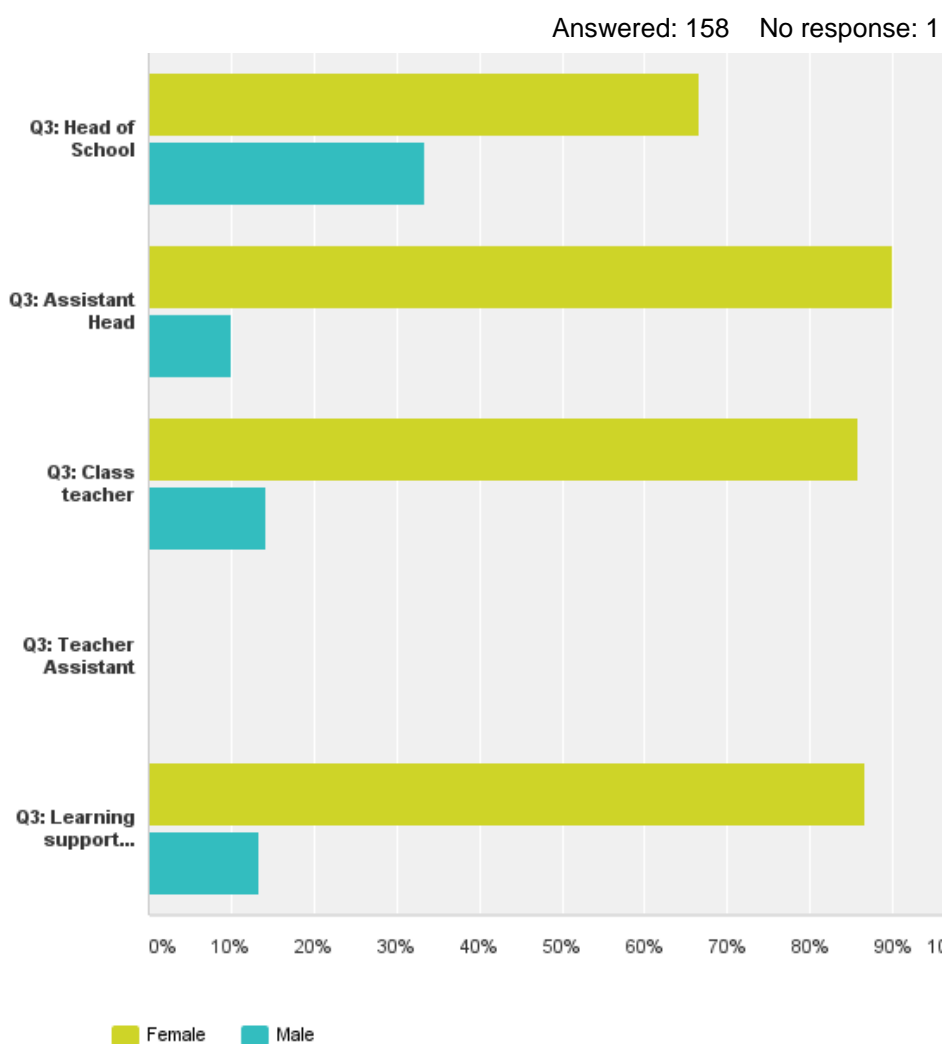
1.3: Gender of participants according to designation

	Female	Male	Total
Q3: Head of School (A)	66.67% 2	33.33% 1	1.90% 3
Q3: Assistant Head (B)	90.00% 9	10.00% 1	6.33% 10
Q3: Class teacher (C)	85.88% 73	14.12% 12	53.80% 85
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	86.67% 52	13.33% 8	37.97% 60
Total Respondents	136	22	158

Question 2: What is your age?

When comparing ages according to gender, one concludes that the majority of female and male participants are aged between twenty one and thirty five. Sixty nine females are aged between twenty one and thirty five, while fifteen males are from the same age group. When it comes to considering the middle group, results show that forty seven females and seven males filled in the questionnaire, while only twenty females aged between fifty one and sixty three participated.

Figure 2.2: Ages of participants according to gender

Answered: 158   No response: 1

21 to 35   36 to 50   51 to 63
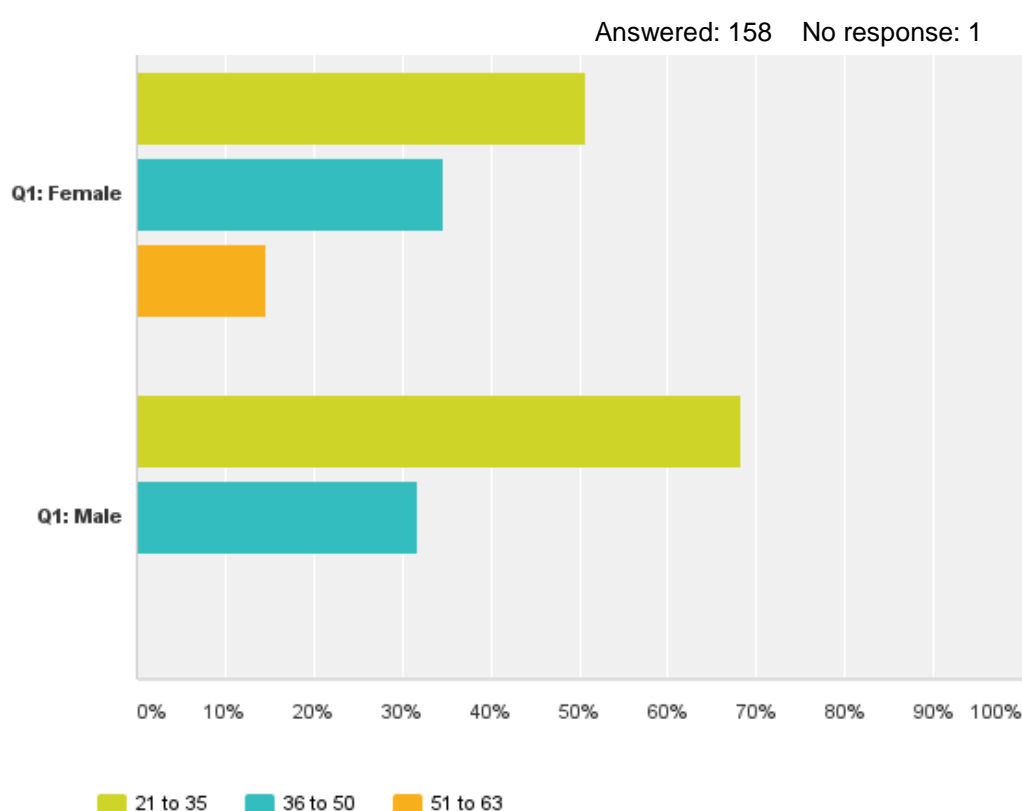
Table 2.2: Ages of participants according to gender

	21 to 35	36 to 50	51 to 63	Total
Q1: Female (A)	**50.74%** 69	**34.56%** 47	**14.71%** 20	**86.08%** 136
Q1: Male (B)	**68.18%** 15	**31.82%** 7	**0.00%** 0	**13.92%** 22
Total Respondents	84	54	20	158

When comparing ages according to designation, one finds that the majority of Heads and Assistant Heads are aged between thirty six and fifty, while the majority of class teachers and learning support assistants are from the youngest group. On the contrary, the least amount of participating class teachers and learning support assistants are from the eldest group.

Figure 2.3: Ages of participants according to designation

Answered: 159   No response: 0

Q3: Head of School

3: Assistant Head

Q3: Class teacher

Q3: Teacher Assistant

3: Learning support...

0% 10% 20% 30% 40% 50% 60% 70% 80% 90% 100%

21 to 35   36 to 50   51 to 63
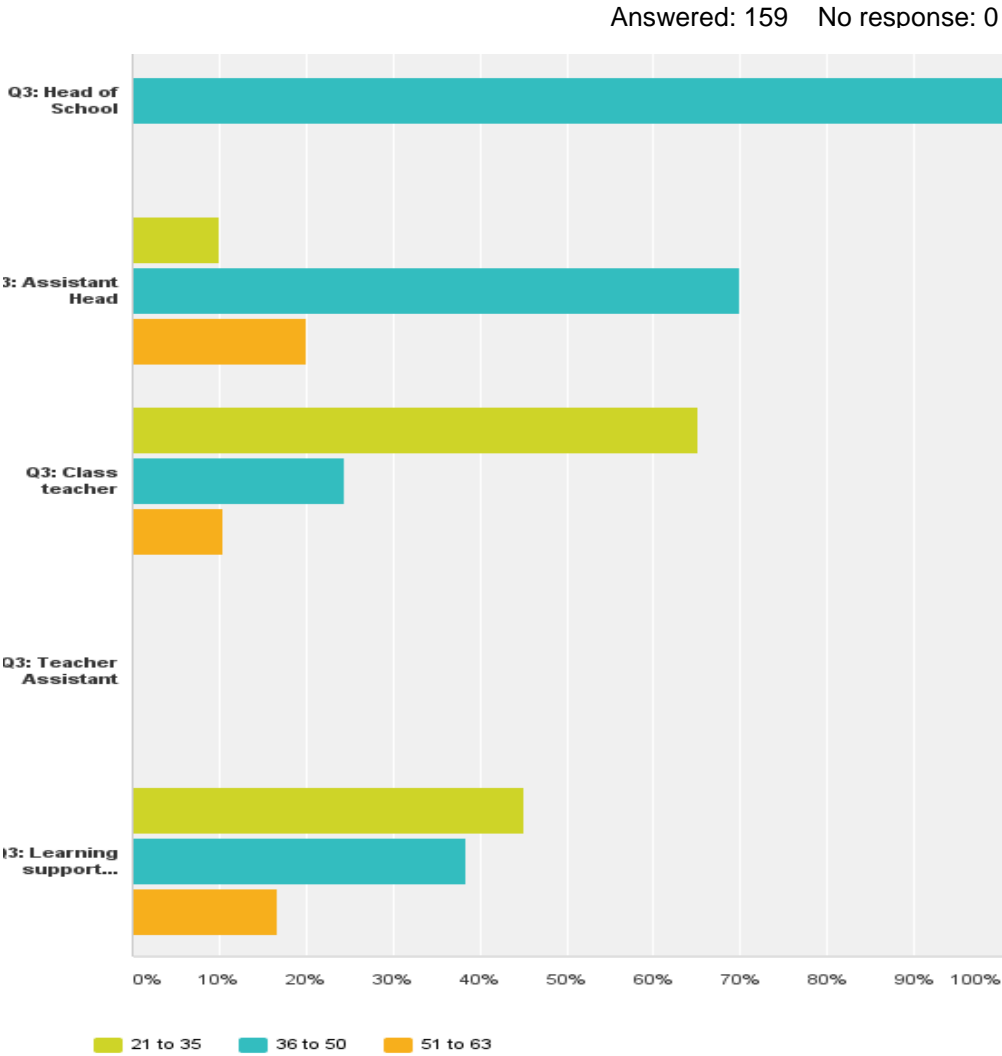
Table 2.3: Ages of participants according to designation

	21 to 35	36 to 50	51 to 63	Total
Q3: Head of School (A)	0.00% 0	100.00% 3	0.00% 0	1.89% 3
Q3: Assistant Head (B)	10.00% 1	70.00% 7	20.00% 2	6.29% 10
Q3: Class teacher (C)	65.12% 56	24.42% 21	10.47% 9	54.09% 86
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	45.00% 27	38.33% 23	16.67% 10	37.74% 60
Total Respondents	84	54	21	159

Question 3: What is your designation?

When analysing this question, the factor of age is a very important one since it shows the classification of educators according to their ages. No Heads who are between the ages of twenty one and thirty five and between the ages of fifty one and sixty three filled in the questionnaire. The three participating Heads were all aged between thirty six and fifty.

With regards to Assistant Heads, only one aged between twenty one and thirty five participated, seven between the ages of thirty six and fifty and two between the ages of fifty one and sixty three.

The largest amount of participants included class teachers and learning support assistants. From the former category, fifty six are aged between twenty one and thirty five, twenty one are aged between thirty six and fifty, while only nine are aged between fifty one and sixty three. From the latter group, twenty seven learning support assistants are aged between twenty one and thirty five, twenty three

respondents are aged between thirty six and fifty, while only ten are aged between fifty one and sixty three.

Figure 3.2: Designation of participants according to ages

Answered: 159   No response: 0
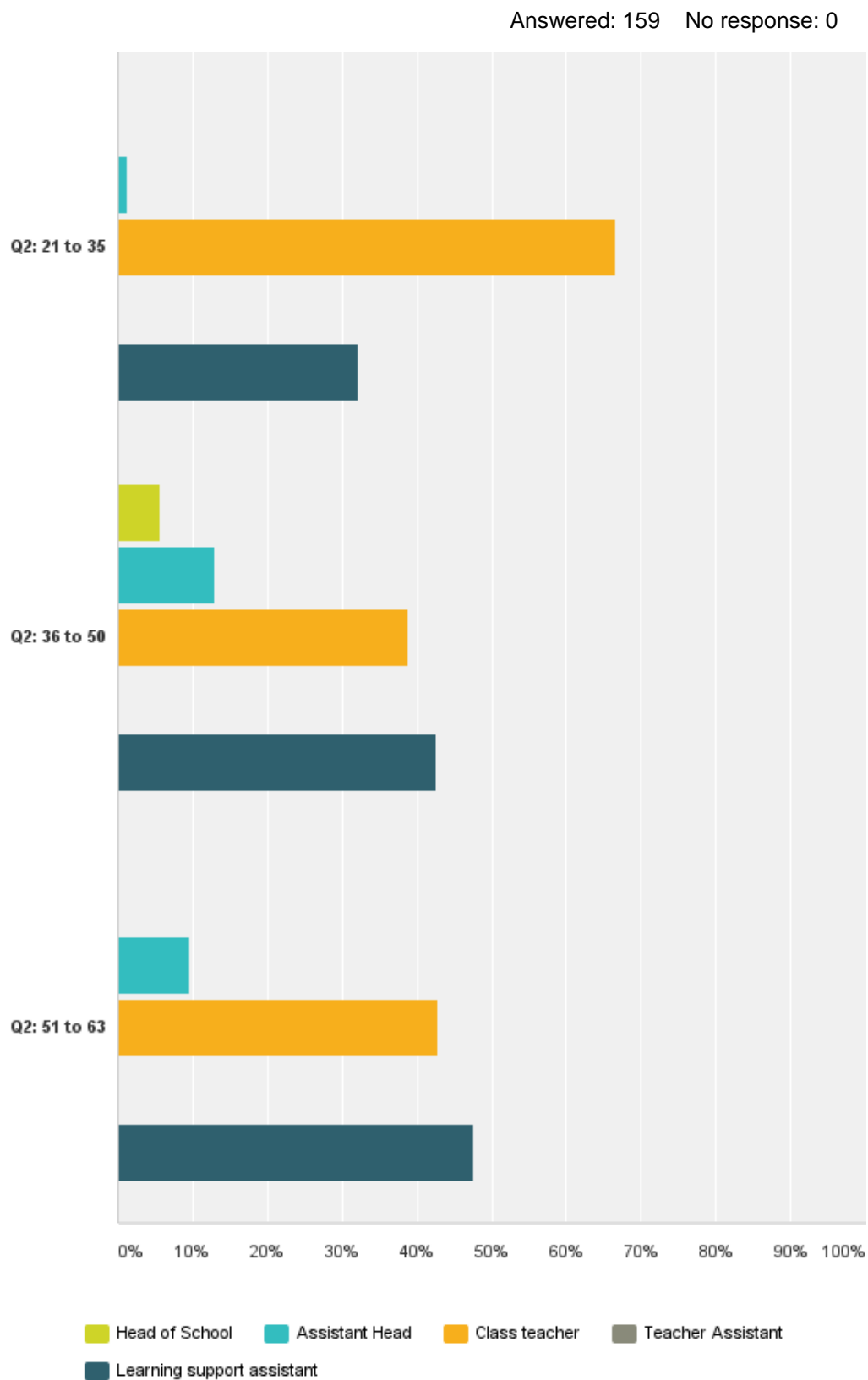
Table 3.2: Designation of participants according to ages

	Head of School	Assistant Head	Class teacher	Teacher Assistant	Learning support assistant	Total
Q2: 21 to 35 (A)	0.00% 0	1.19% 1	66.67% 56	0.00% 0	32.14% 27	52.83% 84
Q2: 36 to 50 (B)	5.56% 3	12.96% 7	38.89% 21	0.00% 0	42.59% 23	33.96% 54
Q2: 51 to 63 (C)	0.00% 0	9.52% 2	42.86% 9	0.00% 0	47.62% 10	13.21% 21
Total Respondents	3	10	86	0	60	159

When it comes to comparing results of designation according to gender, the female participants in all groups were the largest majorities. Two female Heads, nine female Assistant Heads, seventy three female class teachers and fifty two female learning support assistants participated. On the other hand, only one male Head of school, one male Assistant Head, twelve male class teachers and eight male learning support assistants participated.

Figure 3.3: Designation of participants according to gender

65
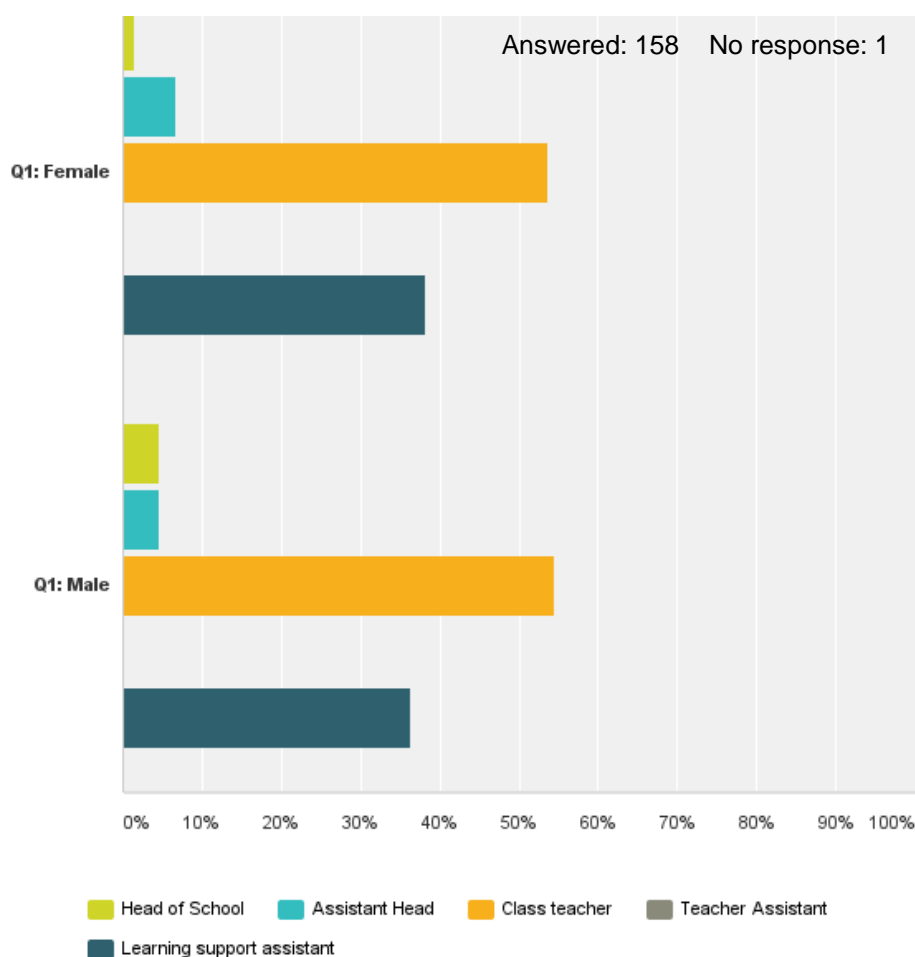
Table 3.3: Designation of participants according to gender

	Head of School	Assistant Head	Class teacher	Teacher Assistant	Learning support assistant	Total
Q1: Female (A)	1.47%	6.62%	53.68%	0.00%	38.24%	86.08%
	2	9	73	0	52	136
Q1: Male (B)	4.55%	4.55%	54.55%	0.00%	36.36%	13.92%
	1	1	12	0	8	22
Total Respondents	3	10	85	0	60	158

Question 4: Are you familiar with any of the following models of leadership?

When comparing one's familiarity of leadership models to ages, one finds that from the youngest group, the majority of participants are mostly familiar with authoritarian leadership, while transactional and invitational leadership are the least common.

From the middle and eldest groups, spiritual leadership is the most familiar with the participants, while transactional leadership is the least common. The least familiar model to all age groups is the transactional model of leadership.

Figure 4.2: Familiarity of participants with various models of leadership: results according to ages

Answered: 151   No response: 8

Legend:
- Authoritarian leadership
- Transactional leadership
- Transformational leadership
- Distributed leadership
- Spiritual leadership
- Invitational leadership
- Situational leadership
- Servant leadership
- Others, please specifiy:

Table 4.2: Familiarity of participants with various models of leadership: results according to ages

	Authoritarian leadership	Transactional leadership	Transformational leadership	Distributed leadership	Spiritual leadership	Invitational leadership	Situational leadership	Servant leadership	Others, please specifiy:	Total
Q2: 21 to 35 (A)	93.59% 73	10.26% 8	14.10% 11	26.92% 21	82.05% 64	10.26% 8	19.23% 15	32.05% 25	0.00% 0	149.01% 225
Q2: 36 to 50 (B)	86.79% 46	13.21% 7	18.87% 10	49.06% 26	90.57% 48	18.87% 10	32.08% 17	60.38% 32	0.00% 0	129.80% 196
Q2: 51 to 63 (C)	60.00% 12	5.00% 1	15.00% 3	40.00% 8	80.00% 16	10.00% 2	40.00% 8	55.00% 11	0.00% 0	40.40% 61
Total Respondents	131	16	24	55	128	20	40	68	0	151

Several respondents from the different age groups added extra responses besides those provided in the questionnaire. From the youngest group, four extra responses were provided, which included:

- democratic leadership

- laissez faire leadership (x2) *and*

- exemplified leadership.

From the middle group another four extra responses were given. These included:

- democratic leadership (x2)

- authoritarian leadership *and*

- laissez faire leadership.

Only one respondent from the eldest group added an extra response which included:

- family leadership

When comparing one's familiarity of the different leadership models according to gender, one can conclude that females are mostly familiar with authoritarian and

spiritual leadership and least familiar with transactional leadership. Males obtained similar results as females.

Below one finds the results obtained from the list provided in the questionnaire, showing the exact amounts resulting from each group:

Figure 4.3: Familiarity of participants with various models of leadership: results according to gender

Answered: 150   No response: 9

Authoritarian leadership   Transactional leadership   Transformational leadership
Distributed leadership   Spiritual leadership   Invitational leadership
Situational leadership   Servant leadership   Others, please specifiy:

69
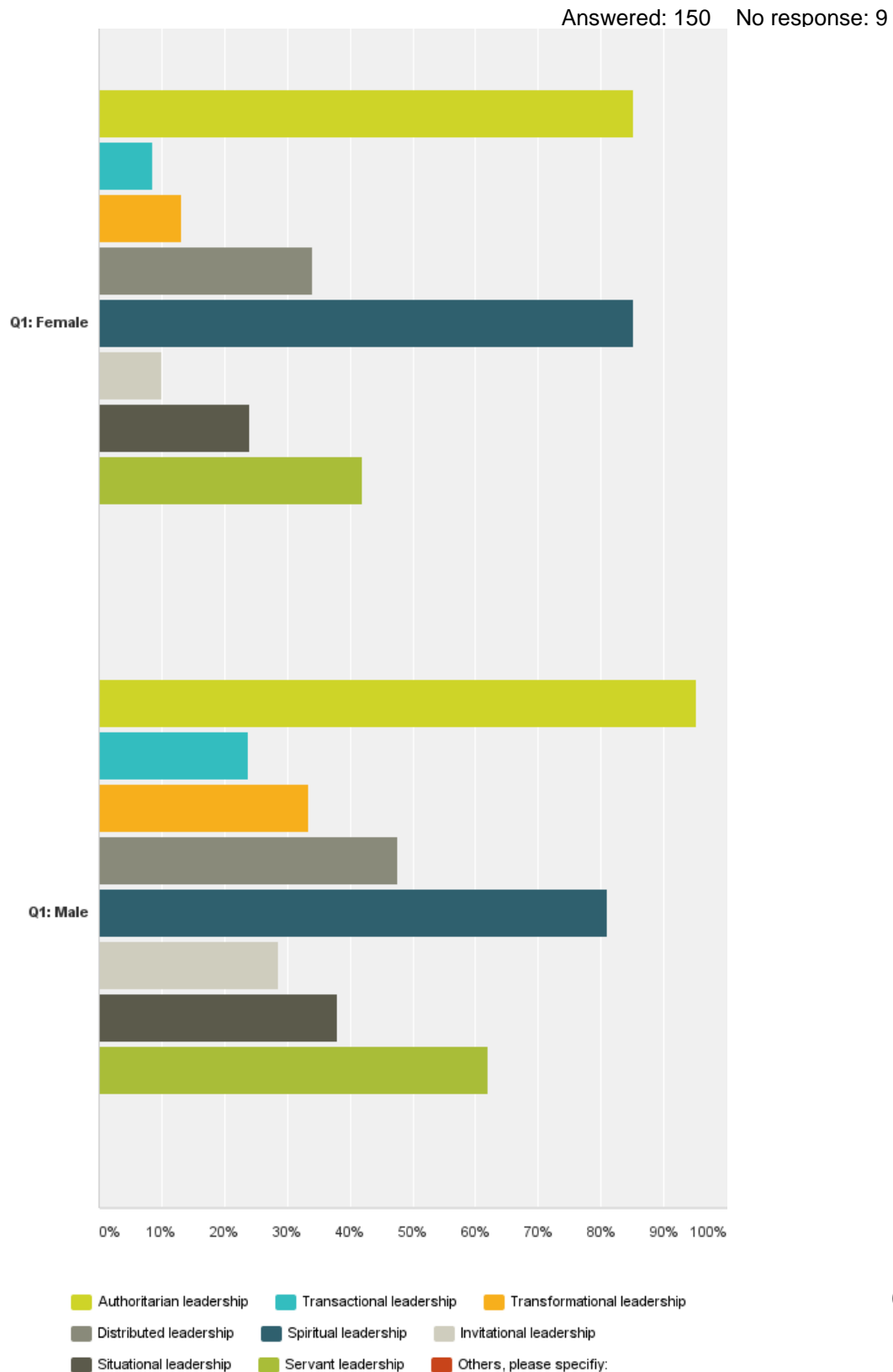
Table 4.3: Familiarity of participants with various models of leadership: results according to gender

	Authoritarian leadership	Transactional leadership	Transformational leadership	Distributed leadership	Spiritual leadership	Invitational leadership	Situational leadership	Servant leadership	Others, please specifiy:	Total
Q1: Female (A)	85.27% 110	8.53% 11	13.18% 17	34.11% 44	85.27% 110	10.08% 13	24.03% 31	41.86% 54	0.00% 0	260.00% 390
Q1: Male (B)	95.24% 20	23.81% 5	33.33% 7	47.62% 10	80.95% 17	28.57% 6	38.10% 8	61.90% 13	0.00% 0	57.33% 86
Total Respondents	130	16	24	54	127	19	39	67	0	150

Some females added their own ideas with regards to leadership models and these included:

- family leadership

- democratic leadership (x3)

- authoritarian leadership *and*

- laissez faire leadership (x2).

Two males also mentioned other types of leadership models besides the ones provided in the list and these included:

- exemplified leadership *and*

- laissez faire leadership.

When taking into account familiarity with the models of leadership according to designation, it is noted that Heads are familiar with nearly all models of leadership. Assistant Heads are mostly familiar with authoritarian leadership and least familiar with transactional and invitational leadership. Class teachers' results are similar to those obtained by Assistant Heads since they too are mostly familiar with authoritarian leadership and least familiar with transactional leadership. Learning

support assistants are mostly familiar with spiritual leadership and much less with

transactional and invitational leadership.

Figure 4.4: Familiarity of participants with various models of leadership: results according to designation
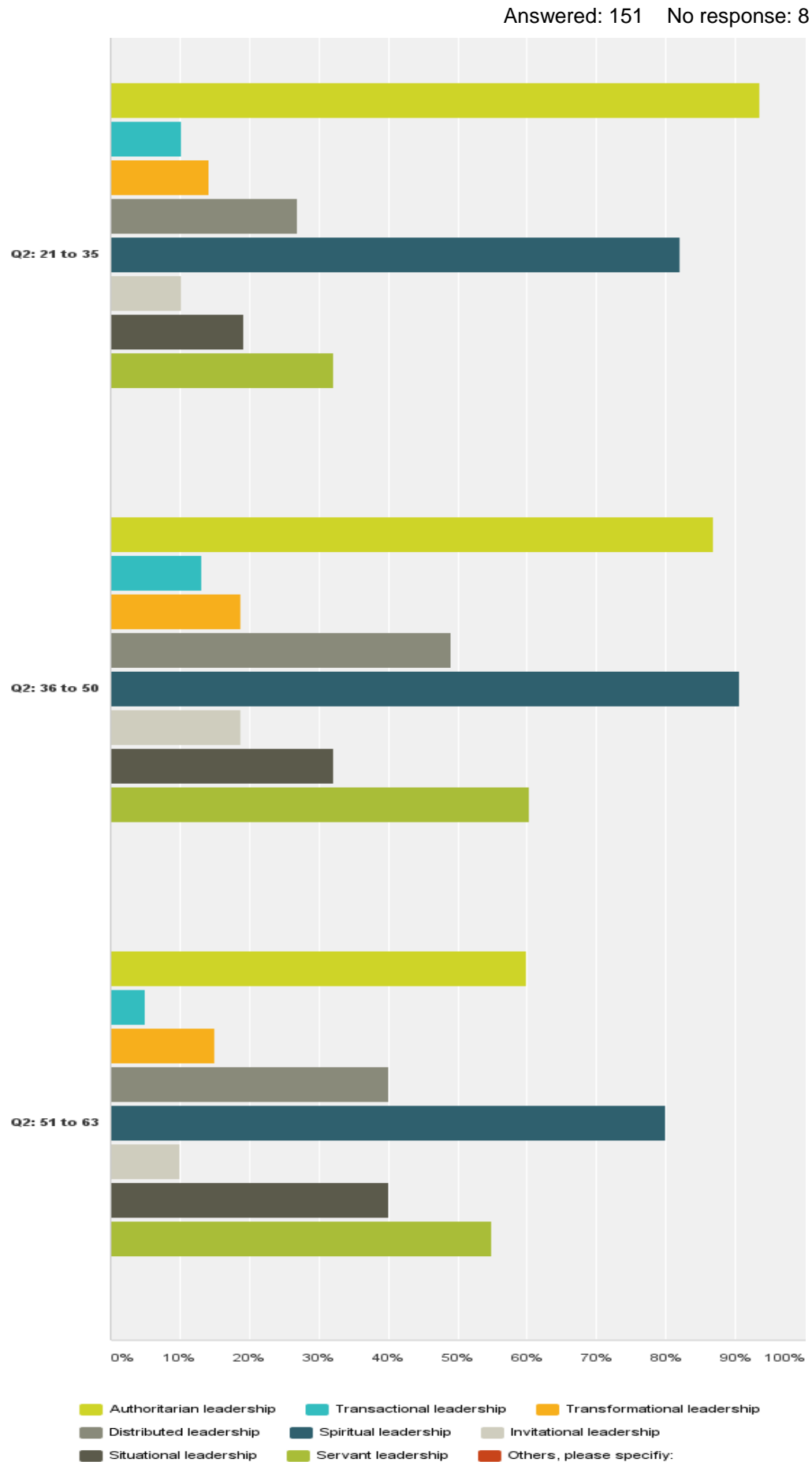

Answered: 151   No response: 8
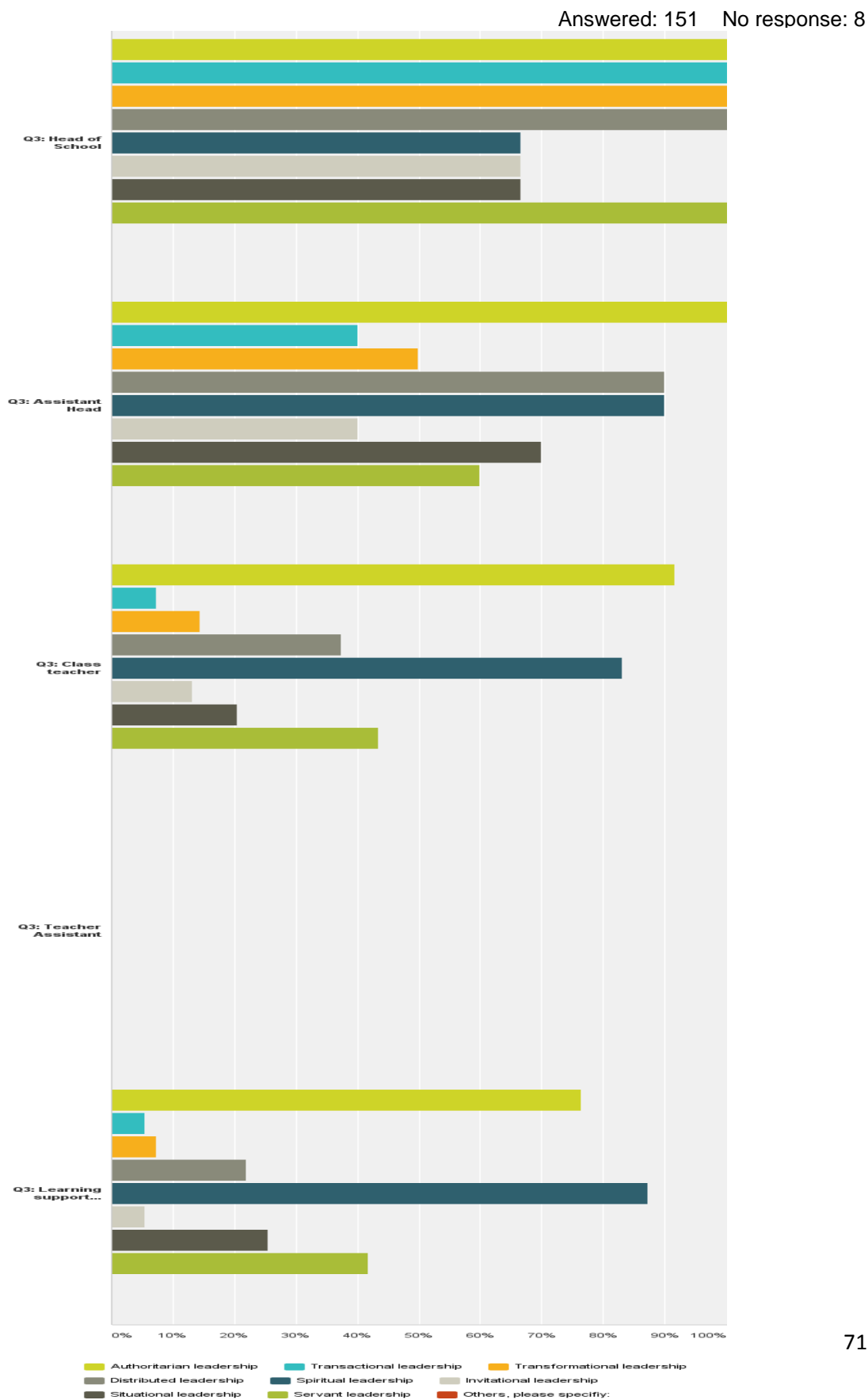
Table 4.4: Familiarity of participants with various models of leadership: results according to designation

	Authoritarian leadership	Transactional leadership	Transformational leadership	Distributed leadership	Spiritual leadership	Invitational leadership	Situational leadership	Servant leadership	Others, please specifiy:	Total
Q3: Head of School (A)	100.00% 3	100.00% 3	100.00% 3	100.00% 3	66.67% 2	66.67% 2	66.67% 2	100.00% 3	0.00% 0	13.91% 21
Q3: Assistant Head (B)	100.00% 10	40.00% 4	50.00% 5	90.00% 9	90.00% 9	40.00% 4	70.00% 7	60.00% 6	0.00% 0	35.76% 54
Q3: Class teacher (C)	91.57% 76	7.23% 6	14.46% 12	37.35% 31	83.13% 69	13.25% 11	20.48% 17	43.37% 36	0.00% 0	170.86% 258
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	76.36% 42	5.45% 3	7.27% 4	21.82% 12	87.27% 48	5.45% 3	25.45% 14	41.82% 23	0.00% 0	98.68% 149
Total Respondents	131	16	24	55	128	20	40	68	0	151

Some of the respondents added more ideas besides those mentioned in the list. Two

Heads mentioned:

- authoritarian leadership *and*

- laissez faire leadership.

Four class teachers added:

- family leadership

- democratic leadership (x2) *and*

- laissez faire leadership,

while three learning support assistants added:

- democratic leadership

- laissez faire leadership *and*

- exemplified leadership.

Question 5: On a scale of 1 is to 5, how much do you consider yourself familiar with the term 'servant leadership'?

When considering ages, the majority of participants from the youngest group think they are not at all familiar with the term 'servant leadership', and only two participants think they are highly competent. The same holds for the eldest group, with the majority admitting they have no idea at all what servant leadership is all about. From this same group, none of these respondents think they are highly competent.

As for the middle group, the majority agree they have a mild indication of this term, while only two persons think they are highly competent.

Figure 5.2: Familiarity of participants with the servant leadership model: results according to ages

Answered: 157   No response: 2

1 - not at all
2 - mild indication
3 - quite competent
4 - competent
5 - highly competent

Table 5.2: Familiarity of participants with the servant leadership model: results according to
ages

	1 - not at all	2 - mild indication	3 - quite competent	4 - competent	5 - highly competent	Total
Q2: 21 to 35 (A)	34.52% 29	33.33% 28	20.24% 17	9.52% 8	2.38% 2	53.50% 84
Q2: 36 to 50 (B)	21.15% 11	42.31% 22	26.92% 14	5.77% 3	3.85% 2	33.12% 52
Q2: 51 to 63 (C)	38.10% 8	19.05% 4	28.57% 6	14.29% 3	0.00% 0	13.38% 21
Total Respondents	48	54	37	14	4	157

When this question is analysed according to gender, it results that the majority of
females have a mild indication what servant leadership is, while only three think they
are highly competent.

With males, results are slightly different. The majority of them admit they are quite
competent with the notion of servant leadership, while only one thinks he is highly
competent.

Figure 5.3: Familiarity of participants with the servant leadership model: results according to gender

Answered: 156   No response: 3

	1 - not at all	2 - mild indication	3 - quite competent	4 - competent	5 - highly competent
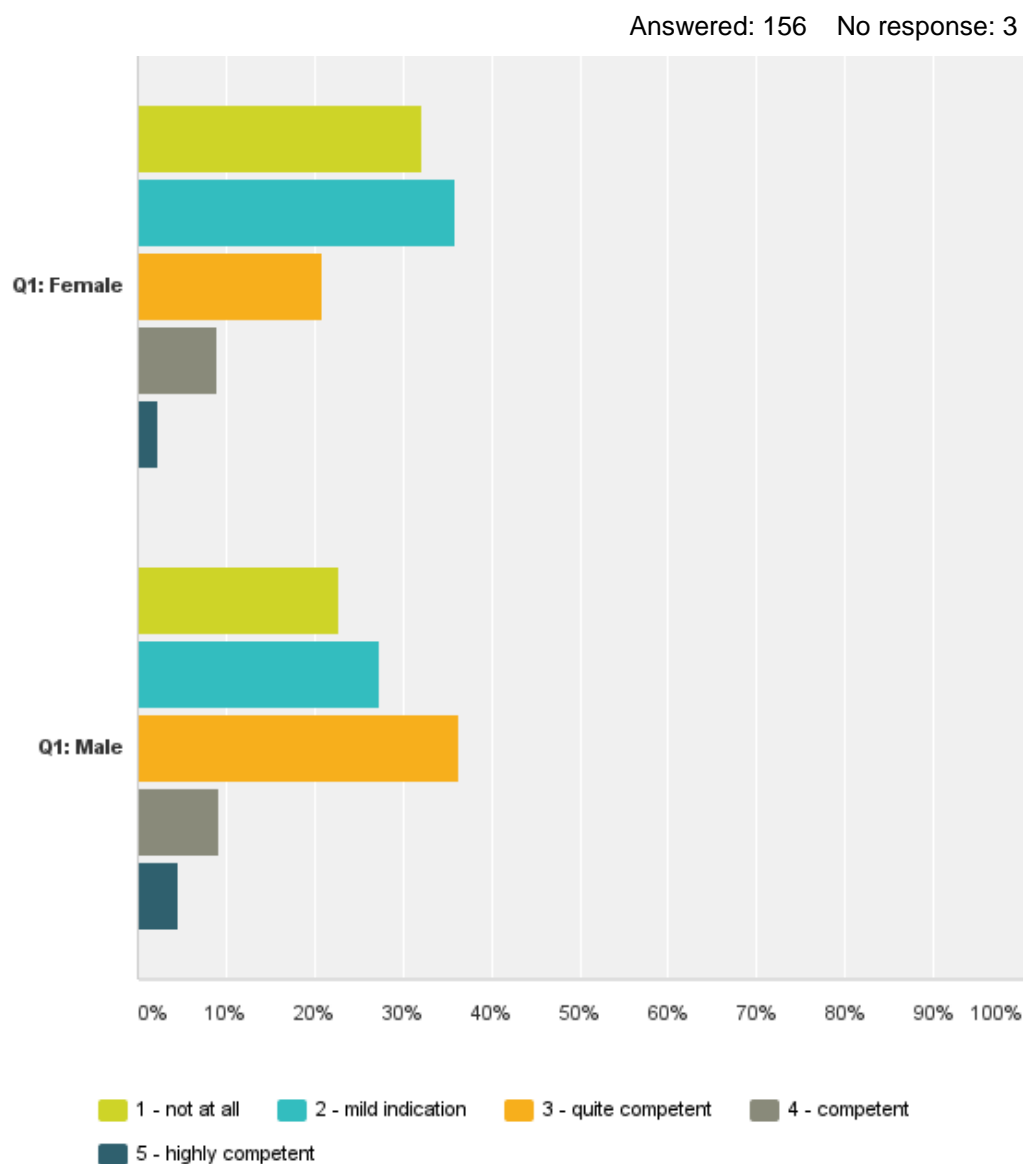
Table 5.3: Familiarity of participants with the servant leadership model: results according to gender

	1 - not at all	2 - mild indication	3 - quite competent	4 - competent	5 - highly competent	Total
Q1: Female (A)	32.09%	35.82%	20.90%	8.96%	2.24%	85.90%
	43	48	28	12	3	134
Q1: Male (B)	22.73%	27.27%	36.36%	9.09%	4.55%	14.10%
	5	6	8	2	1	22
Total Respondents	48	54	36	14	4	156

When this question is analysed according to designation, it results that the three Heads who filled in the questionnaire obtained different results. None of them feel they are highly competent, nor having no indication at all. The majority of the Assistant Heads and learning support assistants think they have a mild indication about the subject, while the majority of class teachers think they have no indication of servant leadership.

Results also show that for class teachers and learning support assistants only one participant from each group can be considered as highly competent, while two Assistant Heads think they are either competent or have no indication at all about this topic.

Figure 5.4: Familiarity of participants with the servant leadership model: results according to designation

Answered: 157   No response: 2

1 - not at all   2 - mild indication   3 - quite competent   4 - competent
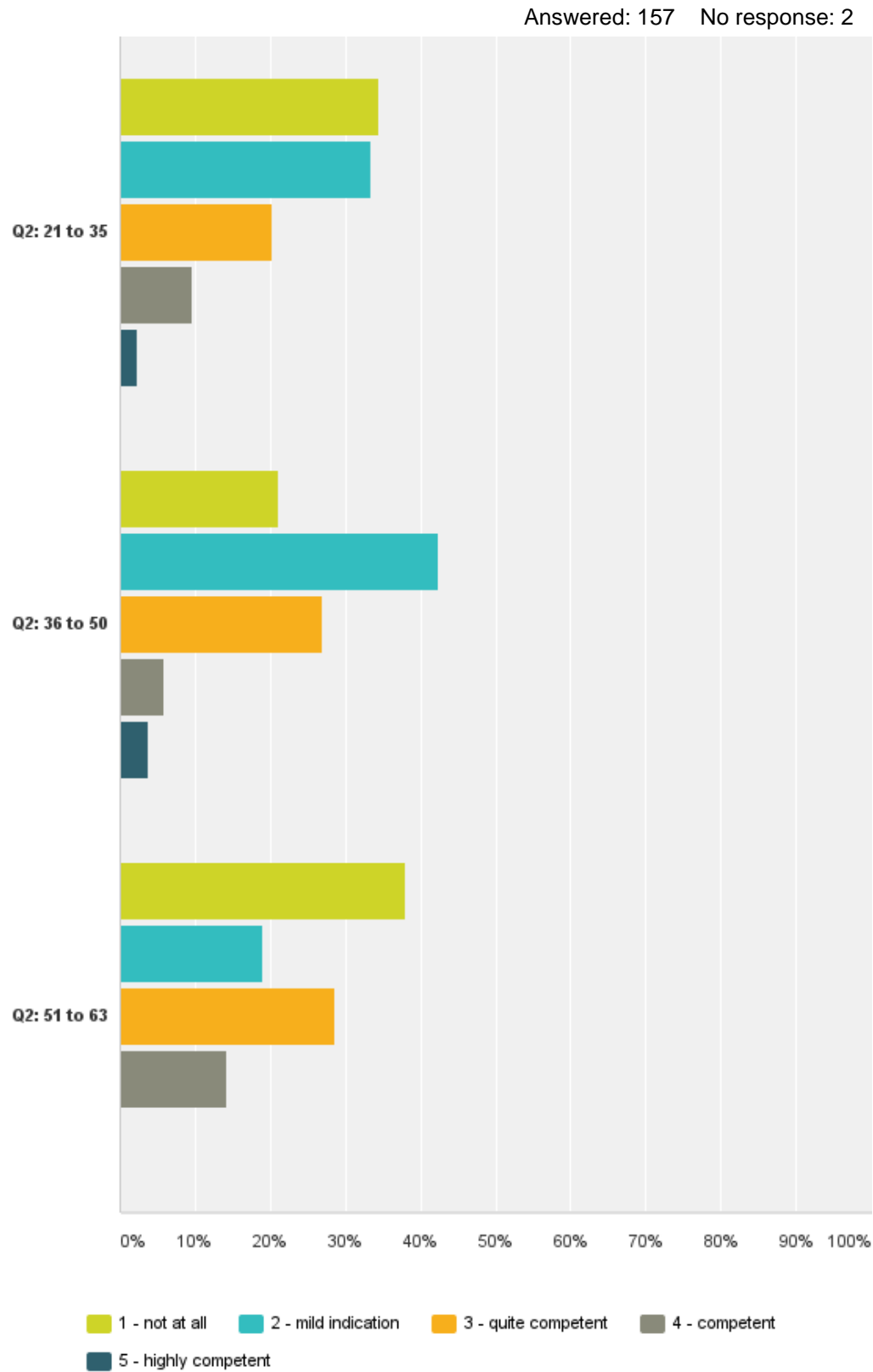5 - highly competent
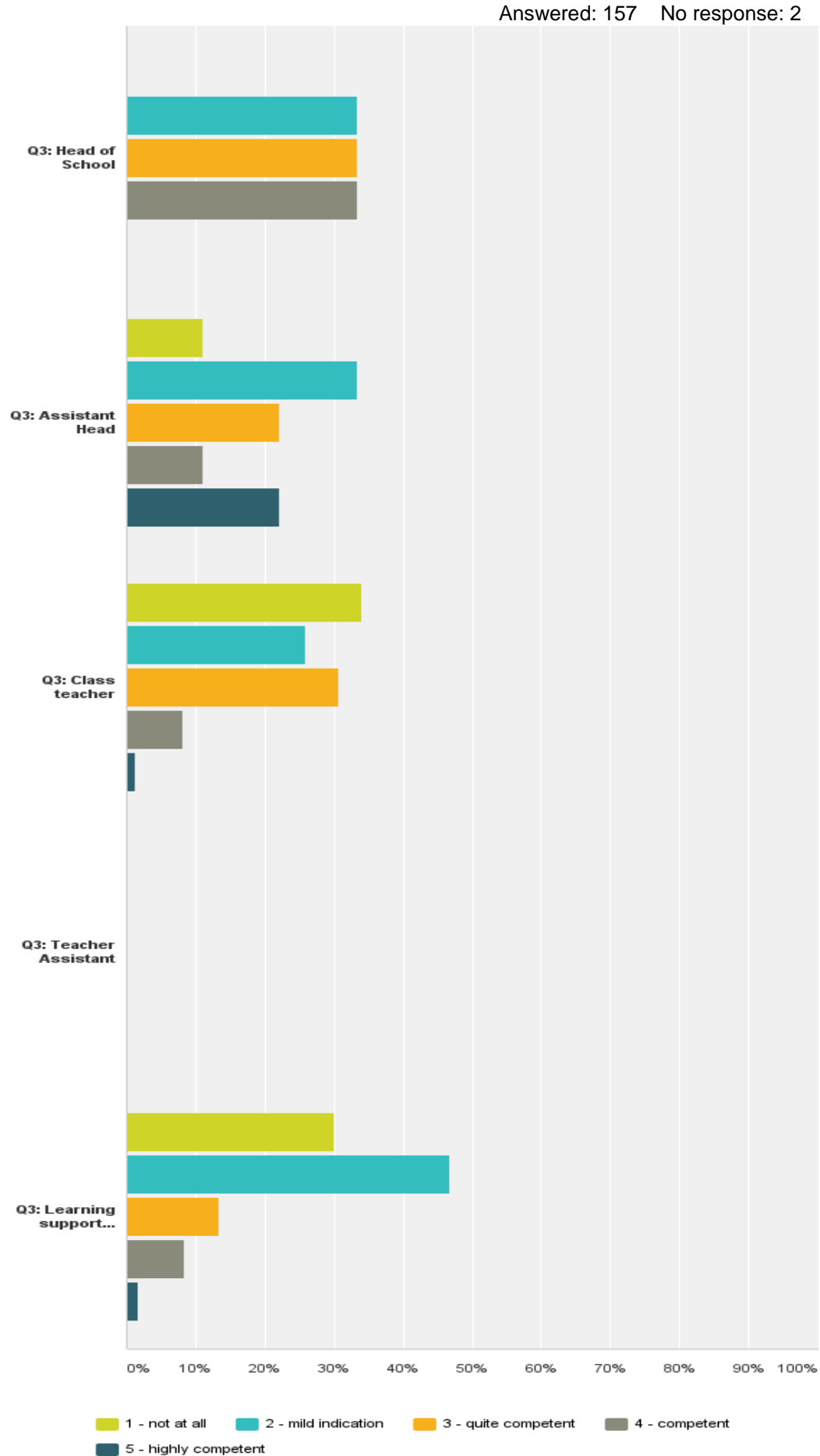
Table 5.4: Familiarity of participants with the servant leadership model: results according to designation

	1 - not at all	2 - mild indication	3 - quite competent	4 - competent	5 - highly competent	Total
Q3: Head of School (A)	0.00% 0	33.33% 1	33.33% 1	33.33% 1	0.00% 0	1.91% 3
Q3: Assistant Head (B)	11.11% 1	33.33% 3	22.22% 2	11.11% 1	22.22% 2	5.73% 9
Q3: Class teacher (C)	34.12% 29	25.88% 22	30.59% 26	8.24% 7	1.18% 1	54.14% 85
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	30.00% 18	46.67% 28	13.33% 8	8.33% 5	1.67% 1	38.22% 60
Total Respondents	48	54	37	14	4	157

Question 6: Which of the following keywords/statements do you think apply to servant leadership?

When considering the responses of the different age groups, one realises that from the youngest group, the majority think that the characteristic of listening is the keyword which can be mostly applied to servant leaders, while being a slave and a laissez faire person are considered to be the least common among this group.

As for the middle group, the majority are of the opinion that serving others and listening are the two most common statements attributed to servant leaders, while none of these respondents chose keywords such as having a weak character, being a slave, being a laissez faire person and doing as others say.

With the eldest group, results are quite similar to the previous two age groups. The majority of these respondents think that serving others and caring are the best

qualities which a servant leader should possess, while giving orders, being a slave, having a weak character, wielding power over others, being laissez faire and doing always as others say are not related to a servant leader.

Figure 6.2: Keywords and statements which apply to servant leadership: results according to ages

Answered: 111   No response: 48

Table 6.2: Keywords and statements which apply to servant leadership: results according to ages

	serving others	giving orders	listening	being a slave	empathy	weak character	wielding power over others	caring	humble	laissez faire	putting people first	provides direction	skilled communicator	doing always as others say	sharing power to help others become empowered	commitment to the growth of others	being aware of one's weakness	total
Q2: 21 to 35 (A)	89.29% 50	12.50% 7	94.64% 53	0.00% 0	80.36% 45	1.79% 1	8.93% 5	73.21% 41	76.79% 43	0.00% 0	69.64% 39	78.57% 44	64.29% 36	5.36% 3	57.14% 32	73.21% 41	62.50% 35	427.93% 475
Q2: 36 to 50 (B)	95.24% 40	14.29% 6	95.24% 40	0.00% 0	78.57% 33	0.00% 0	4.76% 2	90.48% 38	83.33% 35	0.00% 0	90.48% 38	80.95% 34	85.71% 36	0.00% 0	64.29% 27	95.24% 40	66.67% 28	357.66% 397
Q2: 51 to 63 (C)	92.31% 12	0.00% 0	84.62% 11	0.00% 0	84.62% 11	0.00% 0	0.00% 0	92.31% 12	84.62% 11	0.00% 0	69.23% 9	76.92% 10	76.92% 10	0.00% 0	61.54% 8	100.00% 13	76.92% 10	105.41% 117
Total Respondents	102	13	104	0	89	1	7	91	89	0	86	88	82	3	67	94	73	111

From the youngest group, five extra responses were added besides the ones provided in the questionnaire. These included:

- praising the good work of others

- enabling others to be active individuals

- giving reasons for change

- being strong willed and a self-controlled person *and*

- being able to build a sense of community.

From the middle group, another five responses were given besides the list provided, which included:

- loving others as oneself

- delegating responsibility and decision making

- helping others

- being a goal oriented person *and*

- giving orders in an honest and loving way.

With regards to the results obtained according to gender, it shows that the majority of females think that serving others is the quality which is mostly attributed to servant

leadership, while being a slave, being laissez faire and having a weak character are not related to servant leadership.

Results obtained from males are quite similar to those of females. The majority of males also think that serving others is the characteristic mostly attributed to servant leaders, while none of these agree with having servant leaders as slaves or laissez faire persons.

Figure 6.3: Keywords and statements which apply to servant leadership: results according to gender

Answered: 110   No response: 49

serving others • giving orders • listening • being a slave • empathy • weak character • wielding power over others • caring • humble • laissez faire • putting people first • provides direction • skilled communicator • doing always as others say • sharing power to help others become empowered • commitment to the growth of others • being aware of one's weaknessess

Table 6.3: Keywords and statements which apply to servant leadership: results according to gender

	serving others	giving orders	listening	being a slave	empathy	weak character	wielding power over others	caring	humble	laissez faire	putting people first	provides direction	skilled communicator	always as others say	power to help others become empowered	commitment to the growth of others	being aware of one's weakness	total
Q1 Female (A)	91.30% 84	7.61% 7	94.57% 87	0.00% 0	30.43% 24	0.00% 0	5.43% 5	81.52% 75	81.52% 75	0.00% 0	76.09% 70	78.26% 72	72.83% 67	1.09% 1	57.61% 53	84.78% 78	61.96% 57	731.32% 800
Q1 Male (B)	94.44% 17	33.33% 6	88.89% 16	0.00% 0	77.78% 14	5.56% 1	11.11% 2	83.33% 15	72.22% 13	0.00% 0	83.33% 15	83.33% 15	77.78% 14	11.11% 2	72.22% 13	83.33% 15	83.33% 15	167.27% 175
Total Respondents	101	13	103	0	68	1	7	90	88	0	80	87	81	3	66	93	72	110

Some females mentioned other keywords which can be attributed to servant leadership. These included:

- loving others as oneself

- delegating responsibility and decision making

- praising the good work of others

- enabling others to be active individuals

- being a goal oriented person

- giving reasons for change   *and*

- giving orders in an honest and caring way.

Two males also added their own replies which included:

- being a strong willed and a self-controlled person   *and*

- building a sense of community.

When comparing results according to designation, Heads are of the opinion that serving others, listening, caring, being humble, putting people first, providing direction and being a skilled communicator are all characteristics which should be attributed to servant leaders. Assistant Heads think that serving others and providing direction are the most common keywords related to this type of leadership, while

both class teachers and learning support assistants think that listening is the most required skill of a servant leader.

On the other hand, none of the respondents chose being a slave and being a laissez faire person as qualities which should be attributed to servant leaders. Only one learning support assistant thinks that having a weak character is necessary.

Figure 6.4: Keywords and statements which apply to servant leadership: results according to designation
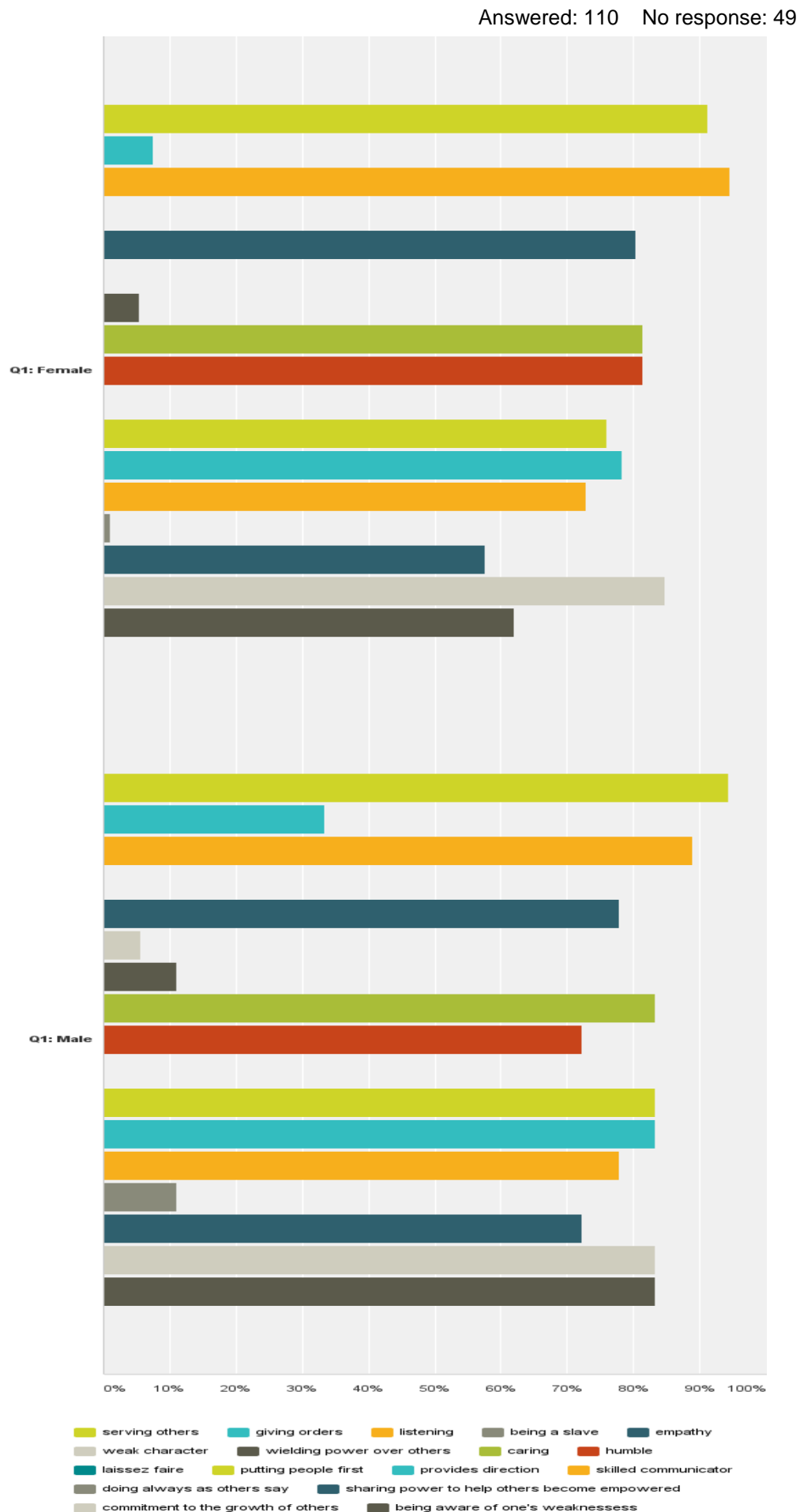
Answered: 111   No response: 48
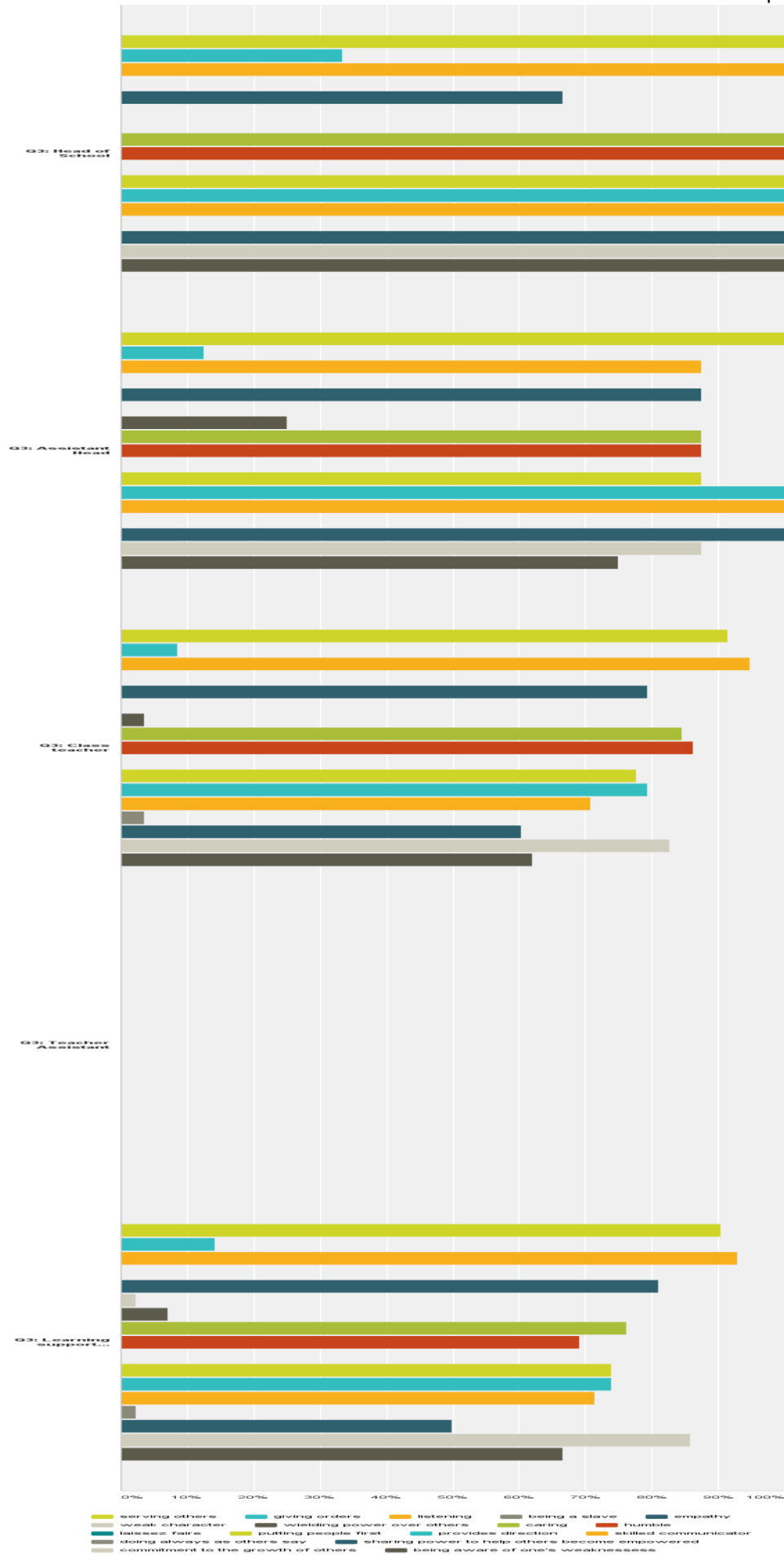
Table 6.4: Keywords and statements which apply to servant leadership: results according to designation

	serving others	giving orders	listening	being a slave	empathy	weak character	wielding power over others	caring	humble	laissez faire	putting people first	provides direction	skilled communicator	doing always as others say	sharing power to help others become empowered	commitment to the growth of others	being of one weaknesses	total
Q3: Head of School (A)	100.00% 3	33.33% 1	100.00% 3	0.00% 0	66.67% 2	0.00% 0	0.00% 0	100.00% 3	100.00% 3	0.00% 0	100.00% 3	100.00% 3	100.00% 3	0.00% 0	100.00% 3	100.00% 3	100.00% 2	29.73% 33
Q3: Assistant Head (B)	100.00% 8	12.50% 1	87.50% 7	0.00% 0	87.50% 7	0.00% 0	25.00% 2	87.50% 7	87.50% 7	0.00% 0	87.50% 7	100.00% 8	100.00% 8	0.00% 0	100.00% 8	87.50% 7	75.00% 6	74.77% 83
Q3: Class teacher (C)	91.38% 53	8.62% 5	94.83% 55	0.00% 0	79.31% 46	0.00% 0	3.45% 2	84.48% 49	86.21% 50	0.00% 0	77.59% 45	79.31% 46	70.69% 41	3.45% 2	60.34% 35	82.76% 48	62.07% 36	462.16% 513
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	90.48% 38	14.29% 6	92.86% 39	0.00% 0	80.95% 34	2.38% 1	7.14% 3	76.19% 32	69.05% 29	0.00% 0	73.81% 31	73.81% 31	71.43% 30	2.38% 1	50.00% 21	85.71% 36	66.67% 28	324.32% 356
Total Respondents	102	13	104	0	89	1	7	91	89	0	86	88	82	2	67	94	73	111

Two class teachers even added more keywords related to servant leadership. These included:

- helping others *and*

- giving orders in an honest and caring way.

Several learning support assistants also suggested extra qualities attributed to servant leaders, besides the ones provided. These included:

- loving others as oneself

- delegating responsibility and decision making

- praising the good work of others

- enabling others to be active individuals

- being a goal oriented person

- giving reasons for change

- being strong willed and self-controlled *and*

- building a sense of community.

Question 7: Do you think the characteristics of servant leadership apply only to persons of the senior management team?

When comparing results according to ages, only three respondents from the youngest group answered in the positive. All the rest of the participants are of the opinion that the characteristics mentioned in the previous question do not apply to persons in the administration only, but to all educators in Catholic schools.

Figure 7.2: Characteristics of servant leaders in relation to members of the senior management team: results according to ages

Answered: 111   No response: 48
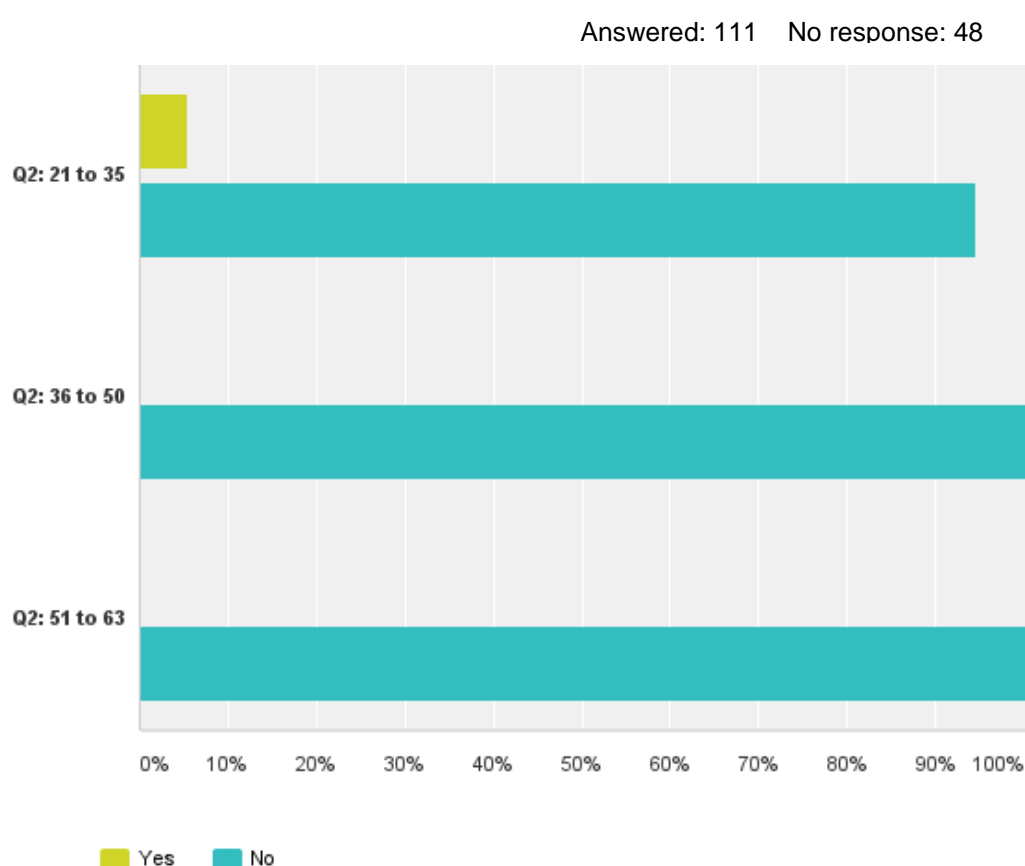
Table 7.2: Characteristics of servant leaders in relation to members of the senior management team: results according to ages

	Yes	No	Total
Q2: 21 to 35 (A)	5.36% 3	94.64% 53	50.45% 56
Q2: 36 to 50 (B)	0.00% 0	100.00% 42	37.84% 42
Q2: 51 to 63 (C)	0.00% 0	100.00% 13	11.71% 13
Total Respondents	3	108	111

Results were also compared according to gender. The only three respondents who answered in the positive consisted of one female and two males. All the rest think otherwise.

Figure 7.3: Characteristics of servant leaders in relation to members of the senior management team: results according to gender

Answered: 110   No response: 49
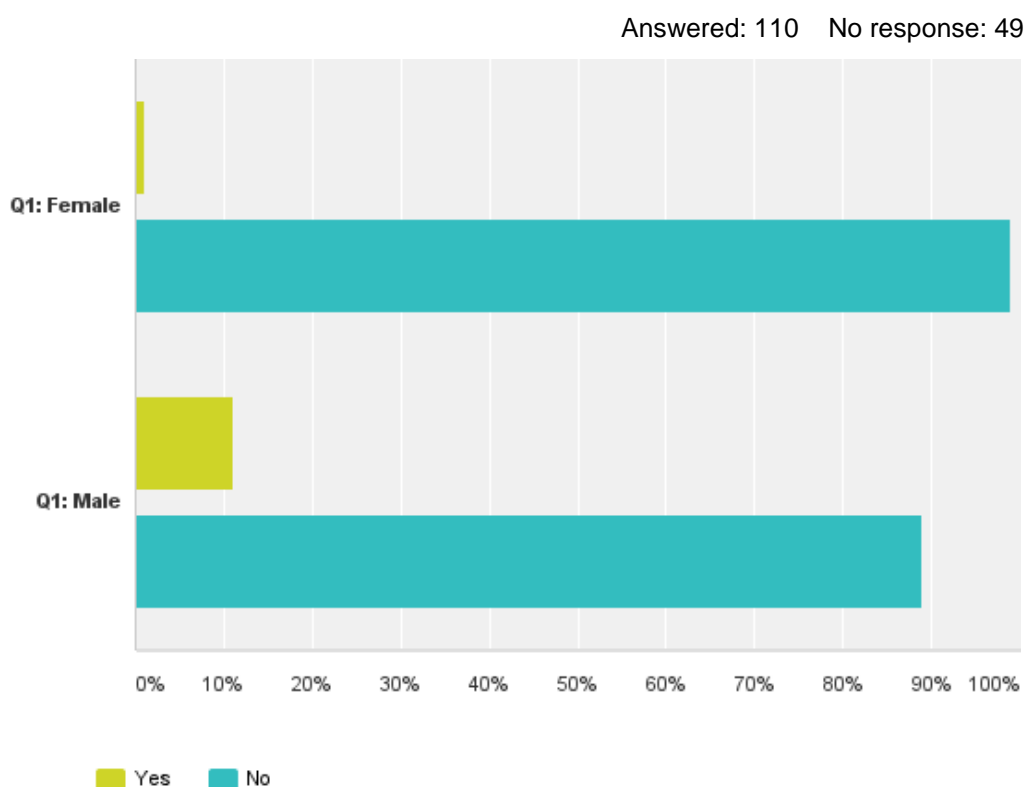
Table 7.3: Characteristics of servant leaders in relation to members of the senior management team: results according to gender

	Yes	No	Total
Q1: Female (A)	1.09% 1	98.91% 91	83.64% 92
Q1: Male (B)	11.11% 2	88.89% 16	16.36% 18
Total Respondents	3	107	110

Results obtained according to designation indicate that only two class teachers and one learning support assistant think that the characteristics of servant leadership

apply only to the senior management team. All the rest agree that these

characteristics apply to all educators in Catholic schools.

Figure 7.4: Characteristics of servant leaders in relation to members of the senior
management team: results according to designation
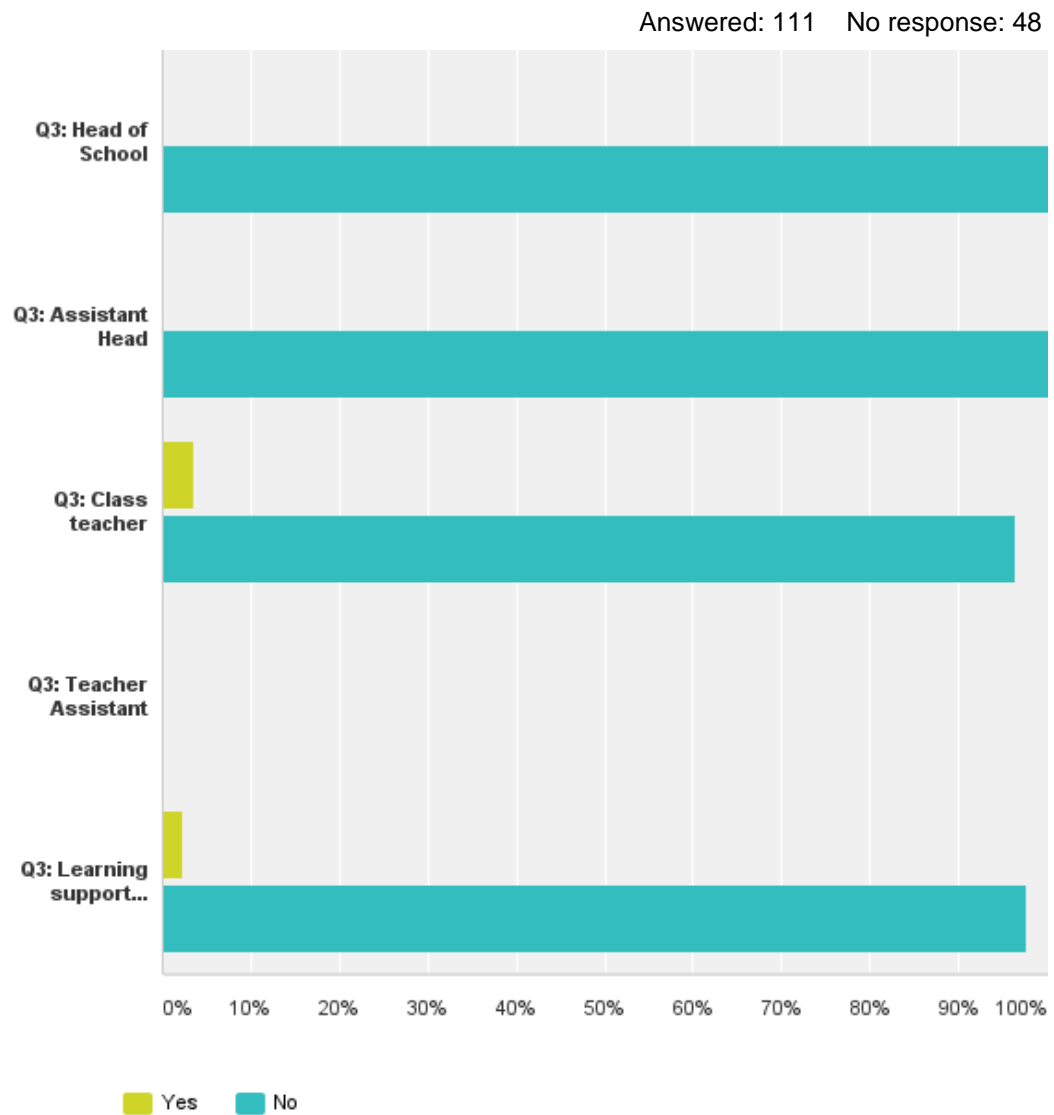
Table 7.4: Characteristics of servant leaders in relation to members of the senior management team: results according to designation

	Yes	No	Total
Q3: Head of School (A)	0.00% 0	100.00% 3	2.70% 3
Q3: Assistant Head (B)	0.00% 0	100.00% 8	7.21% 8
Q3: Class teacher (C)	3.45% 2	96.55% 56	52.25% 58
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	2.38% 1	97.62% 41	37.84% 42
Total Respondents	3	108	111

Question 8: If you answered 'no' to question 7, then please indicate which other educators in Catholic schools can apply the servant leadership model.

When analysing results according to ages, it shows that the youngest group thinks that class teachers are the persons who should apply servant leadership in their career, while the middle group chose the Assistant Heads as their highest preference. The eldest group thinks that both Assistant Heads and class teachers are the persons who should serve as servant leaders. On the other hand, all three age groups agree that teacher assistants are the least persons who should make use of the servant leadership model.

Figure 8.2: Educators in Catholic schools who should apply servant leadership: results according to ages

Answered: 105   No response: 54

Table 8.2: Educators in Catholic schools who should apply servant leadership: results according to ages

	assistant heads	class teachers	teacher assistants	learning support assistants	Total
Q2: 21 to 35 (A)	96.08% 49	100.00% 51	76.47% 39	84.31% 43	173.33% 182
Q2: 36 to 50 (B)	100.00% 41	95.12% 39	85.37% 35	87.80% 36	143.81% 151
Q2: 51 to 63 (C)	100.00% 13	100.00% 13	84.62% 11	92.31% 12	46.67% 49
Total Respondents	103	103	85	91	105

Some respondents from the youngest group added extra responses besides the ones provided, which included:

- all educators

- all employed staff in Catholic schools

- everybody in the teaching community

- all school staff

- all persons working in schools

- all stakeholders

- Heads

- staff members in authority

- students   *and*

- everyone present in the school (x2).

Members from the middle group also added their own opinions which are similar to those provided by the youngest group. They mentioned:

- students

- domestic staff

- all persons working in schools

- everybody in the teaching community

- everyone present in the school

- servant leadership should run across the school

- all educators (x2)   *and*

- all employed staff in Catholic schools (x2).

From the eldest group, only a few members added responses besides the ones provided in the list. Their answers included:

- helpers

- clerks and secretaries

- employers and employees   *and*

- all educators.

When it comes to comparing genders, females' highest preference was attributed to Assistant Heads, while males think that class teachers are the most advantaged.

On the other hand, both groups think that teacher assistants are the least persons who should serve as servant leaders.

Figure 8.3: Educators in Catholic schools who should apply servant leadership: results according to gender

Answered: 104   No response: 54

Table 8.3: Educators in Catholic schools who should apply servant leadership: results according to gender

	assistant heads	class teachers	teacher assistants	learning support assistants	Total
Q1: Female (A)	98.88% 88	97.75% 87	83.15% 74	87.64% 78	314.42% 327
Q1: Male (B)	93.33% 14	100.00% 15	66.67% 10	80.00% 12	49.04% 51
Total Respondents	102	102	84	90	104

Besides the responses provided in the list, both males and females added their own

answers. Results obtained by females included:

- all school staff

- all stakeholders

- Heads

- staff members in authority

- employers and employees

- clerks and secretaries

- domestic staff

- helpers

- all educators

- all employed staff in Catholic schools

- all persons working in schools

- everyone present in the school

- everybody in the teaching community *and*

- students.

Some of the results obtained by males were similar to those given by females. These included:

- all educators

- all employed staff in Catholic schools *and*

- servant leadership should run across the school.

From the answers obtained according to designation, it results that teacher assistants are the least group of educators who should apply servant leadership while Assistant Heads and class teachers are the persons who should mostly adopt this model.

Figure 8.4: Educators in Catholic schools who should apply servant leadership: results according to designation

Answered: 105   No response: 54

assistant heads   class teachers   teacher assistants   learning support assistants
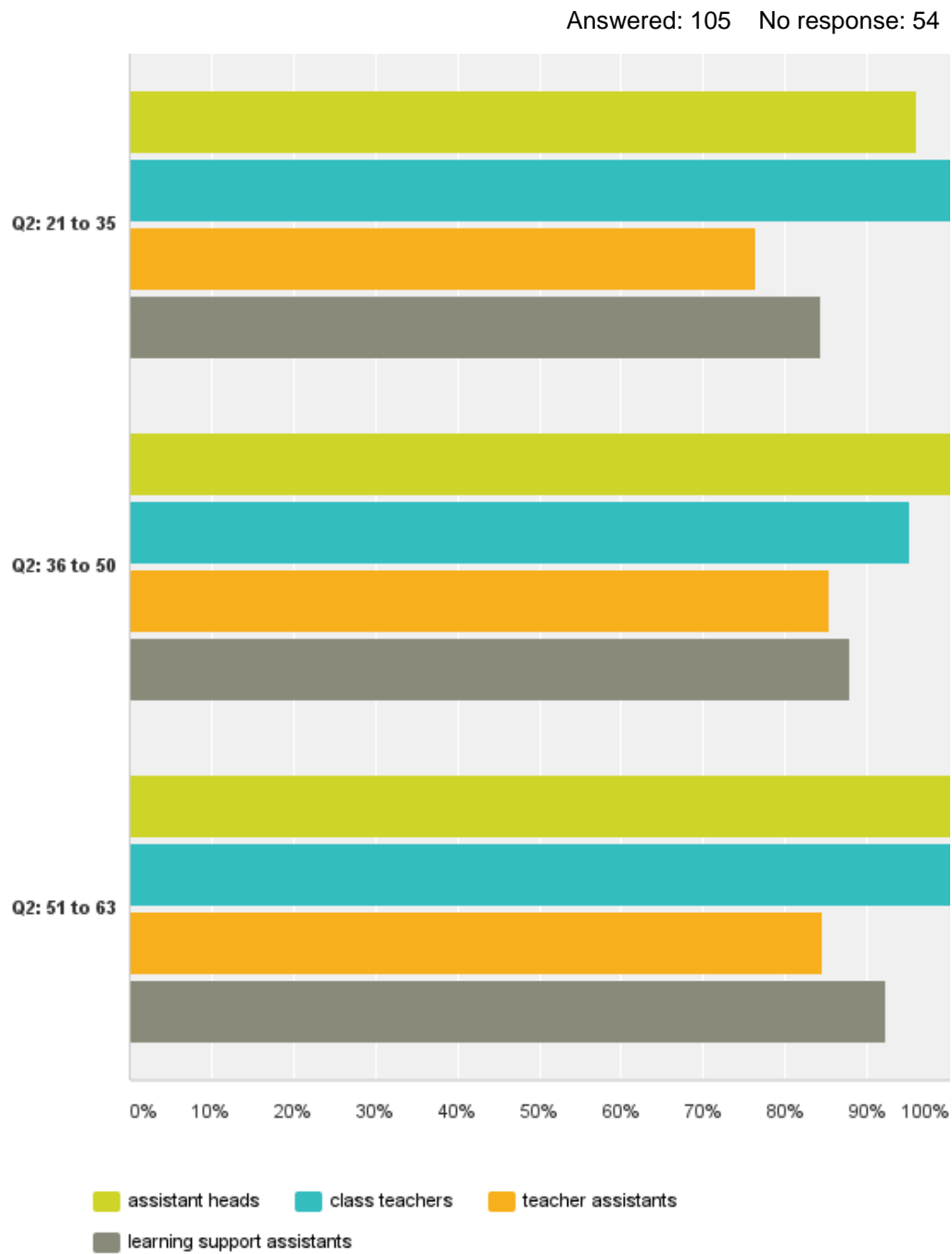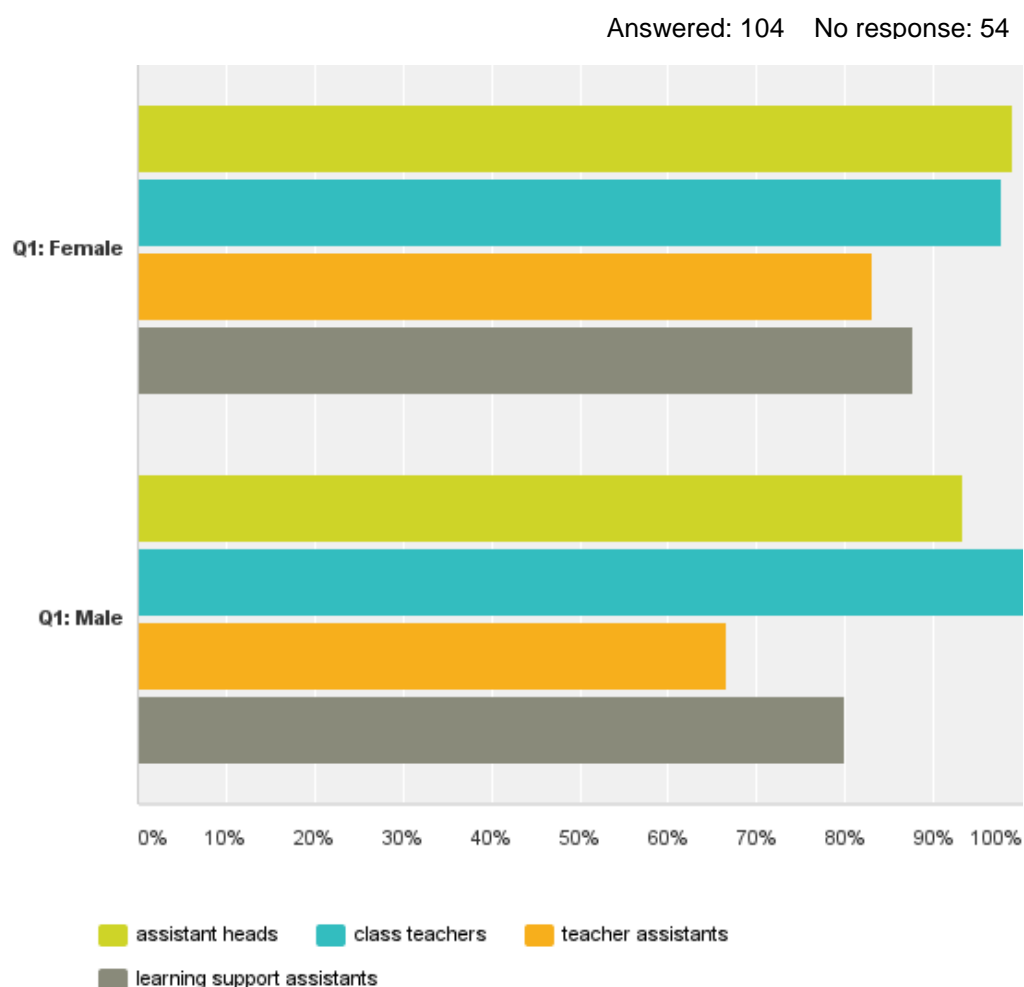
97
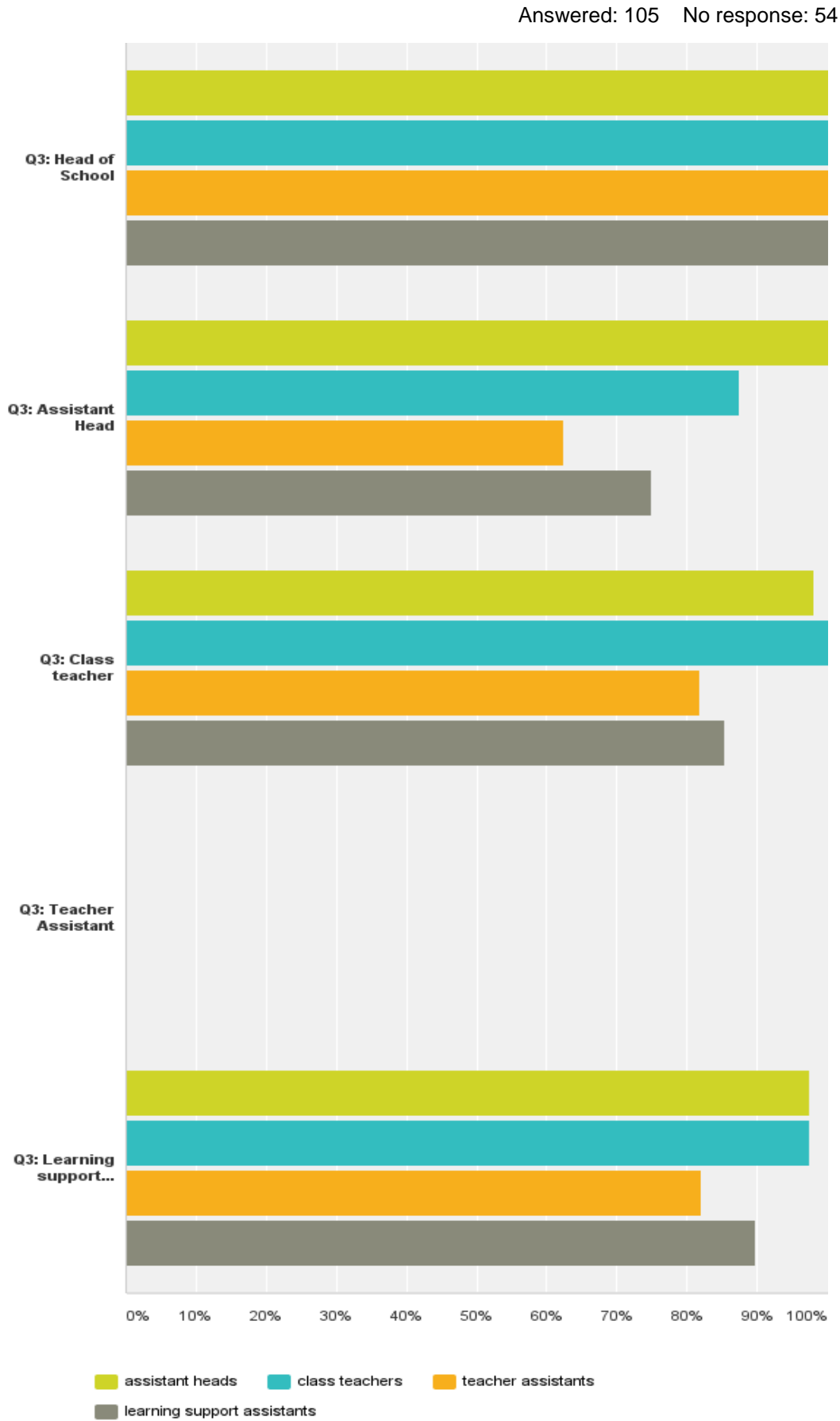
Table 8.4: Educators in Catholic schools who should apply servant leadership: results according to designation

	assistant heads	class teachers	teacher assistants	learning support assistants	Total
Q3: Head of School (A)	100.00% 3	100.00% 3	100.00% 3	100.00% 3	11.43% 12
Q3: Assistant Head (B)	100.00% 8	87.50% 7	62.50% 5	75.00% 6	24.76% 26
Q3: Class teacher (C)	98.18% 54	100.00% 55	81.82% 45	85.45% 47	191.43% 201
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	97.44% 38	97.44% 38	82.05% 32	89.74% 35	136.19% 143
Total Respondents	103	103	85	91	105

Besides the above responses, some of the respondents added their own opinions. One Head thinks that servant leadership should run across the school. Three Assistant Heads gave their opinions besides the responses provided in the questionnaire, which included:

- all educators   *and*

- all employed staff in Catholic schools (x2).

Some class teachers also provided their own responses. These included:

- all educators

- all employed staff in Catholic schools

- employers and employees

- everybody in the teaching community

- all stakeholders

- students (x2)

- all persons working in schools (x2)   *and*

- everyone present in the school (x2).

No teacher assistants gave extra responses, while some learning support assistants added extra replies besides the ones provided. These included:

- all school staff

- domestic staff

- helpers

- clerks and secretaries

- staff members in authority

- Heads

- everyone present in the school

- everybody in the teaching community   *and*

- all educators (x2).

Question 9: Are there any challenges which educators in Catholic schools have to face when choosing to adopt a servant model of leadership?

For all the three age groups, the majority of the participants answered in the positive.

Figure 9.2: Challenges of servant leaders: results according to ages

Answered: 106   No response: 53
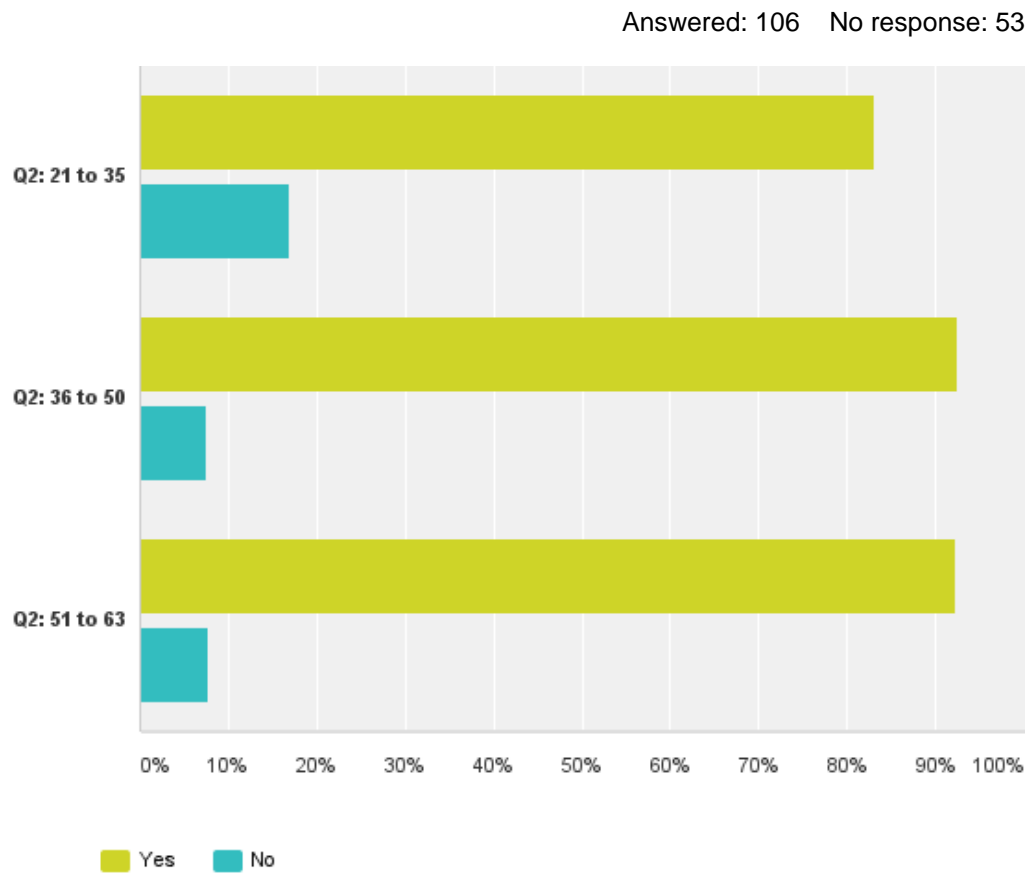
Table 9.2: Challenges of servant leaders: results according to ages

	Yes	No	Total
Q2: 21 to 35 (A)	83.02% 44	16.98% 9	50.00% 53
Q2: 36 to 50 (B)	92.50% 37	7.50% 3	37.74% 40
Q2: 51 to 63 (C)	92.31% 12	7.69% 1	12.26% 13
Total Respondents	93	13	106

Similar results were obtained when considering results according to gender. The majority of both genders agree that servant leaders have to be prepared to face challenges related to servant leadership.

Figure 9.3: Challenges of servant leaders: results according to gender

Answered: 105   No response: 54
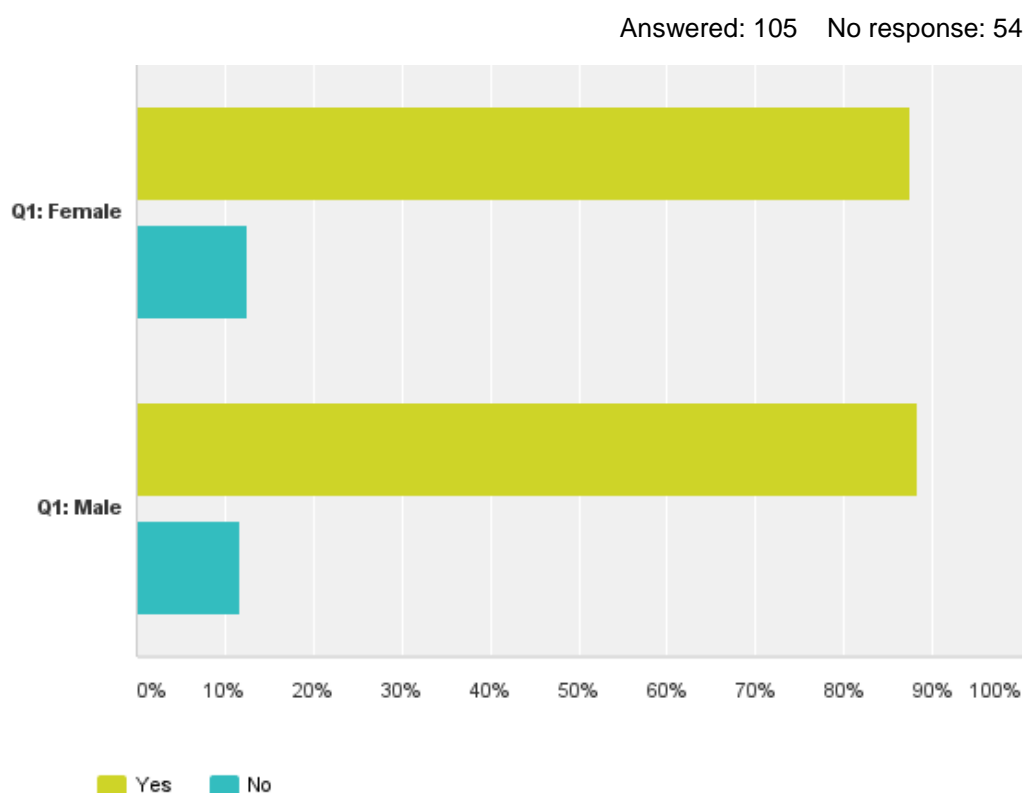
Table 9.3: Challenges of servant leaders: results according to gender

	Yes	No	Total
Q1: Female (A)	87.50% 77	12.50% 11	83.81% 88
Q1: Male (B)	88.24% 15	11.76% 2	16.19% 17
Total Respondents	92	13	105

Results compared according to designation indicate that the majority of educators who answered this question agree that leaders who adopt a servant model of leadership have to be prepared to face challenges. Out of the one hundred and six participants who answered this question, only nine class teachers and four learning support assistants do not agree with this notion.

Figure 9.4: Challenges of servant leaders: results according to designation

Answered: 106   No response: 53
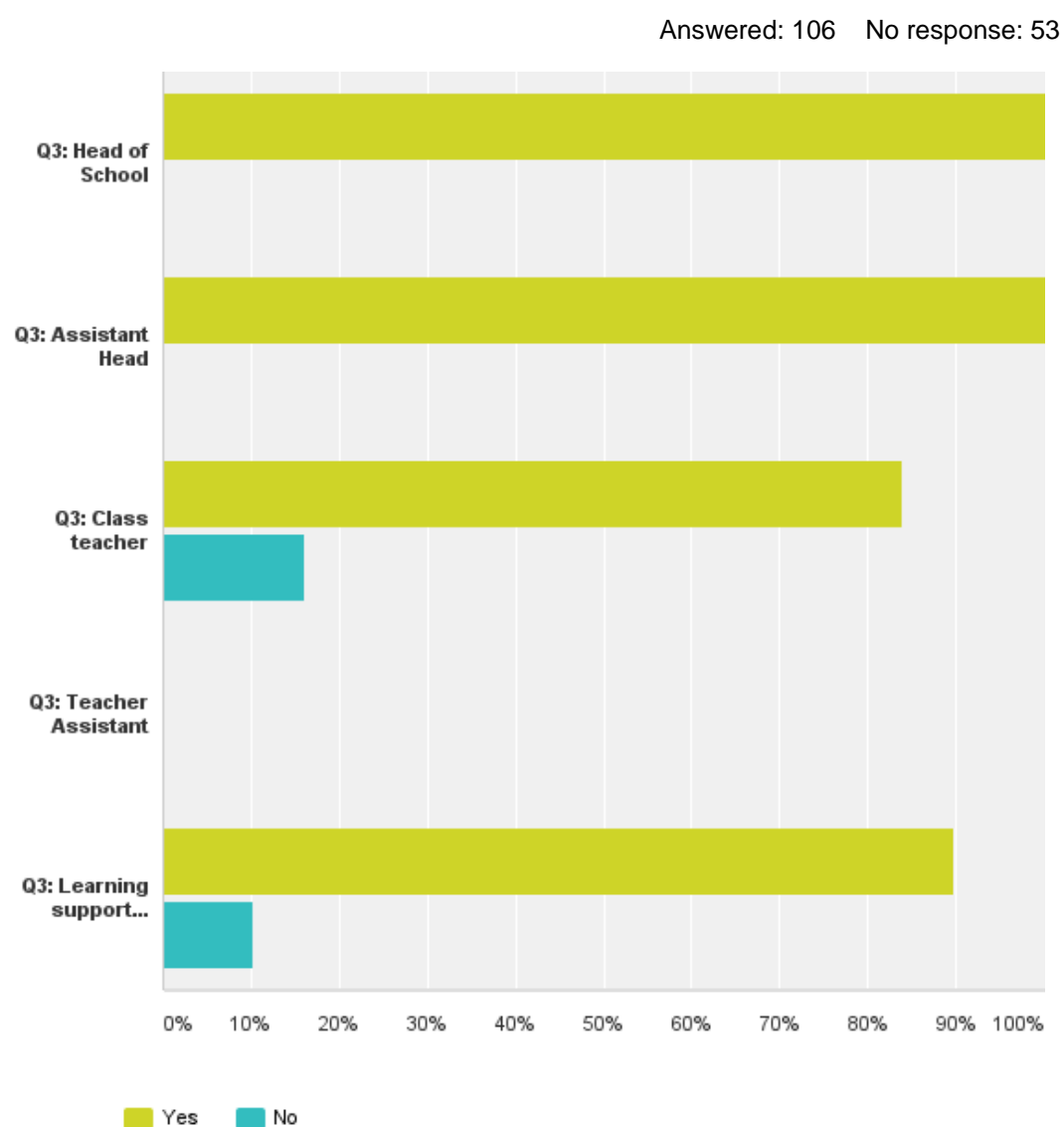
Table 9.4: Challenges of servant leaders: results according to designation

	Yes	No	Total
Q3: Head of School (A)	100.00% 3	0.00% 0	2.83% 3
Q3: Assistant Head (B)	100.00% 8	0.00% 0	7.55% 8
Q3: Class teacher (C)	83.93% 47	16.07% 9	52.83% 56
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	89.74% 35	10.26% 4	36.79% 39
Total Respondents	93	13	106

Question 10: If you answered 'yes' to question 9, please indicate what these challenges might include.

Since question ten is considered to be an open ended question, the answers given were all in the form of a comment, phrase or sentence. Thus, replies could not be analysed in the same way as the rest of the responses. However, I shall offer brief information with regards to the amounts of participants who participated, according to age, gender and designation.

Results were analysed according to ages. As for the youngest group, that is, those aged between twenty one and thirty five, it shows that twenty five persons responded to this question. Twenty two participants aged between thirty six and fifty and seven participants aged between fifty one and sixty three replied this question.

When considering the number of respondents who participated according to gender, forty two females and twelve males provided responses to this question.

Finally, results were also analysed according to designation. Three Heads of school, four Assistant Heads, twenty three teachers and twenty four learning support assistants replied to this question.

Question 11: Do you think more awareness on this topic should be provided to educators in Catholic schools?

The majority of respondents from all the three age groups believe that more awareness on this topic is required. From a total of one hundred and fifty eight replies, only one from the youngest group answered in the negative.

Figure 10.2: Awareness on servant leadership: results according to ages

Answered: 158   No response: 1
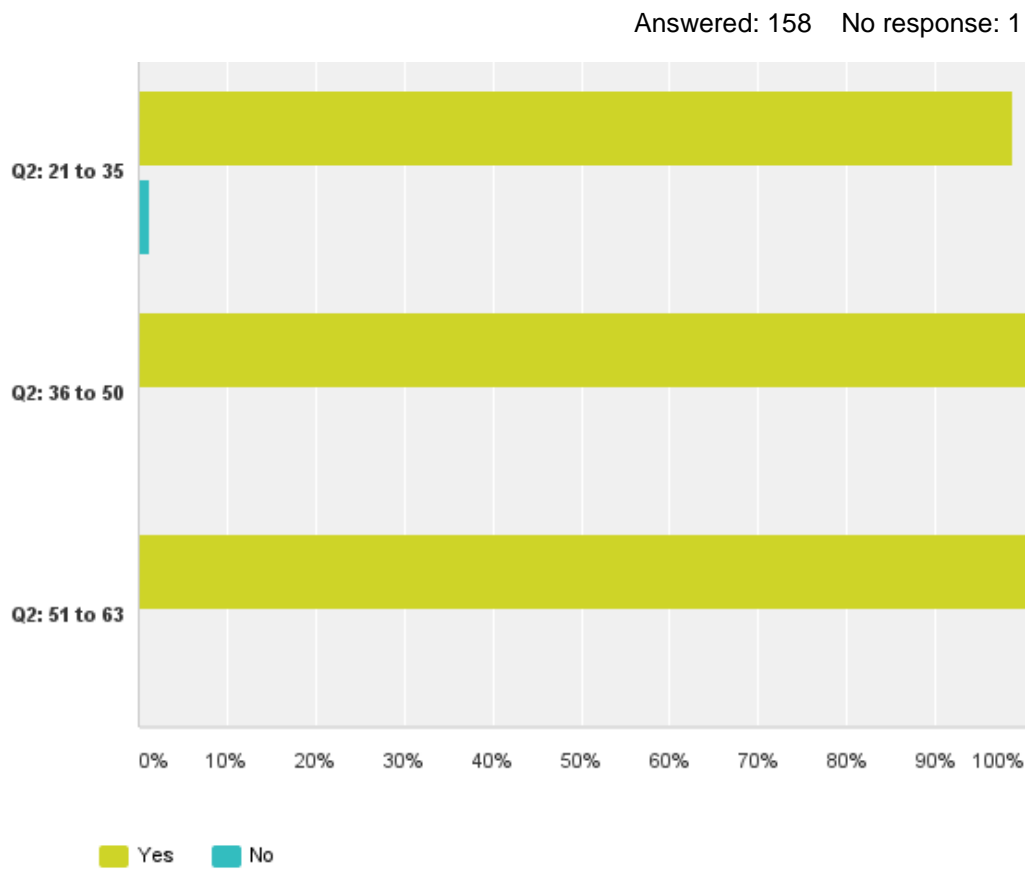
Table 10.2: Awareness on servant leadership: results according to ages

	Yes	No	Total
Q2: 21 to 35 (A)	98.81% 83	1.19% 1	53.16% 84
Q2: 36 to 50 (B)	100.00% 53	0.00% 0	33.54% 53
Q2: 51 to 63 (C)	100.00% 21	0.00% 0	13.29% 21
Total Respondents	157	1	158

Similar results can be considered when comparing responses according to gender. Only one female participant answered in the negative. The rest of the participants agree with the proposal of promoting more awareness on this topic.

Figure 10.3: Awareness on servant leadership: results according to gender

Answered: 157   No response: 2
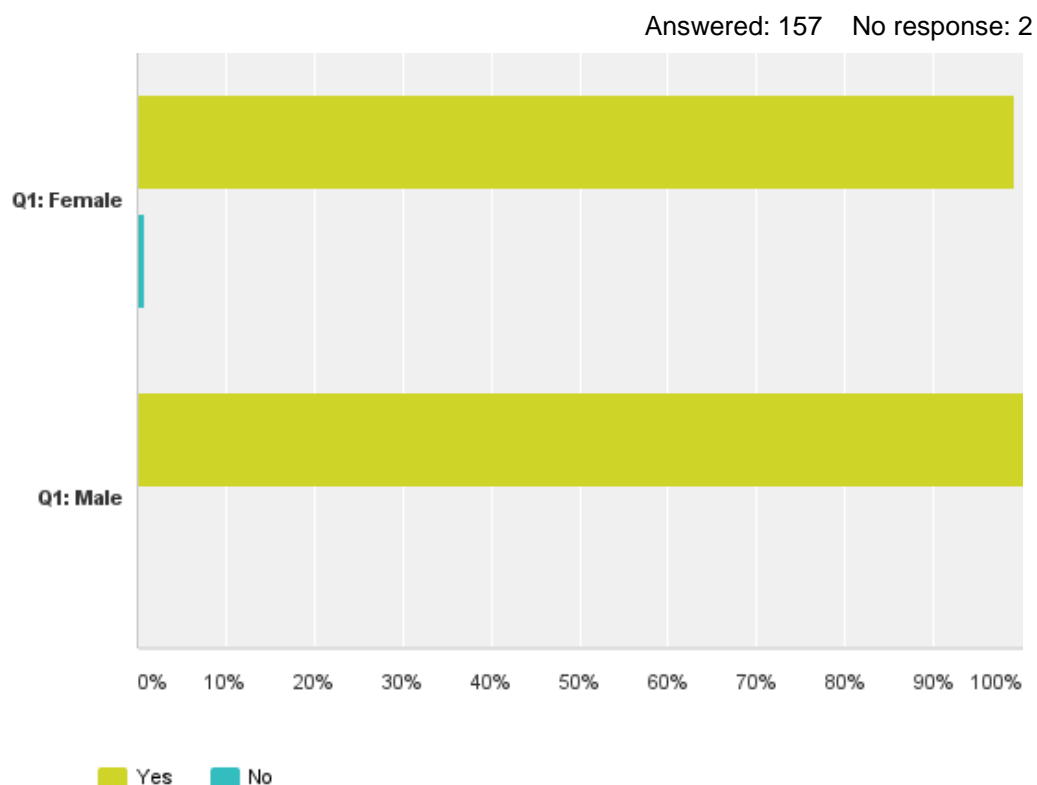
Table 10.3: Awareness on servant leadership: results according to gender

	Yes	No	Total
Q1: Female (A)	99.26% 134	0.74% 1	85.99% 135
Q1: Male (B)	100.00% 22	0.00% 0	14.01% 22
Total Respondents	156	1	157

When analysing this question according to designation, one can see that only one class teacher agrees that no awareness on the topic of servant leadership is required for educators in Catholic schools. All the other participants think otherwise.

Figure 10.4: Awareness on servant leadership: results according to designation

Answered: 158   No response: 1
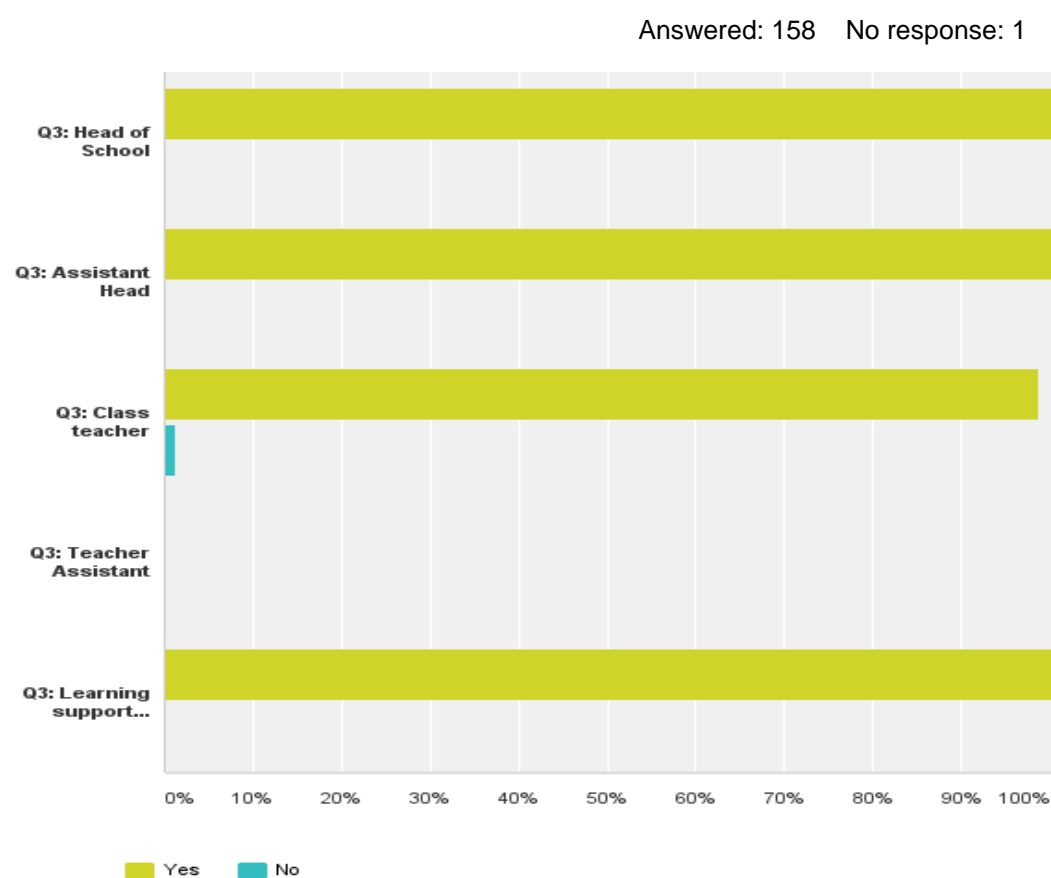
Table 10.4: Awareness on servant leadership: results according to designation

	Yes	No	Total
Q3: Head of School (A)	100.00% 3	0.00% 0	1.90% 3
Q3: Assistant Head (B)	100.00% 9	0.00% 0	5.70% 9
Q3: Class teacher (C)	98.84% 85	1.16% 1	54.43% 86
Q3: Teacher Assistant (D)	0.00% 0	0.00% 0	0.00% 0
Q3: Learning support assistant (E)	100.00% 60	0.00% 0	37.97% 60
Total Respondents	157	1	158

4.4 Summary

In this section, I provided an analysis of the results according to the different participating groups. Thus results were presented according to age, gender and designation.

My next step is to present an analysis of these findings and offer an interpretation of them in the context of the literature reviewed.

CHAPTER 5: INTERPRETATION

5.1 Introduction

After reporting and summarising the main findings, these will now be interpreted and discussed in this chapter in the context of the findings from the literature review. These findings will be discussed through a number of key themes. These include: some models of leadership which can be adopted in Catholic primary schools, with the main emphasis on servant leadership; some characteristics which servant leaders should possess and some challenges related to servant leadership. Since all participants were encouraged to remain anonymous when filling in the questionnaire, no names were included to quote open ended answers. All participants were referred to according to their designation, with different numbers indicating different persons.

5.2 Models of Leadership

Question four gives an indication of the participants' awareness of several models of leadership.

Distributed leadership

The distributed leadership theory involves a lot of persons who need to have their say in getting the goals accomplished. In fact, Bennett et *al.* (2003:3) explain that:

> Distributed leadership suggests that many more people are involved in the leadership activity than might traditionally be assumed.

In the context of a Catholic primary school, these 'many more people' which Bennett refers to are all the educators who form part of the school. This type of leadership may also be extended to including parents, students and whoever else might form

part of the Catholic primary school. With distributed leadership, responsibilities need to be shared among everyone.

Only one third of the participants know what distributed leadership is. (Figure 4.1, Table 4.1) It could be that these educators work in schools where leadership is still attributed to members of the senior management team. However, one cannot exclude that there can be circumstances when educators are given responsibilities, but they are not aware that this type of leadership is referred to as distributed leadership.

Invitational leadership

Stoll and Fink (1999:109) both agree that invitational leadership is based on the notion of invitations and disinvitations, where the former are 'messages communicated to people which inform that they are able, responsible and worthwhile,' while the latter are messages 'which are uncaring, demeaning, devaluing, intolerant or discriminatory and hurtful.'

From the survey, results confirm that nearly thirteen per cent of the respondents know what invitational leadership is. (Figure 4.1, Table 4.1) Perhaps, the most considering part is, that only sixty seven per cent of the Heads and forty per cent of the Assistant Heads know what invitational leadership is. (Figure 4.4, Table 4.4\) This situation might make it more difficult to create an inclusive type of atmosphere in schools.

Transactional leadership

Transactional leadership focuses more on getting the task accomplished. Stoll and Fink (1999:105) explain that in the context of a school, this model 'is primarily about management of school structure.'

Only eleven per cent of the respondents consider themselves familiar with transactional leadership. (Figure 4.1, Table 4.1)

Transformational leadership

The theory of transformational leadership involves getting to know people and forming positive relationships. The main focus is on uniting people through a common vision and as Joseph (2010:218) points out, the aim of this model is to inspire 'followers to go before their own self-interests for the good of the group.'

Only sixteen per cent of the respondents are familiar with this model of leadership. (Figure 4.1, Table 4.1)

All Heads taking part in this survey are familiar with the transactional and transformational models of leadership. (Figure 4.4, Table 4.4) However, as already indicated above, the situation is different with the rest of the educators. It could be that Heads are more familiar with these two models of leadership since they are constantly trying to find a balance between building good relationships and making sure that the required tasks are accomplished.

Situational leadership

Situational leadership does not focus on one type of leadership. Moreover, it is the ability to apply different models of leadership, depending on the situations being faced and the persons one comes in contact with. As Sergiovanni (2001:23) points out:

> This leadership presumes to carefully calculate behaviours and strategies in a manner that reflects the characteristics of the situations being faced and the psychological needs of the people being led.

Only twenty six per cent of the total amount of participants are familiar with this notion of situational leadership. (Figure 4.1, Table 4.1) In certain circumstances, one might have the tendency to attribute certain models to certain persons, as these might find it more comfortable to adopt particular models of leadership. In many circumstances, it is not a matter of one size fits all. Most probably, persons with some experience in leadership might find it easier to be flexible and adapt.

Spiritual leadership

Educators in Catholic primary schools may choose to adopt different leadership models which they feel most comfortable with, however when it comes to spiritual leadership, one should not consider this to be an option but more of a responsibility. Jesus Christ should be the perfect role model of all educators in Catholic primary schools, since these are expected to be witnesses to the values presented in the Gospel.

Locally, the majority of the Catholic primary schools exert quite a lot of pressure on recruited staff regarding the importance of living a spiritual life based on the examples of Jesus Christ.

A high majority of the respondents participating in the survey, nearly eighty five per cent, are familiar with the notion of spiritual leadership. (Figure 4.1, Table 4.1) This could be due to the importance given to this type of leadership in Catholic primary schools.

Authoritarian leadership

An authoritarian person leads and manages everything his or her own way and followers are expected to do whatever is instructed by the person in authority. The situation is top down and hierarchical, where one person is on top and the rest follow according to the instructions given. This type of leadership should be avoided as much as possible.

With regards to the responses obtained from the questionnaires related to authoritarian leadership, the situation is completely different to the ones discussed so far. From all the leadership models presented in this question, authoritarian leadership is the one most familiar to the participants who took part in this survey. Nearly eighty seven per cent think they are familiar with the notion of authoritarian leadership. (Figure 4.1, Table 4.1) This result could be attributed to various reasons. Unfortunately, some still make use of this type of leadership, where they think they are in control of everything and whatever goes on in their school depends solely on them. Another reason might be attributed to the fact that some of these participants experienced this type of leadership either from their own parents or from their childhood educators.

Servant leadership

The model of servant leadership should be the natural style of all educators in Catholic primary schools. Since it is associated with Jesus, it should be a pre-requisite of all educators working in such environments.

As the name itself indicates, servant leaders' main aim is to serve others in order to help them grow. Greenleaf (1970:41) explains that leaders can check whether they are being servants by asking the important question:

> Do those being served grow as persons, do they become healthier, wiser, freer, more autonomous while being served?

In one of the letters written by himself to the Romans (1,1), Paul calls himself 'a servant of Christ Jesus.' This is what servant leadership should be all about.

Even though all educators in Catholic primary schools are expected to set the example and be servant leaders themselves, only forty five per cent of the participants consider themselves familiar with servant leadership. (Figure 4.1, Table 4.1) All Heads and sixty per cent of the Assistant Heads know what servant leadership is, however only less than half of the class teachers and learning support assistants are familiar with this term. (Figure 4.4, Table 4.4)

It could be that unlike spiritual leadership, little importance is given to this model, especially with educators who are not in the administrative roles.

Besides the models of leadership mentioned in question four of the questionnaire, participants were invited to add other models which they knew about and were not listed. The following persons provided these responses:

'……democratic leadership.' (learning support assistant 1, teacher 1 and teacher 2)

'…..laissez faire leadership.' (Head of school 1, learning support assistant 2 and teacher 3)

'……exemplified leadership.' (learning support assistant 3)

'…..authoritarian leadership.' (Head of school 2)

'……family leadership.' (teacher 4)

Since most of the questions tackled in this questionnaire focus on servant leadership, this notion will be discussed in further detail in the following section.

5.3 Servant Leadership

The last section of this questionnaire focuses directly on servant leadership.

Results for question five indicate that only three per cent of the respondents are highly competent with servant leadership. Thirty one per cent think they have no indication at all and thirty five per cent have a mild indication. (Figure 5.1, Table 5.1) This shows that something needs to be done in order to increase awareness about this model of leadership. It is quite difficult to make use of something which one is not familiar with, thus it is very unlikely for someone to adopt a servant leadership model if he or she is not familiar with what this model entails.

Question six provides a list of keywords or statements which can or cannot be applied to servant leaders. On the whole, the characteristics which are usually related

to good leaders gained the highest amount of points. Mainly, these included: serving others, listening, empathy, humble, putting people first, skilled communicator, sharing power to help others become empowered, commitment to the growth of others, being aware of one's weaknesses, caring and provides direction. (Figure 6.1, Table 6.1)

Listening is the keyword which was most popular among the participants. (Figure 6.1, Table 6.1) Nowadays we are living in a busy world, where people living in the same communities not always have the chance to listen to what others have to say (or not to say). Most probably, this could be one of the reasons why nearly all participants think that this characteristic should be possessed by servant leaders.

On the other hand, having a weak character and being a laissez faire person gained one per cent and zero per cent respectively. (Figure 6.1, Table 6.1) Nearly none of the participants attributed these two keywords to servant leaders.

All the qualities attributed to servant leaders listed in question six, were eventually categorised in the following three groups:

Skilled communicator and good listener

Important qualities which servant leaders should possess are those of being good listeners and good communicators. Spears (1998:5) says that servant leaders should 'listen receptively to what is being said (and not said!)'. Eventually these should be able to understand why others behave in certain ways and be able to communicate back what needs to be said.

Four of the keywords enlisted in this question relate directly to persons who are good listeners and good communicators. These are: listening, empathy, skilled communicator and being aware of one's weaknesses. Results obtained for these qualities were ninety four per cent, eighty per cent, seventy four per cent and sixty six per cent respectively. (Figure 6.1, Table 6.1) Some participants even added other responses besides the ones listed, which included:

'….praising the good work of others.' (learning support assistant 4)

'……giving reasons for change.' (learning support assistant 5)

'…..giving orders in an honest and caring way.' (teacher 5)

On the whole, the majority of the participants are aware that the above mentioned qualities should be possessed by those who want to be servant leaders. These are constantly communicating with people, thus building good relationships and communicating effectively are important skills.

Stewardship

Trompenaars and Voerman (2009:81) explain that servant leaders should ask themselves, 'What do people need and what can I do to make sure they get it?' Servant leaders possess the quality of stewardship when serving others and putting people first.

Ninety two per cent of the participants agree that servant leaders are there to serve others and seventy seven per cent think that putting people first is also important. (Figure 6.1, Table 6.1) Two respondents mentioned other statements related to stewardship, which included:

'…..loving others as oneself.' (learning support assistant 6)

'….helping others.' (teacher 6)

These results show that the majority of participating educators know that stewardship is an important quality for educators in Catholic primary schools, and if they themselves want to be servant leaders, then they should strive to adopt this quality.

Building a sense of community

Watts emphasises on the qualities of the team members and mentions the importance of offering support along the way in order to help the community grow. He (2013:193) explains that:

> A good ScrumMaster notices areas for improvement in the team. A great ScrumMaster recognizes and highlights strengths for the team to build on.

Once again, four statements were listed in question six which are directly related to community building. These include: sharing to help others become empowered, commitment to the growth of others, caring and providing direction. For these four keywords, results were quite high too, gaining sixty per cent, eighty five per cent, eighty two per cent and seventy nine per cent respectively. (Figure 6.1, Table 6.1) Three of the respondents added other responses related to this quality of community building:

'……enabling others to be active individuals.' (learning support assistant 7)

'……being able to build a sense of community.' (learning support assistant 8)

'…..delegating responsibility and decision making.' (learning support assistant 9)

For these results, one can conclude that a very high proportion of the respondents realise that the above mentioned qualities are required for leaders to be servants.

Other characteristics attributed to servant leaders which were not included in the answer list were given by two respondents:

'……being strong willed and a self-controlled person.' ((learning support assistant 10)

'….being a goal oriented person.' (learning support assistant 11)

On the other hand, the researcher purposely included keywords which are not usually related to servant leaders. The results obtained for these keywords were very low when compared to the rest. These included: wielding power over others (six per cent), doing always as others say (three per cent), giving orders (eleven per cent), being like a slave (none), having a weak character (one per cent) and being laissez faire (none). (Figure 6.1, Table 6.1)

Even though some of the respondents who answered question six admitted they have a mild indication of what servant leadership is, however a good majority are still aware which qualities should be attributed to servant leaders.

Questions seven and eight of the questionnaire can be discussed together. In question seven, nearly all participants, i.e. more than ninety seven per cent, agree that the characteristics mentioned in the previous question apply to all educators. (Figure 7.1, Table 7.1) This shows that they are aware that servant leadership does not apply only to persons in administrative roles, but to all educators.

In question eight, participants had to indicate other educators who should apply servant leadership, besides persons in the senior management team. They could choose from Assistant Heads, class teachers, teacher assistants and learning support

assistants. They could even add their own preferences besides the ones enlisted. Assistant Heads were listed too, since some educators may have the wrong misconception that persons in the senior management team include Heads of school only. Ninety eight per cent think that Assistant Heads and class teachers should act as servant leaders, while eighty one per cent think that teacher assistants need to be servants and eighty seven per cent agree that learning support assistants should be servant leaders. (Figure 8.1, Table 8.1)

Several respondents added other responses besides the ones mentioned above. Some of them are of the opinion that all persons working in schools are responsible to adopt a servant model of leadership. They did not indicate that this type of leadership applies to persons recruited in Catholic schools only. Their responses were more general, mostly referring to all types of schools. These included:

> '…..everybody in the teaching community.' (teacher 7 and learning support assistant 12)
>
> '……all persons working in schools.' (teachers 8 and 9)

Other respondents mentioned specific categories of persons working in schools who should also adopt this model of leadership. Their responses included different types of employees, not just educators:

> '…..clerks and secretaries.' (learning support assistant 13)
>
> '…..helpers.' (learning support assistant 14)
>
> '…..domestic staff.' (learning support assistant 15)

Two of the respondents, teachers 10 and 11, agree that servant leadership is not for adults only. They both suggested that even:

> '…….students,' should adopt an attitude of servanthood.

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Finally, Head of school 3, is aware of the importance of having everyone in the school adopting a servant leadership model, thus agreeing that this model of leadership:

> '……..should run across the school.'

Once again, these results confirm that it is not just persons in the administration who should serve others, but all stakeholders involved. One can continue to confirm that leadership in schools is not the sole responsibility of the Head of school.

In the case of the participating schools, this responsibility of being servant leaders does not lie in the hands of the members of the senior management team only. It is everyone's responsibility to act as good witnesses. It does not make sense having persons in administrative roles trying to be role models and then having other members of staff refusing to shoulder this responsibility. This is clearly confirmed in one of the Vatican Documents *Lay Catholics in Schools,* by the Sacred Congregation for Catholic Education, (1982: par 1), where it states that:

> …all persons, believers or not, who will substantially determine whether or not a school realizes its aims and accomplishes its objectives.

Questions nine and ten of the questionnaire can also be discussed together as both of them focus on the challenges which servant leaders have to face. A very high majority, nearly eighty four per cent, agree that educators in Catholic primary schools encounter challenges when these decide to adopt a servant leadership model. (Figure 9.1, Table 9.1) Those who answered 'yes' to question nine, had to indicate what these challenges might include. Responses were categorised under the following sub headings:

Finding the right balance

Being a balanced person is something which all educators should aim for, despite the fact that is not always easy to achieve, as it may require a lot of thought and self-discipline. Some respondents provided answers related to this challenge:

> '….making sure no one takes advantage of a leader who cares and understands his followers.' (learning support assistant 16)

and

> '….making sure that *being understanding* is not taken forgranted.' (Head of school 1 and learning support assistant 1)

Some might have wrong expectations of servant leaders, because they think that servant leaders:

> '….may seem weak in the eyes of others.' (teacher 2 and learning support assistant 2)

This is because some may have the wrong impression that being helpful implies having a weak character where others can take advantage of the person. One of the respondents wrote:

> '…servant leaders have to pass a message that this is not about everyone doing whatever she or he likes, but giving importance to everyone's needs and being ready to help.' (teacher 13)

Thus, all this is a matter of being able to find the right balance between being a servant leader and also being assertive.

Two respondents explain that servant leaders should:

> '….establish optimal equilibrium between servant leadership and being a person in authority,' (teacher 14)

and

> '….find a good balance between being assertive and caring.' (teacher 2)

Alberione (1965:13) explained this notion of being a balanced superior, where one of the challenges is:

> ……establishing a manner of conduct that is halfway between an excessively authoritarian of governing and an excessively weak one. It is always great to be in the middle, but it is also very difficult.

From the results obtained, it seems that some participants are afraid that servant leaders may be considered to be laissez faire persons, where others may easily take advantage of their understanding character. Three respondents pointed this out:

> '….people with an authoritarian character may take over the servant leader,' (learning support assistant 16)

> '….people may not take you seriously.' (teacher 1 and learning support assistant 7)

While all these opinions about a servant leadership may be realistic, one must bear in mind that servant leaders should help others grow, sometimes at the expense of challenging them and going against their wishes. Like Jesus, educators in Catholic primary schools should try to help others all the time, not with the intention to please them, but to help them grow and move forward in life. Briner and Pritchard (2008:184) explain this notion very clearly when trying to describe what leadership lessons Jesus taught us:

> He did not come to satisfy every whim to meet everyone's perceived need….serving all is not only about washing feet. It is also about leading followers into commitment, into dedication, into discipline and into excellence.

Educators should not be afraid to act as servant leaders, despite the challenges they have to encounter. They should strive to find a balance between being persons of strong characters, yet aiming to help others whenever the need arises.

Acknowledging personal limitations and focusing on staff expertise

Some of the respondents mentioned various personal limitations which one can possess. These make it more difficult for servant leaders to adopt a servant leadership model. Various responses were given:

> '….when faced with tough decisions, it might be difficult to keep calm.' (teacher 1 and learning support assistant 7)

Two persons commented on the importance of listening, in fact they agree that:

> '….listening to others might be difficult if one does not have the skills to do so.' (Head of school 2 and teacher 15)

Another person commented on having leaders lacking certain skills:

> '….lack of certain skills in leaders,e.g. empathy.' (Head of school 3)

One participant believes that:

> '….some people are too ego-centred.' (learning support assistant 18)

According to another respondent, a servant leader:

> '….needs to be a skilled communicator – does not come naturally.' (learning support assistant 1)

These respondents are concerned that the above mentioned limitations may hinder educators from being servant leaders. However, these should not get discouraged and they should constantly remind themselves that no one is perfect. Educators should be aware which qualities and limitations they possess, and then decide to work hard to improve their limitations. Culver (2009:11) explains that:

> To free ourselves from the abuse of power wielding we must recognize that one person will never possess all the information necessary to make the best decisions nor have all the skills necessary to run an organization by himself or herself.

After accepting one's limitations, it is important for educators to be able to trust others and focus more on their expertise. This can also pose challenges, especially in situations where certain people are used to getting the job done alone.

Two persons commented on the need of trusting others. In fact they agree that:

'….servant leaders need to trust others more,' (learning support assistants 4 and 19)

and according to one of the teachers, leaders should:

'….be ready to accept others' opinions and implement their ideas.' (teacher 15)

One participant offered a useful suggestion to leaders:

'….be ready to accept distribution of power.' (learning support assistant 3)

Another teacher mentioned another difficulty which is the:

'….unwillingness from the leader's side to decentralise power.' (teacher 16)

All this can be quite challenging, especially for those persons who are used to attributing power to one person only. However, Culver (2009:27) explains that it is beneficial if one is able to trust more in his or her followers, "because as you move up the ranks, your role moves from 'specialist' towards 'leader'".

Thus, the participating educators who answered this questionnaire should understand that no one can get the job done on his or her own, and in order to be successful they should be ready to trust more and be able to delegate tasks which can easily be accomplished by others. This should help them focus more on what actually needs to

be done by themselves. This suggestion does not apply to administrators only, even educators in class should trust students more.

Instilling the vision of servanthood in others

Another challenge which servant leaders have to face is the ability to convince others to lead the same way of life, thus creating an atmosphere of servanthood in the school. Responses regarding this challenge included:

> '…not all members are ready to make this change,' (learning support assistant 9)

and

> '…certain resistance involved due to lack of understanding and different opinions.' (teacher 9)

Instilling the vision of servanthood in others may be even more difficult in those schools where educators were never exposed to this type of leadership.

In fact, two of the respondents, agreed that all this:

> '…requires culture change,' (learning support assistant 20)

and

> '….involves big changes in mentalities and values adopted.' (teacher 15)

Another reality which some local Catholic primary schools are facing is the amount of non-practising Catholic students attending these schools. Even though they came from Catholic backgrounds, their values may be in contrast to how a practising Catholic should live. Some of the responses included:

> '….values adopted by Catholic educators may be in contrast to those secular persons in the outside world.' (learning support assistant 10)

> '….sometimes even parents and students may deviate from the Christian way of living.' (teacher 17 and learning support assistant 21)

These situations make it harder for educators to instil the vision of servanthood in others.

One of the participants is concerned about:

'....how to explain the importance of servanthood leadership to non-practising Catholics in our schools.' (teacher 7)

Other participants think that servant leaders may not be easily understood. Being a servant in today's world is not a common way of living, and having educators acting as servants may seem to be even more unpopular.

One of the respondents seems to be worried that servant leaders may:

'....not be easily understood,' (learning support assistant 7)

Unfortunately, if not everyone in the school believes in the importance of instilling this vision of servanthood, then certain frictions may start cropping up. Two comments were provided, related to this difficulty:

'....can lead to frictions between colleagues.' (teacher 3)

and

'....lack of understandings between staff members.' (learning support assistant 22)

Experience shows that whoever wants to be a servant leader should be ready to face some of the above mentioned challenges.

Two teachers think that servant leaders should:

'...be ready to face difficult situations.' (teachers 5 and 6)

Besides the above mentioned challenges, which were also referred to in the literature review, respondents listed other challenges which can be attributed to servant

leadership. For the purpose of this dissertation, these will be grouped under the following sub headings:

Being a role model and deciding to be different

Members of the senior management team should be on the forefront to set an example of servanthood.

According to one of the respondents, one of the difficulties can be:

'…..resistance from other members of the SMT.' (teacher 18)

One cannot propose something if he or she does not believe in its relevance.

Two participants agree that:

'….one has to be always strong to be responsible for the followers,' (learning support assistant 7)

and all this:

'….requires great responsibilities,' (teacher 10)

One of the teachers explains that:

'….it requires certain maturity to be of a good example at all times.' (teacher 19)

and another person thinks that:

'….is not always easy to practice what is being preached.' (learning support assistant 23)

One of the challenges in this regard could be the lack of consistency among educators themselves.

One respondent thinks that one of the difficulties could be the:

'….different lifestyles from different educators,' (learning support assistant 8)

while another person agrees that the situation may be even more difficult due to:

> '…..lack of maturity of certain educators.' (teacher 6)

Another challenge which some of the respondents made reference to is the fact that educators in Catholic primary schools are faced with a choice – that of imitating Jesus. And following in Jesus' footsteps can also be challenging at times. Two persons commented on this challenge:

> '…deciding to live as a Christian and to work in a Catholic school is a choice and one has to be ready to face all its hardships,' (learning support assistant 20)

and

> '…one has to make a decision to live his faith.' (learning support assistant 25)

Thus, educators who choose to adopt a servant leadership model should have a strong character because as one person wrote:

> '….standing out as being a servant requires one to be different.' (teacher 11)

Finally, a recommendation to servant leaders was provided by urging them to ask themselves:

> '…….what would Jesus like them to do today?' (teacher 4)

Answering this question will give educators an indication of what is expected of them. As Murphy and Fincham (2013:10.1) declare, "in Jesus we have the perfect role model."

Lack of time and lack of resources

Another challenge which respondents mentioned is the issue of time. Some responses in this regard included:

> '……more work is being imposed on educators,' (teacher 21)

and

> '….work pressure does not leave us time to listen to others.' (teachers 1 and 27)

Listening was one of the characteristics mentioned in a previous section of this chapter. Some respondents are worried that due to other commitments, this is becoming even more difficult.

Two respondents think that:

> '….too much paperwork is not leaving us enough time to listen to what students have to say.' (teacher 20 and learning support assistant 26)

The issue of having too many students in each class is also a concern for some of the respondents.

Two teachers agree that it is:

> '….very difficult to provide individual attention to students due to the large amount in each class.' (teachers 12 and 21)

This is true for our local Catholic schools. Having twenty five to thirty students in each class can be quite a challenge for educators, and providing them with the individual attention they require can prove to be even more difficult.

Besides these issues, another challenge for educators is that of the curriculum – which many a times is being given more importance than the needs of the students themselves.

In fact, one respondent commented on this:

> '…the curriculum - which many a times is given more importance than the needs of the students.' (teacher 29)

The pressure exerted by local authorities on all schools regarding the implementation of the curriculum may be considered to be a challenge for various educators. It seems that many a times priority is given to the academic aspect and little time is left for educators to meet the needs of their students.

One of the challenges posed on educators could be the:

> '…lack of resources.' (learning support assistant 27)

Another two educators agree that:

> '…the leader has to be ready to put others' needs first.' (teacher 28 and learning support assistant 2)

However, one cannot exclude that this is already a challenge in itself, let alone when merged with the above mentioned challenges.

Although in the literature review, the researcher categorised the main challenges faced by servant leaders in three groups, participants managed to come up with more types of challenges. These included: being a role model and deciding to be different, and lack of time and resources.

As for the last question, ninety nine per cent of the respondents agree that more awareness on servant leadership should be provided in Catholic primary schools. (Figure 11.1, Table 11.1) If educators are not provided with this awareness, then they cannot be servant leaders themselves. One might ask how is this going to be done in

order to make sure all persons involved receive the proper amount of information and awareness. This will be discussed in the next chapter of conclusions and recommendations.

5.4 Summary

In this chapter, the researcher presented the research findings were derived from the questionnaires. These were discussed in the context of the models presented in the literature review. In some instances, reference was made to the Catholic primary schools where the study was carried out. As one can see, nearly all the results presented in the questionnaire confirm the opinions expressed in the literature review.

In the following chapter, an overview of the findings of this research and limitations are presented. Recommendations for change are suggested, based on the evidence derived from this study.

CHAPTER 6: CONCLUSION

6.1 Introduction

In this study I explored the way Jesus led and how he can be imitated. After, I considered various models of leadership and I examined how servant leadership applies not only to persons in administrative roles, but also to all educators working in Catholic primary schools. Then, some challenges related to the above mentioned persons working in such environments were also discussed.

In this chapter. I will provide a summary of the main findings of this study, together with some limitations which this project might have. Additionally, a list of recommendations will be provided, which can be useful to educators in Catholic primary schools who are aiming to become servant leaders.

6.2 Implications for Leadership in Catholic Primary Schools

The main findings of this research are as follows:

➢ Educators in Catholic primary schools who took part in this research are more familiar with authoritarian and spiritual leadership than servant leadership.

Although servant leadership ranked from the top three results, less than half of the participants knew what this type of leadership is all about. The majority of the respondents think they only have a mild indication of servant leadership.

➢ Serving others, listening and commitment to the growth of others are the three most common qualities, which, according to the participants in this survey, servant leaders should possess. On the other hand, being like a slave,

having a weak character and being laissez faire are not related to servant leaders.

Although the list provided in the questionnaire deliberately included identified keywords that are usually attributed to servant leadership and others that are usually not, the majority of the participating educators were able to relate which qualities are usually adopted by servant leaders.

> The results obtained indicate that servant leadership should not apply to Heads and school Rectors only.

It is evident that the majority of respondents are aware that even Assistant Heads, class teachers, teacher assistants and learning support assistants should act as servant leaders. According to this research, all educators recruited in Catholic primary schools are faced with the responsibility of practising servant leadership.

> When educators in Catholic primary schools decide to adopt a servant model of leadership, they should be ready to face challenges.

Educators mentioned various types of challenges which can be attributed to servant leadership. Overall, these were classified in five categories: finding the right balance, acknowledging personal limitations and focusing on staff expertise, being a role model and deciding to be different, instilling the vision of servanthood in others and lack of time and lack of resources. The main focus in the literature review was on the first three categories of the above mentioned challenges. However, participants managed to come up with more types of challenges related to servant leadership. These were eventually categorised in another two groups.

Overall, results for this question indicate that the majority of the participants think that the greatest challenge for servant leaders is the ability to find the right balance between being helpful and caring, yet at the same time being assertive.

- ➢ More awareness as to how Catholic primary school educators can be servant leaders needs to be provided to educators in Catholic primary schools.

Although, on the whole, results indicate that these participating educators are somewhat aware of what servant leadership entails, to whom it applies and what challenges it carries with it, there is still the need for more awareness about its relevance. Responses to question five of the questionnaire indicate that only a few of the participating educators think they are highly competent about this model of leadership.

6.3 Limitations of this Project

Whilst I am satisfied with the results of this study, I am also aware that it has certain limitations. One of the objectives of this research was to explore and understand the way Jesus led and how he can be imitated. Although this was discussed in some detail in the literature review, however no question related to this aspect was included in the questionnaire. So, no opinions in this regard were obtained from the participants. As a result of all this, I feel it would be worthwhile for others to study in more detail how Jesus led and how educators in Catholic primary schools can follow in his footsteps.

It would also be worthwhile extending this research to a greater number of educators in local Catholic primary schools. Although one hundred and fifty nine participants

may be considered a good number to conduct a research for a Master's Degree, including more educators would result in obtaining a clearer picture of the situation regarding servant leadership in Catholic primary schools in Malta.

Besides the above mentioned limitations, one cannot ignore the fact that all research methodologies have their own implicit disadvantages. Although questionnaires were a useful tool for obtaining the information required with regards to one's knowledge of the different leadership models, and the challenges which leaders in Catholic primary schools have to face, one should not forget that questionnaires have their own limitations too.

My first concern, for example, is that of validity. Since respondents filled in the questionnaires at their own leisure, then they could easily influence each other if they decided to do so in each other's presence. When analysing the results, I realised that certain questionnaires included exactly the same responses. This was mostly evident when participants were invited to add extra comments besides the answer list provided, or when they were expected to give their opinions for the open ended question. This shows that not all participants provided responses to the best of their knowledge. This factor may lessen the validity of the information gathered from the questionnaires.

Researchers who make use of questionnaires have to accept the fact that sometimes, not all responses given are clear enough. In certain instances, it is natural for respondents to use imprecise words and their answers may be a bit ambiguous. Since all participants are encouraged to remain anonymous, then the researcher cannot ask

for any clarifications. A typical example can clarify this even more. In question eight of the questionnaire, respondents had to mention other educators besides persons in the administration, who can apply servant leadership. Respondents mentioned all types of persons, even those who are not usually considered to be educators. These included: domestic staff, helpers and students. Although their responses make sense, however, participants were only asked to mention educators and not any other category of persons. In this case, the researcher could not verify whether those who answered this question understood what was expected of them.

6.4 Recommendations

On the basis of this research, few suggestions for consideration are presented to all educators recruited in Catholic primary schools and to members of the senior management teams of such schools. Mainly, these recommendations focus on how to be effective servant leaders following in the footsteps of Jesus Christ:

> ➤ The main findings of this research indicate that more awareness on servant leadership needs to be provided to all educators recruited in local Catholic primary schools, together with the advantages and challenges which this model of leadership carries with it. Since no training during university years is provided to those who are aspiring to be educators in Catholic schools, then Heads of Catholic primary schools should organise induction courses for their newly recruited staff emphasising the importance of adopting a servant leadership model. Importance should also be given to the way Jesus led, by exploring in detail which leadership models he adopted and how educators can imitate him. Moreover, some of the professional development sessions

which are organised regularly throughout the scholastic year for all educators, should also aim to tackle these issues.

➢ Servant leadership should run across the whole school, so in one way or another it should form part of the school's ethos. Firstly, persons in administrative roles should set the example themselves and be on the frontline to help and serve other members of staff, students and their families. Secondly, all other educators forming part of the school should also help to create such an atmosphere. The way they prepare and deliver their lessons, the way they talk and behave with each other and with their students in class, can all help to adopt an attitude of servanthood. Educators in class should pass on a message to their students that the main aim is not primarily to teach subjects but to create an atmosphere of love. Then, content teaching will be easier to deliver once students feel a sense of belonging. Finally, even students themselves should be guided by their educators to help create an atmosphere of servanthood. They should be encouraged to help others and try to love and support each other during playtime, in class and whenever the need arises.

➢ One of the most important resources a school has is its human resources, so members of the senior management team should ensure themselves that enough time is allocated to listening and trying to understand what others are trying to say. Locally, all educators in Catholic primary schools are allotted ninety minutes weekly for planning, discussion of important matters with other educators and with members of the senior management team. Thus, school administrators should find time, on a regular basis, to talk to educators individually and discuss with them any concerns they might have and any

suggestions they would like to pass on to the school, which might be considered to pave the way forward. It is suggested that these sessions will be recorded beforehand in the school timetable.

➤ From the main findings of this research, it shows that the ability to build good relationships is another characteristic which should be attributed to servant leaders. The aim is to have all educators and students trying to achieve this goal. Creating a community that respects diversity should contribute to building good relationships. Experience shows that it is not always an easy task to work with other people, especially when considering the different characters which exist. Educators can organise peer preparation programmes at the beginning of each scholastic year to help students understand the differences which exist among different people and that working together collaboratively can produce great results. Such preparation programmes can also be organised for staff members, as it is not only students who encounter difficulties in building good relationships.

➤ Due to the pressures exerted by local authorities on school leaders, a lot of time is usually invested on improving the curricular aspect. While all this is important, a Catholic school should also find time to invest in the spiritual development of its educators. This could be done through various ways which include: organising staff retreats during Advent, Lent and towards the end of the scholastic year; allotting some time during staff meetings to develop and reflect on a spiritual theme; daily mass which is organised before school hours where all staff members are invited to attend and other similar occasions which can help educators in Catholic primary schools to grow spiritually.

➢ Finally, like all other models of leadership, servant leadership involves facing a number of challenges. Educators should not get discouraged and they should not hesitate to be different from what the secular world is proposing. Above all, they should try to imitate other educators who are already adopting a servant leadership model.

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Appendices

St Mary's University
Ethics Sub-Committee

Application for Ethical Approval (Research)

This form must be completed by any undergraduate or postgraduate student, or member of staff at St Mary's University, who is undertaking research involving contact with, or observation of, human participants.

Undergraduate and postgraduate students should have the form signed by their supervisor, and forwarded to the School Ethics Sub-Committee representative. Staff applications should be forwarded directly to the School Ethics Sub-Committee representative. All supporting documents should be merged into one PDF (in order of the checklist) and clearly entitled with your **Full Name, School, Supervisor.**

Please note that for all undergraduate research projects the supervisor is considered to be the Principal Investigator for the study.

If the proposal has been submitted for approval to an external, properly constituted ethics committee (e.g. NHS Ethics), then please submit a copy of the application and approval letter to the Secretary of the Ethics Sub-Committee. Please note that you will also be required to complete the St Mary's Application for Ethical Approval.

Before completing this form:

- Please refer to the **University's Ethical Guidelines**. As the researcher/ supervisor, you are responsible for exercising appropriate professional judgment in this review.
- Please refer to the Ethical Application System (Three Tiers) information sheet.
- Please refer to the Frequently Asked Questions and Commonly Made Mistakes sheet.
- If you are conducting research with children or young people, please ensure that you read the **Guidelines for Conducting Research with Children or Young People**, and answer the below questions with reference to the guidelines.

Please note:
In line with University Academic Regulations the signed completed Ethics Form must be included as an appendix to the final research project.

If you have any queries when completing this document, please consult your supervisor (for students) or School Ethics Sub-Committee representative (for staff)

St Mary's Ethics Application Checklist

The checklist below will help you to ensure that all the supporting documents are submitted with your ethics application form. The supporting documents are necessary for the Ethics Sub-Committee to be able to review and approve your application.

Please note, if the appropriate documents are not submitted with the application form then the application will be returned directly to the applicant and may need to be re-submitted at a later date.

	Enclosed? (delete as appropriate)		Version No
Document	Yes		
1.Application Form	Mandatory		
2.Risk Assessment Form	N/A		
3.Participant Invitation Letter	Yes		
4.Participant Information Sheet	Mandatory		
5.Participant Consent Form	Mandatory		
6.Parental Consent Form	N/A		
7.Participant Recruitment Material - e.g. copies of Posters, newspaper adverts, website, emails	N/A		
8. Letter from host organisation (granting permission to conduct the study on the premises)	N/A		
9. Research instrument, e.g. validated questionnaire, survey, interview schedule	Yes		
10.DBS included	N/A		
11.Other Research Ethics Committee application (e.g. NHS REC form)	N/A		

I can confirm that all relevant documents are included in order of the list and in one PDF document entitled with your: ***Full Name, School, Supervisor.***

Signature of Applicant:

Signature of Supervisor: *David Fincham*

St Mary's University Twickenham London

Ethics Application Form

1) Name of proposer(s)	Dorianne Pace	
2) St Mary's email address	125008@smuc.ac.uk	
3) Name of supervisor	Dr. David Fincham david.fincham@smarys.ac.uk	
4) Title of project: To Lead as Jesus Led: Challenges of Being a Leader in a Catholic Primary School in Malta in the Contemporary World		
5) School or service		St. Mary's University - TwIckenham
6) Programme (if undergraduate, postgraduate taught or postgraduate research)		MA Catholic School Leadership
7) Type of activity/research (staff / undergraduate student research / postgraduate student)		Postgraduate research
8) Confidentiality		
Will all information remain confidential in line with the Data Protection Act 1998		YES/NO

9) Consent	
Will written informed consent be obtained from all participants / participants' representatives?	<u>YES</u>/NO

10) Pre-approved protocol	
Has the protocol been approved by the Ethics Sub-Committee under a generic application?	YES/NO/ Not applicable Date of approval:

11) Approval from another Ethics Committee	
a) Will the research require approval by an ethics committee external to St Mary's University?	<u>YES</u>/NO/ Not applicable
b) Are you working with persons under 18 years of age or vulnerable adults?	YES/ <u>NO</u>

12) Identifiable risks	
a) Is there significant potential for physical or psychological discomfort, harm, stress or burden to participants?	YES/<u>NO</u>
b) Are participants over 65 years of age?	YES/<u>NO</u>
c) Do participants have limited ability to give voluntary consent? This could include cognitively impaired persons, prisoners, persons with a chronic physical or mental condition, or those who live in or are connected to an institutional environment.	YES/<u>NO</u>

d) Are any invasive techniques involved? And/or the collection of body fluids or tissue?	YES/<u>NO</u>	
e) Are any invasive techniques involved? And/or the collection of body fluids or tissue?	YES/<u>NO</u>	
f) Is an extensive degree of exercise or physical exertion involved?	YES/<u>NO</u>	
g) Is there manipulation of cognitive or affective human responses which could cause stress or anxiety?	YES/<u>NO</u>	
h) Are drugs or other substances (including liquid and food additives) to be administered?	YES/<u>NO</u>	
i) Will deception of participants be used in a way which might cause distress, or might reasonably affect their willingness to participate in the research? For example, misleading participants on the purpose of the research, by giving them false information.	YES/<u>NO</u>	
j) Will highly personal, intimate or other private and confidential information be sought? For example sexual preferences.	YES/<u>NO</u>	
j) Will payment be made to participants? This can include costs for expenses or time.	YES/<u>NO</u> If yes, please provide details	
k) Could the relationship between the researcher/ supervisor and the participant be such that a participant might feel pressurised to take part?	YES/ <u>NO</u>	

13) Proposed start and completion date
Please indicate: • When the study is due to commence. • Timetable for data collection. • The expected date of completion. Please ensure that your start date is at least 3 weeks after the submission deadline

for the Ethics Sub-Committee meeting.

Date of commencement: 20th April, 2015

Date of completion: 4th May, 2015

14)Sponsors/Collaborators

Please give names and details of sponsors or collaborators on the project. This does not include you supervisor(s) or St Mary's University.

- Sponsor: An individual or organisation who provides financial resources or some other support for a project.

- Collaborator: An individual or organisation who works on the project as a recognised contributor by providing advice, data or another form of support.

Not applicable

15. Other Research Ethics Committee Approval

- Please indicate whether additional approval is required or has already been obtained (e.g. the NHS Research Ethics Committee).
- Please also note which code of practice / professional body you have consulted for your project
- Whether approval has previously been given for any element of this research by the University Ethics Sub-Committee.

Not applicable

16. Purpose of the study

In lay language, please provide a brief introduction to the background and rationale for your study.

- Be clear about the concepts / factors / performances you will measure / assess/ observe and (if applicable), the context within which this will be

done.
- Please state if there are likely to be any direct benefits, e.g. to participants, other groups or organisations.

This research will take place in the mentioned case study school and the four other mentioned schools. All the mentioned schools are Catholic and enrol primary students aged from five to ten years. The case study school is a boys' school, another two are girls' and one of them is a mixed school.

This study will examine whether participants are familiar with the term servant leadership and some other models of leadership, what type of challenges they encounter as servant leaders and whether they can suggest practical and useful strategies to those who choose to adopt this style.

This research should be beneficial to all educators taking part in this study and to other primary Catholic schools who choose to imitate Jesus' model of leadership.

17. Study Design/Methodology

In lay language, please provide details of:

a) The design of the study (qualitative/quantitative questionnaires etc.)
b) The proposed methods of data collection (what you will do, how you will do this and the nature of tests).
c) You should also include details regarding the requirement of the participant i.e. the extent of their commitment and the length of time they will be required to attend testing.
d) Please include details of where the testing will take place.
e) Please state whether the materials/procedures you are using are original, or the intellectual property of a third party. If the materials/procedures are original, please describe any pre-testing you have done or will do to ensure that they are effective.

a) This research will involve the distribution of quantitative questionnaires to all educators in the five mentioned Catholic primary schools.
b) I chose a contact person from each participating school and they gently accepted to distribute the questionnaires to their members of staff. All participants will be given 2 weeks to complete the task. Upon completion, they will return the questionnaires to the chosen contact persons who will eventually forward me the filled in questionnaires.
c) Participants should not take more than 20 minutes to complete the questionnaire.
d) All participants can choose to fill in the questionnaire wherever they want, i.e. either on the school premises or after school hours.

18. Participants

Please mention:
 	
    a) The number of participants you are recruiting and why. For example, because of their specific age or sex.
    b) How they will be recruited and chosen.
    c) The inclusion / exclusion criteria's.
    d) For internet studies please clarify how you will verify the age of the participants.
    e) If the research is taking place in a school or organization then please include their written agreement for the research to be undertaken.

a) The number of eligible persons is about 160.
    b) Since this study is aimed to target the needs of all educators in Catholic primary schools, then all teachers, learning support assistants, teacher assistants, heads of school and assistant heads are encouraged to participate.
    c) There will be no exclusion/inclusion of any particular group of educators.
    d) The ages of all those taking part will vary from 21 to 63 years of age. These will be classified as: 21-35, 36-50 and 51-63.

19. Consent

If you have any exclusion criteria, please ensure that your Consent Form and Participant Information Sheet clearly makes participants aware that their data may or may not be used.
 	
    a) Are there any incentives/pressures which may make it difficult for participants to refuse to take part? If so, explain and clarify why this needs to be done
 	
    b) Will any of the participants be from any of the following groups?
 	
        ➢ Children under 18
        ➢ Participants with learning disabilities
        ➢ Participants suffering from dementia
        ➢ Other vulnerable groups.
 	
    c) If any of the above apply, does the researcher/investigator hold a current DBS certificate? A copy of the DBS must be included with the application.
 	
    d) How will consent be obtained? This includes consent from all necessary persons i.e. participants and parents.

(a) to (c) are Not Applicable

There is a request for consent at the beginning of the questionnaire in the form of a letter

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20. Risks and benefits of research/ activity

   a) Are there any potential risks or adverse effects (e.g. injury, pain, discomfort, distress, changes to lifestyle) associated with this study? If so please provide details, including information on how these will be minimised.

   b) Please explain where the risks / effects may arise from (and why), so that it is clear why the risks / effects will be difficult to completely eliminate or minimise.

   c) Does the study involve any invasive procedures? If so, please confirm that the researchers or collaborators have appropriate training and are competent to deliver these procedures. Please note that invasive procedures also include the use of deceptive procedures in order to obtain information.

   d) Will individual/group interviews/questionnaires include anything that may be sensitive or upsetting? If so, please clarify why this information is necessary (and if applicable, any prior use of the questionnaire/interview).

   e) Please describe how you would deal with any adverse reactions participants might experience. Discuss any adverse reaction that might occur and the actions that will be taken in response by you, your supervisor or some third party (explain why a third party is being used for this purpose).

   f) Are there any benefits to the participant or for the organisation taking part in the research (e.g. gain knowledge of their fitness)

None of the above are applicable

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21. Confidentiality, privacy and data protection

   a) What steps will be taken to ensure participant's confidentiality?

- Describe how data, particularly personal information, will be stored.
- Consider how you will identify participants who request their data be withdrawn, such that you can still maintain the confidentiality of theirs and

others' data.

b) Describe how you manage data using a data a management plan.

- You should show how you plan to store the data securely and select the data that will be made publically available once the project has ended.
- You should also show how you will take account of the relevant legislation including that relating data protection, freedom of information and intellectual property.

c) Who will have access to the data? Please identify all persons who will have access to the data (normally yourself and your supervisor).

d) Will the data results include information which may identify people or places?

- Explain what information will be identifiable.
- Whether the persons or places (e.g. organisations) are aware of this.
- Consent forms should state what information will be identifiable and any likely outputs which will use the information e.g. dissertations, theses and any future publications/presentations.

Data will be stored in a file in my computer with password access

Only my supervisor and I will have access to the data obtained.

No information obtained from the questionnaire will be identifiable. Results will be analysed and written up for the final project of my Masters in Catholic School Leadership. Individuals who participate will not be identified in any way in any subsequent report or publication; thus no information will be identifiable.

22. Feedback to participants

Please give details of how feedback will be given to participants:

- As a minimum, it would normally be expected for feedback to be offered to participants in an acceptable to format, e.g. a summary of findings appropriate written.

• Please state whether you intend to provide feedback to any other individual(s) or organisation(s) and what form this would take.

All participants taking part in this research will be given written feedback. Such feedback will include a summary of the findings. This will basically include how many of the participants are familiar with the term servant leadership, the major challenges faced by educators in Catholic schools related to this model of leadership and practical recommendations which can be beneficial to Catholic educators in Catholic schools when they choose to be servant leaders. Besides providing feedback to all participants, a copy of my dissertation will also be forwarded to the respective Heads of schools which can be used for future reference and for school purposes.

The proposer recognises their responsibility in carrying out the project in accordance with the University's Ethical Guidelines and will ensure that any person(s) assisting in the research/ teaching are also bound by these. The Ethics Sub-Committee must be notified of, and approve, any deviation from the information provided on this form.

Signature of Proposer(s) *David Fincham*	Date: 18/02/2015	
Signature of Supervisor (for student research projects)	Date:	

Approval Sheet

Name of applicant: Dorianne Pace

Name of supervisor: Dr David Fincham

Programme of study: M.A. Catholic School Leadership

Title of project: To Lead as Jesus Led: Challenges of Being a Leader in a Catholic
Primary School in Malta in the Contemporary World

Supervisors, please complete section 1 or 2. If approved at level 1, please forward a copy of this Approval Sheet to the School Ethics Representative for their records.

SECTION 1

Approved at Level 1

Signature of supervisor (for student
applications)..

Date..

SECTION 2

Refer to School Ethics Representative for consideration at Level 2 or Level 3

Signature of
supervisor..

Date..

SECTION 3

To be completed by School Ethics Representative

Approved at Level 2

Signature of School Ethics
Representative..

Date...

SECTION 4

To be completed by School Ethics Representative. Level 3 consideration required byt the Ethics Sub-Committee (including all staff research involving human participants)

Signature of School Ethics
Representative...

Date...

Level 3 approval – confirmation will be via correspondence from the Ethics Sub-Committee

Appendix 2: Approval letter from the Secretariat for Catholic Education in Malta

MALTESE EPISCOPAL CONFERENCE
Secretariat for Catholic Education

16th March, 2015

Ms Dorianne Pace currently reading for a Master's Degree in Catholic School Leadership at the St Mary's University, Twickenham, London, requests permission to distribute questionnaires to Heads, Assistant Heads, Teachers and Learning Support Assistants at the above mentioned schools.

The Secretariat for Catholic Education finds no objection for Ms Dorianne Pace, to carry out the stated exercise subject to adhering to the policies and directives of the schools concerned.

Rev Dr. Charles Mallia
Delegate for Catholic Education

Appendix 3: Invitation letter

St Mary's
University
Twickenham
London

21 February, 2015
Dear Colleague,

**Re: To Lead as Jesus Led: Challenges of Being a Leader in a Catholic Primary
School in Malta in the Contemporary World**

As part of my Master's Degree in Catholic School Leadership, I am conducting a
survey about the challenges faced by servant leaders in today's world.

My research is concerned with becoming familiar with various models of leadership
which can be adopted in Catholic schools, with the highest priority given to the
servant leadership model and the challenges which educators have to face when
choosing to adopt this model. I am therefore interested in receiving feedback from
all educators in your school regarding this topic.

Your views are important to me so I should be grateful if you would complete the
attached questionnaire. It should not be too time-consuming, in fact the questionnaire
should not take more than twenty minutes to complete. Try to answer all the
questions in numerical order, by putting a cross in one of the squares provided per
question, unless instructed to do otherwise. You are free to include any additional
comments or remarks for the majority of the questions near the word: 'Others'. **Upon
completion, please return the questionnaire to a representative of your school's
Senior Management Team by the end of next week**.

Participation in this survey is entirely voluntary. If you do not wish to participate or
if you do not wish to answer some of the questions, you do not need to give a reason.

However, if you share your views with us, you can be assured that the survey is both
anonymous and confidential. Any information that could identify you as an
individual will not be disclosed to anyone else under any circumstances. Statistical
information held on computer will be subject to the provisions of the Data Protection
Act.

If you would like further information about the survey or have any questions related
to it, please contact me at the address below.
I thank you in advance for your support.

Yours faithfully

Dorianne Pace
Email: paced079@maltanet.net or mobile no:99422396

To Lead as Jesus Led: Challenges of Being a Leader in a Catholic Primary School in Malta in the Contemporary World

Thank you for taking the time to respond to this questionnaire. Your help is very much appreciated.

Please complete it as honestly as you can. There are no right or wrong answers – just your own views. Your responses will be kept confidential and will not be used for anything other than for the purposes of the research.

1. **Gender:**   Male: _____ 1   Female: _____ 2

2. **Age:**   21 – 35 years: _____ 1

                       36 – 50 years: _____ 2

                       51 – 63 years: _____ 3

3. **Designation:**   Head of School: _____ 1

                       Assistant head : _____ 2

                       Class teacher: _____ 3

                       Teacher assistant: _____ 4

                       Learning support assistant: _____ 5

4. **Are you familiar with any of the following models of leadership?**

You may tick more than one answer.

Authoritarian leadership: _____ 1   Transactional leadership: _____2

Transformational leadership: _____3   Distributed leadership: _____4

Spiritual leadership: _____5   Invitational leadership: _____ 6

Situational leadership: _____ 7   Servant leadership_____ 8

Others, please specify: _____

Section C	SERVANT LEADERSHIP

Since the aim of my research is to focus mainly on servant leadership, then the following set of questions will be related directly to this model.

5. **On a scale of 1 is to 5, how much do you consider yourself familiar with the term 'servant leadership'?**

not at all	mild indication	quite competent	competent	highly competent
1	2	3	4	5

If you are not familiar at all with the servant leadership model and you chose 1 as an answer to question 5, then please pass on to question 11.

6. **Which of the following key words/statements do you think apply to servant leadership?** *You may tick more than one answer.*

serving others: _____ 1   giving orders: _____ 2

listening: _____ 3   being like a slave: _____ 4

empathy: _____ 5   weak character: _____ 6

wielding power over others: _____ 7   caring: _____ 8

humble: _____ 9   laissez faire: _____ 10

putting people first: _____ 11   provides direction: _____ 12

skilled communicator: _____ 13

doing always as others say: _____ 14

sharing power to help others become empowered: _____ 15

commitment to the growth of others: _____ 16

being aware of one's weaknesses 17

Others, please specify: _____

7. Do you think the characteristics of servant leadership apply only to persons of the senior management team?

Yes: _____ 1   No: _____ 2

8. If you answered 'NO' to question 7, then please indicate which other educators in Catholic schools can apply the servant leadership model.

You may tick more than one answer.

assistant heads: _____ 1   class teachers: _____ 2

teacher assistants: _____ 3   learning support assistants: _____ 4

Others, please specify: _____

9. Are there any challenges which educators in Catholic schools have to face when choosing to adopt a servant model of leadership?

Yes: _____ 1   No: _____ 2

10. If you answered 'YES' to question 9, please indicate what these challenges might include.

a. _____

b. _____

c. _____

d. _____

e. _____

11. **Do you think more awareness on this topic should be provided to educators in Catholic schools?**

Yes: _____ 1   No: _____ 2

Thank you for your interest in this research and for your time to fill in this questionnaire.

Kindly return to a member of the Senior Management Team.

This survey is anonymous and confidential and any information that could identify you

as an individual will not be disclosed under any circumstances.

Thank you for your support and valued opinions.