

# THE LEADERSHIP STYLES OF THE LAY EDUCATIVE ADMINISTRATORS IN THE PERSPECTIVE OF AUGUSTINIAN SPIRITUALITY\*

Estilos de liderazgo de administradores  
educativos en perspectiva agustiniana

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## Abstract

This study utilized quantitative and qualitative approaches to assess leadership style among lay educative administrators of schools managed by the Order of Saint Augustine, Province of Sto. Niño de Cebu – Philippines vis-à-vis the criteria of Augustinian leadership.

Administrators' self-rating revealed that reflective, collaborative and servant leadership were of great extent. However, subordinates' ratings of their superior show that reflected and collaborative styles were practiced of fairly great extent. Leadership competencies which need improvement were also identified.

The study recommends that an Augustinian Leadership Enhancement Program be instituted among managed schools and that Virtus Formation of lay educative administrators be sustained.

**Keywords:** Augustinian Leadership Style, Augustinian Leadership Competencies, Augustinian Leadership Enhancement Program, Virtus Formation.

## Resumen

Este estudio utilizó enfoques cuantitativos y cualitativos para evaluar el estilo de liderazgo entre los administradores educativos laicos de las escuelas gestionadas por la Orden de San Agustín, Provincia del Santo Niño de Cebú – Filipinas, en relación con los criterios del liderazgo agustiniano.

La autoevaluación de los administradores reveló que el liderazgo reflexivo, colaborativo y de servicio se ejercía en gran medida. Sin embargo, las evaluaciones de los

subordinados sobre sus superiores muestran que los estilos reflexivo y colaborativo se practicaban en una medida considerable. También se identificaron las competencias de liderazgo que necesitan mejoras.

El estudio recomienda que se instituya un Programa de Mejora del Liderazgo Agustiniiano en las escuelas gestionadas y que se mantenga la Formación Virtus de los administradores educativos laicos.

**Palabras clave:** Estilo de liderazgo agustiniano, Competencias de liderazgo agustiniano, Programa de mejora del liderazgo agustiniano, Formación Virtus.

## Introduction

Educative communities continuously search for leadership qualities in administrators who will promote high performing schools. Successful school leaders must be persons with clear notion of themselves and understand their role as educative leaders<sup>1</sup>. Leadership styles play a major role in the effectiveness of educative leaders and, because the aforementioned is a person who has the responsibility to offer an alternative to the way things are, it is important for one to maintain effective leadership style.

The person of the leader is seen as central to matters of sectarian educational institutions, promotion of Catholic identity and authentic practice<sup>2</sup>. Successful leadership

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<sup>1</sup> Michael Jazzar and Robert Algozzine. *Keys to Successful 21<sup>st</sup> Century Educational Leadership*. (Boston: Pearson, 2007).

<sup>2</sup> Richard Lennan, "Emerging Ways of Being Authentically Catholic – The Person of the Leader" in *Leadership in the Religious Domain, Leading in Catholic Schools* (Report of the Forum for Directors and Heads of Religious Education in Catholic School Systems, Melbourne, August 23, 2005).

in Catholic schools is highly influenced by the cultural and spiritual capital that the leader brings to a school, signifying the importance of appointing leaders who are not only professionally competent, but also spiritually competent as well.

Spirituality's role in leadership is expanding. Leading involves creative venture, and risk from any implication of coercion or manipulation. It is connected to that which is spiritual and posited that spirit is an animating force expected to encourage one to be servant of others<sup>3</sup>. In this context, there is a great need for spirituality among lay leaders in the sectarian institutions. Today, when some predict that the third millennium will be the time of the Church of the laity, the church documents speak of a new type of communion, a mutual enrichment and sharing of the same charism.

This means that there is a new participative sensitivity rising up among the laity and, in this case, the promotion of Augustinian spirituality in whatever context. In the Augustinian Family context, this study is unique since this is the first time that a study of educational leadership is anchored on the spirituality of Augustine.

When leadership is saturated with spirituality, leading is not only what a person does but also who a person is. In school environment, one of the many challenges in the life of the spiritual school leader is to embrace change<sup>4</sup>. School administrators that practice the attributes of

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<sup>3</sup> Anthony Jones, "Leadership and Spirituality: The Indivisible Leadership of African American School Administrators as Pastors" (Doctor of Philosophy Dissertation, Iowa State University, 2010). url: <https://lib.dr.iastate.edu/etd/11567>

<sup>4</sup> Sherwood Thompson, "Hidden Strength: Encouraging Spiritual Leadership Attributes Among School Leaders", *Kentucky Journal of Excellence in College Teaching and Learning*, 10, Article 9 (2013). url: <https://encompass.eku.edu/kjlectl/vol10/iss2012/9>

spiritual leadership must be aware of the transitions that are taking place in the school. They must see themselves as change agents for they shape the future of schools which requires a vision that can motivate positive change. To be one, educational leadership in religious institutions requires the integration of lay administrators' personal qualities, position-related competencies and sense of spirituality into their leadership practices. This study's inquiry focused on leadership styles of lay educative administrators and how they aligned with the Augustinian ideals on spirituality. It assessed the leadership style of lay educative administrators in view of the Augustinian Spirituality toward *virtus* formation. The assessment is through self-rating and those coming from their subordinates in terms leadership styles which include Reflective, Collaborative and Servant. It also determined whether a significant difference exists in the assessment of leadership styles by lay administrators and their subordinates.

In a school context, an appointed leader may know the administrative duties and functions through induction or mentoring, but its performance can be a matter of personal approach. In the Augustinian institutions, however, administrators' leadership style is to be beyond personal idiosyncrasies, since part of the expectations is on how they actualize the Augustinian ideals in their performance, relationships, and transactions. In this sense, it is the congruence between principle and practice that becomes the focal point of leadership effectiveness and the main concern of this study on lay administrators' leadership styles.

School administrators serve many different roles in the school. Their diverse duties, wide-range responsibilities

and multi-faceted functions make these leadership roles challenging. They are expected to respond accordingly to interests of stakeholders and society. In addition, they need to be sensitive to the expanding range of student needs and expectations. Endowing school with spiritual leadership needs to happen incrementally and be thoroughly and systematically conceived<sup>5</sup>. Therefore, it is with utmost importance that these Augustinian leaders be guided by a framework that will develop essential aspects of leadership and management including their spiritual and professional development. It is from this view that a leadership enhancement program has been designed to guide the lay administrators in the performance of their roles and duties as dedicated leaders in the Augustinian educational institutions. It is recommended that the aforesaid program be instituted in the six (6) OSA-managed schools in the country and that the Virtus Formation of school's lay educative administrators be sustained.

### **Augustinian Spirituality, Values, and Leadership Styles**

The spirituality of the Augustinian Order shares two foundation stones that hold up the mendicant spirituality and experience and teaching of Augustine. This spirituality underscores from the mendicant tradition, the search for God, fraternal life and desire to follow the poor Christ. It is also rooted from Augustine's writings and teachings, which emphasized three elements of *interiority*, *communion* of life and *service* to the church. In this study, those three elements were taken as core to

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<sup>5</sup> David Ranson, "Forming a New Generation of Leaders in Catholic Schools" in *Leadership in the Religious Domain, Leading in Catholic Schools*. (Report of the Forum for Directors and Heads of Religious Education in Catholic School Systems, Melbourne, August 23, 2005).

the Augustinian values of truth (*veritas*), unity (*unitas*) and love (*caritas*) on which are anchored the Augustinian leadership styles – *Reflective, Collaborative, and Servant*.

Together with an intense, dissatisfied and restless search for God, the element of *Interiority* underlies the Augustinian spirituality<sup>6</sup>. The search for God is the point of departure and the Augustinian restlessness beautifully expresses the reality of every human being who yearns for a full human existence, one that is happy and, consciously or unconsciously, tending towards God<sup>7</sup>. Pope Francis, in his homily for the beginning of the 2013 General Chapter of the Order of St. Augustine, spoke of three kinds of restlessness, namely, restlessness of spiritual seeking, restlessness of the heart and restlessness that point to the anxiety of love. The spirituality of Augustine is indeed characterized by restlessness and ‘spirituality of interiority’<sup>8</sup> moving towards an encounter of Truth, in whom, the unquiet heart finds rest.

The second element of Augustinian spirituality speaks of *communion of life*. Constitution 26 of the Order noted that “community is the axis around which Augustinian life turns: a community of brothers who live harmoniously, united by a single soul and heart, seeking God together and open to the service of the Church”. Augustinian spirituality is essentially community-oriented. The fundamental end of the Order is to achieve among its members the greatest possible oneness of mind and heart on the journey to God, for the good of the ecclesial

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<sup>6</sup> Balbino Rano. *Augustinian Origins, Charism, and Spirituality*. (Villanova: Augustinian Press, 1994).

<sup>7</sup> Luis Marin De San Martin. *The Augustinians: Origins and Spirituality*. (Roma: Institutum Historicum Augustinianum, 2013).

<sup>8</sup> Thomas Martin. *Our Restless Heart: The Augustinian Tradition*. (London: Darton, Longman & Todd Ltd, 2003).

community<sup>9</sup>. This reality of common life can be rooted from Augustine himself, a people person. This is one of the predominant patterns in Augustine's life: constant presence of friends and obvious appreciation of them. The famous phrase at the beginning of the Rule, "one mind and one heart on the way to God", is best known and the clearest expression of St. Augustine's basic conviction that living in community is the fullest way to be a person and Christian<sup>10</sup>.

The third element of Augustinian spirituality highlights the *service to the Church*. According to Augustine, an authentic community enriches the person and never closes in on itself. In his writings and life, he clearly showed this characteristic attitude of openness and service. Being "servants of the Church" was for him the finest expression of his life ideal. From his initial project of Christian life, preferably contemplative, the new convert Augustine progressively discovered and generously accepted the commitment to render active service to the Church. In Augustine's life, he demonstrated a passionate dedication to people around him and caring for others became second nature. Concern for others is the basis of Augustine's concept of authority of service. All these are rooted in love for God, who Himself described as love. This love or charity is the soul of Augustinian spirituality<sup>11</sup>.

Anchored on these three elements of Augustinian spirituality are the core values of Augustinian education -

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<sup>9</sup> Balbino Rano. *Augustinian Origins, Charism, and Spirituality*. (Villanova: Augustinian Press, 1994).

<sup>10</sup> Luis Marin De San Martin. *The Augustinians: Origins and Spirituality*. (Roma: Institutum Historicum Augustinianum, 2013).

<sup>11</sup> Santiago Insunza Seco. "The Identity of an Augustinian School" in *Basic Elements of Augustinian Pedagogy*, 137-169. (Rome: Augustinian General Curia, 2006).



*Truth, Unity, and Love.* *Veritas* is the Latin term for *truth* and the search for truth is at the heart of an Augustinian education. Augustine set on an ongoing journey in pursuing and learning the truth. He goes on to say that Augustine never captured truth for all and that each new truth moved forward and lifted him upward in his dialogue with the Inner Teacher, Jesus Christ. Augustinian pedagogy “supports learning how to move upward on the learning pointing beyond ourselves”. The value of truth in Augustinian pedagogy is that the searcher is always on the way to wisdom: becoming a lifelong learner<sup>12</sup>. A major purpose of a school is for students and educators become and remain lifelong learners<sup>13</sup>. As a lifelong learner, one needs to possess an attitude of being reflective, meditative and contemplative, thus becoming reflective leaders.

The second core value in Augustinian education is *Unity*, derived from the Latin word *Unitas*. Augustine did not envision learning as individualistic. Rather, Augustine saw the learner going beyond self when one finds unity in communion with others. Learning *with* others is of utmost importance and the means by which this learning takes place is through dialogue. The core value of unity is promoted in Augustinian education through dialogue between teachers and students, with one another, with school leaders and members of the educative community. Augustinian pedagogy can be seen as “having an inclusive thrust to aim to teach all learners as a mutual responsibility of an Augustinian learning

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<sup>12</sup> Gary McCloskey. “Cracked Pots and Brave Hearts; Augustine on Teaching and Learning,” in *Catholic and Augustinian Heritage*. (Andover, MA: Merrimack College, 2004).

<sup>13</sup> Roland Barth. *Learning by Heart*. (San Francisco, CA: John Wiley and Sons. Inc., 2001).

community”. Practices that can advance Augustinian pedagogy are collaborative and cooperative learning because they shape learning activities that reinforce the communitarian dimensions of Augustinian education. An additional dimension to this core value of unity is not only learning together, but also the promotion of friendship. Learning takes place in the context of friendship. The core value of unity in Augustinian pedagogy is learning to desire unity, which brings together the spirits and souls of Augustinian community members<sup>14</sup>.

The final core value of Augustinian education is *Love* from the Latin word *caritas*. In the Augustinian pedagogy, the value of love begins with a love for God. Augustinian education has an important connection to the human heart and, therefore, relationships with God, with one self, and with others<sup>15</sup>. The love of God is, then, expressed through promotion of love for learning and care for learners. This same principle applies to school leaders who are expected to mentor, coach, and support people they supervise. A person animated by love should model a pedagogical approach that inculcates a wholehearted love for learning as well as teaching learners to strive to possess this love for learning.

The integration of the aforementioned elements of Augustinian spirituality and its core values led to a framework for *Augustinian leadership styles*. Figure 1 below illustrates the dynamic process of Augustinian spiritual leadership and how leadership styles emanate

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<sup>14</sup> Gary McCloskey. “Considerations and Practices of Augustinian Pedagogy” in *Basic Elements of Augustinian Pedagogy*, 114-136. Rome: Pubblicazioni Agostiniane, Curia Gernaliza Agostiniana, 2006).

<sup>15</sup> Theodore Tack. *As One Struggling Christian to Another*. (Collegeville: Liturgical Press, 2001).

from it. The outermost sphere is a lifelong process of establishing the Augustinian formation standards for educative administrators. Emanating from the core are the Augustinian styles of *Reflective*, *Collaborative*, and *Servant leadership*.

Figure 1. This figure showcases the Framework of Augustinian Spiritual Leadership adopted for this study



Connecting with the element of interiority is the *Reflective style* having school administrators capable of self-assessing one’s essential characteristics and traits as a leader, to determine effectiveness in accomplishing tasks. The spiritual leader when confronted with great challenges, often times retreat to a quiet place and employ prayer or sense of quietness to plan for an appropriate response to the situation at hand<sup>16</sup>.

<sup>16</sup> Sherwood Thompson, “Hidden Strength: Encouraging Spiritual Leadership Attributes Among School Leaders”, *Kentucky Journal of Excellence in College Teaching and Learning*, 10, Article 9 (2013). url: <https://encompass.eku.edu/kjlectl/vol10/iss2012/9>

*Collaborative style* of spiritual leaders relates to their uncanny ability to make and keep valuable contacts through dialogue and friendship. Connections can be the force that propels a school to higher levels of effectiveness and success. Having the right leaders for the school lifts creative ideas to next level of accomplishments. The spiritual leader has a heart that is in tune with the purpose of the group, organization, or community. It is natural for spiritual leaders to have a sense of community within and beyond the work place.

Educative leaders need to practice a kind of *Servant leadership*, which is central to caring and love about others. The individual that is a servant expects something better to occur<sup>17</sup>. This style of leadership involves motivating and inspiring individuals through clear vision and agenda that serve the school's needs. Educative leaders see themselves as being in a mission to give themselves to the work of the school and community.

These elements of Augustinian spirituality: *interiority*, *communion* of life and *service* to the church have the "community" as the core, because it is the scene or stage of the search for God and structure within which the church is served. In educational context, these will be promoted in terms of being passionate for learning truth (*veritas*), desire for unity (*unitas*), and possessing wholehearted love (*caritas*) for learning. In this study, the considerations and practices of lay administrators were assessed in view of the Augustinian spirituality and pedagogy and reflected as leadership styles.

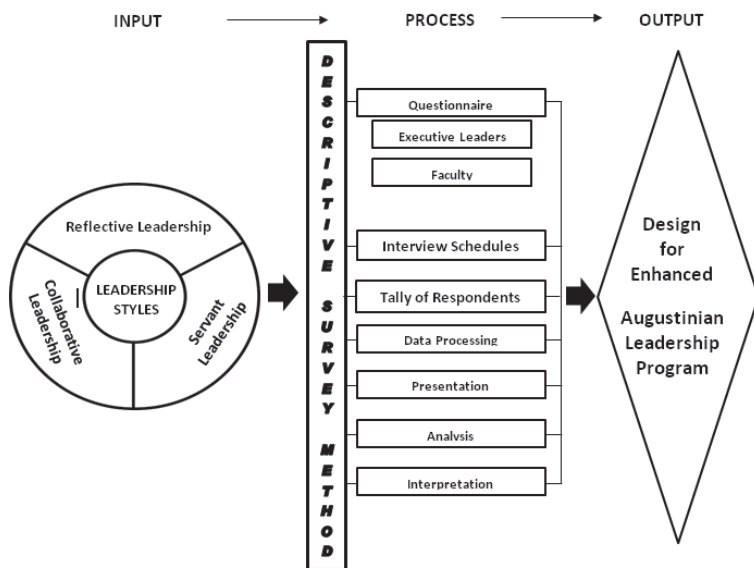
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<sup>17</sup> Robert Greenleaf. *Servant Leadership: A Journey into the Nature of Legitimate Power and Greatness*. (Mahwah, NJ: Paulist Press, 2002).

## The Research Process

The study’s input component pertains to data on lay educative leaders’ behavioral practices of leadership. It involved lay educative leaders from OSA-managed schools in the Philippines: Colegio San Agustin (Biñan City, Laguna); University of San Agustin and San Jose Catholic School (Iloilo City); Colegio San Agustin (Bacolod City); Colegio del Sto. Niño (Cebu City) and Colegio San Agustin (Mati, Davao City). Leadership styles of Augustinian school heads were assessed by way of self-review and by their subordinates’ perception through validated questionnaires and focus group discussions (FGD). Insights gleaned from the investigation were used as basis for the design of an enhanced Augustinian leadership program. Such output component became the proposed enrichment program for lay

Figure 2. This flowchart presents the research process utilized by the study.



school leaders. This project is the tangible result of the study that could be shared with different Augustinian schools aspiring for Virtus formation and development of stakeholders in Catholic education.

### Research Respondents

The respondents were lay educative administrators of six school communities in the Province of Santo Niño de Cebu – Philippines. A total number of twenty-five (25) respondents became the target population for the study. It also included the subordinates of these lay educative administrators, having three hundred thirty-three (333) participants in the sample size using Slovin's formula. To set the number of subordinates from each school, stratified sampling with proportional allocation was used.

### Research Instruments

Research instruments used for this study were the *Leadership Styles Questionnaire (LSQ)* which came in two versions – one for lay administrators' self-review of performance and the other one for their subordinates' assessment. *Interview Schedules* for focus group discussions were also used to delve into the aspects not explored by items in the questionnaire.

The LSQs assessed the leadership practices of lay educative administrators in Augustinian schools. These are researcher-made tools and were crafted based on Augustinian spirituality and core values, with question items categorized under *Reflective, Collaborative, and Servant leadership styles*.

For its validity, it was presented to subject matter experts (SME) of the topic. Validation was based on the Good and Scates Scale having three SMEs review the questionnaire in terms of brevity, conciseness, depth and relevance. Given a rating of 4.59 with an interpretation of Very Good, the questionnaire was considered valid. For its reliability, the questionnaire was pilot-tested to twenty-five (25) persons possessing similar characteristics to the actual respondents. Internal consistency was measured via Cronbach alpha coefficient. Items with Cronbach alpha coefficient of 0.70 or higher were considered to have acceptable coefficient for reliability<sup>18</sup> and were included in the questionnaire used in actual data gathering.

The LSQ contains thirty (30) statements describing various leadership behaviors in line with principle of Augustinian spirituality. These statements pertain to the Augustinian leadership styles, namely *Reflective*, *Collaborative*, and *Servant* and are shuffled in the questionnaire so as not to show any pattern of ideas when respondents answer the items based on recalled number of occasions. It used a 4-point Likert Scale; One (1) for *Rarely* which occurs less than 25% of the time, Two (2) for *Sometimes* which occurs at 25% to less than 50% of the time, Three (3) for *Often* which occurs at 50% to less than 75% of the time and Four (4) for *Almost Always* which occurs at 75% to less than 100% of the time.

**Interview Schedules** that were used in the FGDs of this study contained question guides that explored the issues revealed either by the LSQ responses or by emergent

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<sup>18</sup> Darren George and Paul Mallery. *SPSS for Windows Step by Step: A Simple Guide and Reference*. (Boston: Allyn & Bacon, 2003).

interactions in the course of this study. Interview schedules managed the sharing of ideas during FGDs and reinforced collected data from participants via survey. These were also instrumental to the process of triangulating data and reviewing the veracity of claims made.

## Data Analysis

Prevailing leadership styles of the Augustinian lay administrators were determined via the *mean* for each item in the LSQ. These were then interpreted as: *Very Small Extent* ( $\bar{x}$  of 1.00 to 1.75), *Small Extent* ( $\bar{x}$  of 1.76 to 2.50), *Fairly Great Extent* ( $\bar{x}$  of 2.51 to 3.25) and *Great Extent* ( $\bar{x}$  of 3.26 to 4.00). In determining whether there is a significant difference in the lay administrators' and subordinates' ratings, the independent t-test was utilized given that the datasets assume a normal distribution. Items with mean below 3.26 were considered to be aspects needing interventions via the proposed enhancement program. So as to develop Augustinian educative leaders further along the core values of *Veritas* (reflective leaders), *Unitas* (collaborative leaders), and *Caritas* (servant leaders), other issues verified during the FGDs were also considered.

## Leadership styles of Augustinian Lay administrators: Self-Assessment

### Reflective Leadership Style

Table 3 presents the practice of reflective leadership style as self-assessed by lay administrators. As a whole, the mean of 3.40 shows that reflective leadership style was practiced to a "Great Extent". Moving on to specifics, the item having the highest mean pertains to *verification*



of the accuracy of information ( $\bar{x} = 3.72, \sigma = 0.46$ ). On the other end, aspects that scored the lowest involved engagement in research ( $\bar{x} = 2.80, \sigma = 0.76$ ) and regulation of emotions when handling stress ( $\bar{x} = 3.16, \sigma = 0.62$ ).

Table 3: Extent of Reflective Leadership Self-Assessed by Lay Administrators

Leadership Competencies	Mean	Standard Deviation	Interpretation
Use silence	3.28	.79	Great Extent
Engage in research	2.80	.76	Fairly Great Extent
Verify the accuracy of information	3.72	.46	Great Extent
Discern for objectivity	3.60	.58	Great Extent
Regulate emotions	3.16	.62	Fairly Great Extent
Practice quiet prayer	3.60	.65	Great Extent
Listen actively	3.56	.58	Great Extent
Take time for solitude for restoration	3.48	.71	Great Extent
Monitor progress	3.36	.57	Great Extent
Reflect for self-awareness	3.40	.66	Great Extent
<b>TOTAL</b>	<b>3.40</b>	<b>.32</b>	<b>Great Extent</b>

It is noted that administrators and educative leaders work towards verification and accuracy before making decisions. In pursuit for truth, diligent verification is critical to ensure that right information and facts are gathered before dissemination. The Augustinian love of knowledge and search for truth finds its place within the context of mind's ascent to Truth. This intellectual dimension of Augustinian spirituality has been duly noted and to some great extent practiced on personal level in the life of lay administrators.

However, two competencies that showed relatively lower means are those about engagement in research

activities and regulation of emotions when handling stressful situations. The issue regarding research was first addressed during FGDs. Of the factors identified by administrators, all concurred that it was the lack of time, considering their involvement in multi-task functions, which made them not consider research as an undertaking. Others mentioned financial elements, like incentives and the lack of budget and merit extended to researchers. A few administrators mentioned the need to improve the culture of research in their schools, including the provision of technical assistance by a research office. Family concerns were also cited as a reason since many of these administrators were family figures who had to juggle time between home and school.

Research is one of the three main thrusts of educational institutions, with instruction and extension services being the other two. Research draws on the pursuit for new ideas or the broadening of existing knowledge to solve problems or create alternative solutions. While the lay administrators' reasons for not doing research seem valid, it still remains to be part of what they are expected to do as Augustinian leaders. This is guided by the searching and finding continuum, as Augustine noted that "*when truth is eagerly sought, finding it produces greater enjoyment. Found, it is sought again with renewed desire*"<sup>19</sup>. Since research is also expected of their subordinates then administrators must lead them in such undertaking.

As to regulating emotions, the Collaborative for Academic, Social and Emotional Learning states self-awareness,

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<sup>19</sup> *The Trinity*, 15, 2, 2.

as social and emotional competency, requires persons to accurately assess one's feelings, interests, values, and strengths; maintaining a well-grounded sense of self-confidence. Self-management regulates one's emotions to handle stress, control impulses and persevere in overcoming obstacles; setting and monitoring progress toward personal and academic goals; expressing emotions appropriately. In relation to self-awareness and self-management, administrators identified factors behind shortcomings. During the FGD, majority of them considered personality differences and lack of self-awareness as main reasons. Some mentioned that the leader's personality type is an influencing factor to leadership style; whereas, a few attributed "personal baggage" as affecting leadership behavior. Emotions tended to heighten when the same persons did the same infractions on several occasions, for these were interpreted as defiance or lack of deference to the person in authority. The latter would require the leaders' emotional stability to successfully manage conflicting situations and individuals.

Relating these social and emotional learning to Augustine's categories is the practice of interiority. *Interiority* is an Augustinian value that needs to be ransomed. Despite trying situations, Augustinian administrators need to reflect on how they can maintain their life of integrity or singleness of purpose in the midst of the challenges of leadership. This also means maintaining a positive outlook and attitude even under negative circumstances. Thus, there is the need for other reflective competencies to be woven in the context of leadership – *practice of silence and quiet prayer, active listening, taking time for solitude, and reflection for self-awareness.*

## Collaborative Leadership Style

In terms of collaborative leadership shown in Table 4, the mean of 3.40 indicates that it is being practiced to a “Great Extent”. Furthermore, promotion of a friendly working environment garners the highest mean and better rating consistency ( $\bar{x} = 3.64$ ,  $\sigma = 0.49$ ). It can also be observed that actively involving parents and the alumni ( $\bar{x} = 2.88$ ,  $\sigma = 0.78$ ) and finding ways to celebrate accomplishments ( $\bar{x} = 3.20$ ,  $\sigma = 0.65$ ) are the items that had the lowest means and practiced only to a “Fairly Great Extent”.

Table 4. Extent of Collaborative Leadership Self-Assessed by Lay Administrators

Leadership Competencies	Mean	Standard Deviation	Interpretation
Work together	3.56	.51	Great Extent
Involve parents and alumni	2.88	.78	Fairly Great Extent
Cooperative relationship	3.56	.58	Great Extent
People connection	3.56	.51	Great Extent
Engage in dialogue	3.48	.59	Great Extent
Celebrate accomplishments	3.20	.65	Fairly Great Extent
People are creatively rewarded	3.28	.68	Great Extent
Constructive criticism	3.40	.50	Great Extent
Friendly working environment	3.64	.49	Great Extent
Adapt well with others	3.48	.59	Great Extent
<b>TOTAL</b>	<b>3.40</b>	<b>.39</b>	<b>Great Extent</b>

In an Augustinian school the internal climate must be impregnated with friendship wherein interpersonal relations among members of the school community

are marked by trust, availability and closeness. It is observed that administrators in OSA schools put their energy in the promotion of a friendly school environment. However, this friendship needs to be extended to all, including the parents and the alumni to become actively involved in the undertakings. The major reason cited during the FGD was the nature of work of parents and alumni, which may be in conflict with scheduled school activities; it has been observed that some parents and alumni tended to have different priorities. A good percentage of basic education parents would attend school activities, but parents of the college students would mostly skip involvement. Lay leaders attributed such difference to the parenting practices in relation to the age groups of their children. Parents and alumni also saw school invitations as ways to collect financial help from them, thus their avoidance.

These concerns significantly relate to the *Constitutions* of OSA which under the subject on educational apostolate, states that many elements are involved in the total education of students, such as family, society and school. Because formation is not completed during school years, there should be contacts with parents of students, and associations of former students should be promoted<sup>20</sup>. Thus, lay educative leaders need to have good relationship with all stakeholders because they are essential partners to the students' holistic formation.

Celebrating the work done by its members is a vital part of the health of any organization. Schools need to celebrate in different ways because accomplishments come in various forms. Since an educational institution is

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<sup>20</sup> *Constitutions of the Order of Saint Augustine*, 165.

comprised of different sections, each having particular expectations and timelines of completion, it is critical for school leaders to establish mechanisms that track progress and accomplishments and give recognition to those deserving. During FGD, administrators explained that celebration of accomplishments entailed financial budget for additional expenses and time allocation. Some administrators also shared that there was no guidelines on what to recognize aside from academic accomplishments. Few administrators mentioned that celebrations of such nature were not customarily practiced in their schools.

In the Augustinian pedagogy, good educator and administrators should correct shortcomings and infringements, but above all, they must applaud successes, encourage aspirations, infect with faith, and open up horizons of hope. Thus, it is inherent in the Augustinian culture to celebrate accomplishments and to show first that people are proud of the work they do and want to have a venue to express that. There, however, is a need to clarify the concept of “celebration” and the manner at which recognition is expressed. Augustine states, that we have to rejoice with fervor of spirit and take pleasure in tranquility of a good work<sup>21</sup>. Celebration in the Augustinian sense is more about sharing of joyful feeling over someone’s accomplishment, a well-meant gesture of gratitude for support given, or a sincere acknowledgment of best effort exerted, despite the outcome. Most of these do not require much money or time, and the best means are oftentimes the most personalized and heartfelt. School leaders who possess collaborative competencies can recognize accomplishments, or even deficiencies, when they seem unapparent. The

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<sup>21</sup> *On the Instructions of Beginners*, X, 14.

point about the clarification of school guidelines and standards on what is deemed as recognizable work and how to celebrate accomplishments should be addressed nevertheless.

### Servant Leadership Style

As shown in Table 5, administrators' self-ratings of their servant leadership style is interpreted to be practiced to a "Great Extent" ( $\bar{x} = 3.49, \sigma = 0.34$ ). Among its items, working with great love for the educative mission garnered the highest mean ( $\bar{x} = 3.80, \sigma = 0.41$ ). On the other hand, there were competencies which were practiced to a "Fairly Great Extent" – *engagement in outreach activities* ( $\bar{x} = 3.16, \sigma = 0.75$ ), *participation in activities geared toward the protection and restoration of the environment* ( $\bar{x} = 3.20, \sigma = 0.71$ ) and *volunteerism in activities that promote positive outcomes for the organization* ( $\bar{x} = 3.24, \sigma = 0.72$ ).

Table 5: Extent of Servant Leadership Self-Assessed by Lay Administrators

Leadership Competencies	Mean	Standard Deviation	Interpretation
Work with great love	3.80	.41	Great Extent
Possess humility	3.72	.54	Great Extent
Genuine care for the members	3.76	.44	Great Extent
A personal example	3.44	.65	Great Extent
Volunteer in activities for positive outcomes	3.24	.72	Fairly Great Extent
Genuine conviction	3.44	.58	Great Extent
Commitment	3.64	.49	Great Extent
Outreach activities to help the needy	3.16	.75	Fairly Great Extent
Participate activities related to environment	3.20	.71	Fairly Great Extent
Use of authority wisely	3.52	.59	Great Extent
<b>TOTAL</b>	<b>3.49</b>	<b>.34</b>	<b>Great Extent</b>

One of the qualities and aptitudes of the model educator is love for mission and that one accordingly enjoys it. They enjoy the success of pupils, students, and faculty and staff, and patiently stimulates those who lag behind. To these the approval and acclaim of Augustine are directed: “Love and do as you will”<sup>22</sup>. It is because love and enthusiasm educate by themselves.

Although administrators had shown much involvement in tasks relating to their main functions, involvement in activities outside the direct realm of administrative office had been less focused. They shared during FGDs that such tasks were only secondary to their academic responsibilities and that their office could only support departments that spearheaded them. Some administrators opined that outreach activities were simply to comply with accreditation requirements and these were not institutionalized. The right timing of these activities was an issue as well. They, however, agreed that as school leaders, they ought to have the right motivation to engage in outreach activities.

In relation to the trilogy function of higher educational institutions – research, instruction and community outreach, it is noted that community service derives its programs for delivery of community development-oriented service from outputs of instruction and research. Social apostolate is to be exercised by establishing active groups within the community, among the faithful and among students of schools, not only to provide social assistance, but especially for them to serve as agents of the Augustinian social commitment<sup>23</sup>.

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<sup>22</sup> *Tractates on the First Letter of John*, VII, 8.

<sup>23</sup> *Constitutions of the Order of Saint Augustine*, 184.



With regard to concerns about the environment, administrators did not put much of their passion on this for they considered it outside their main task and that there was also no clear policy. Administrators need to have the right attitude towards their participation in activities geared toward the protection and restoration of the environment. Moreover, the concept of stewardship fits well with the Augustinian idea of the *community of goods*, one of the basic principles of Augustine's vision and spirituality of community life. Augustine said, "*Call nothing your own, but let everything be yours in common*"<sup>24</sup>. The principle of stewardship says that because the world is ours in common, all people have the responsibility to care for the Earth as stewards. In this context, the school administrators must spearhead the actions that promote the common good by encouraging stewardship for a healthy environment.

Volunteerism is the principle of donating time and energy for the benefit of other people in the community as a social responsibility, rather than by financial reward. Administrators admitted that volunteer work was something they least practiced because majority of them were multitasking in their own office. Besides, there was no existing policy regarding volunteerism or a program for it. They agreed that becoming volunteers would require the development of right attitude and intent. Augustinians believed that it is rooted in Catholic and Augustinian tradition that volunteers serve by embodying the values of Catholic social teaching and servant leadership.

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<sup>24</sup> Rule, I, 4

Finally, Table 6 presents a summary of the self-assessment ratings by the lay administrators on their leadership styles which are categorized as *Reflective*, *Collaborative*, and *Servant*.

Table 6: Summary of Leadership Styles as Self-Assessed by Lay Administrators

Leadership Styles	Mean	Standard Deviation	Interpretation
Reflective Leadership	3.40	.32	Great Extent
Collaborative Leadership	3.40	.39	Great Extent
Servant Leadership	3.49	.34	Great Extent

Overall, lay administrators rated themselves as consistently practicing the Augustinian leadership styles of reflection, collaboration, and service. For the majority of competencies that are directly related to their main functions as school leaders, they practiced the behaviors to a great extent. During the FGD, they justified their responses to the other items with lower ratings as being caused by their multi-tasking challenges in the office.

### **Leadership styles of Augustinian lay administrators: Subordinates' assessment of their superiors**

#### **Reflective Leadership Style**

In terms of reflective leadership style as shown in Table 7, the subordinates observed that administrators practiced this to a "Fairly Great Extent" ( $\bar{x} = 3.20$ ,  $\sigma = 0.63$ ). Of the items in the aforementioned, subordinates considered monitoring for progress as one that was most practiced by their superiors ( $\bar{x} = 3.34$ ,  $\sigma = 0.75$ ) whereas engagement in research had the lowest mean ( $\bar{x} = 2.95$ ,  $\sigma = 0.90$ ).

Table 7: Extent of Reflective Leadership of Lay Administrators Assessed by Subordinates

Leadership Competencies	Mean	Standard Deviation	Interpretation
Use of silence	3.08	.80	Fairly Great Extent
Engage in research	2.95	.90	Fairly Great Extent
Verify the accuracy of information	3.29	.80	Great Extent
Discern for objectivity	3.27	.80	Great Extent
Regulate emotions	3.08	.85	Fairly Great Extent
Practice quiet prayer	3.29	.78	Great Extent
Listen actively	3.27	.82	Great Extent
Time for solitude for restoration and renewal	3.31	.75	Great Extent
Monitor progress	3.34	.75	Great Extent
Reflect for self-awareness	3.09	.87	Fairly Great Extent
TOTAL	3.20	.63	Fairly Great Extent

The subordinates’ observations regarding the consideration on the monitoring of progress toward personal and professional goals as the most practiced by their academic leaders are in agreement with the teachings and pedagogy of Augustine himself. Of the many gifts offered to people by Augustine, it is his method of self-examination as a means of looking within oneself and understanding the mystery of grace that is paramount.

The subordinates’ lower rating of their administrators’ competency at research engagement matches with the heads’ self-assessed ratings. This issue also surfaced during the FGDs with the subordinates. Of the factors identified, majority of them observed that their administrators had no time doing research due to other administrative tasks. Some of them considered the financial aspect as a factor as well. Few of them attributed to

the lack of technical assistance offered by the research office to researchers.

### Collaborative Leadership Style

As shown on Table 8, subordinates' perception of their superiors' collaborative leadership style is practiced to a "Fairly Great Extent" ( $\bar{x} = 3.22$ ,  $\sigma = 0.68$ ). The item with the highest average involves promotion of a friendly working environment ( $\bar{x} = 3.38$ ,  $\sigma = 0.85$ ). On the down-side are competencies on rewarding people creatively ( $\bar{x} = 3.09$ ,  $\sigma = 0.87$ ) and skill at having parents and alumni become involved in students' activities ( $\bar{x} = 3.10$ ;  $\sigma = 0.81$ ).

Table 8: Extent of Collaborative Leadership of Lay Administrators Assessed by Subordinates

Leadership Competencies	Mean	Standard Deviation	Interpretation
Working together	3.31	.78	Great Extent
Involve parents and alumni	3.10	.81	Fairly Great Extent
Cooperative relationship	3.34	.83	Great Extent
People connection	3.13	.86	Fairly Great Extent
Engage in dialogue	3.19	.84	Fairly Great Extent
Celebrate accomplishments	3.21	.83	Fairly Great Extent
People are creatively rewarded	3.09	.87	Fairly Great Extent
Constructive criticism	3.13	.84	Fairly Great Extent
Friendly working environment	3.38	.85	Great Extent
Adapt well with others	3.32	.81	Great Extent
<b>Total</b>	<b>3.22</b>	<b>.68</b>	<b>Fairly Great Extent</b>

The principle of promoting a positive working environment directly relates to Augustine's pedagogy where

he declared that friendship is the prologue of love, the school in which people learn to love. He further added, “We cannot begin to befriend until we begin to love”<sup>25</sup>. Love passes through the school of friendship. However, this friendship and love is to be extended to all and greatly ties up with the need for administrators to become more determined to actively involve parents and alumni to make the school a harmonious venue where unique individuals could flourish and succeed. Other competencies that were perceived to a “Great Extent” also support the administrators’ friendly approach in the workplace – *i.e. working together, cooperative relationship, and adaptability in dealing with others.*

In the FGD, many subordinates also cited the nature of work of parents and alumni as the main factor why administrators could not make them more involved in school events. Reasons included the delay in relay of relevant information, distance of parents’ place to school, lack of drive by parents and alumni in participating in school activities and lack of alumni tracer. Financial matters were also cited by subordinates as factor *why people were not creatively rewarded.* Subordinates’ “Fairly Great Extent” ratings on the administrators’ competencies at connecting, engaging in dialogues, and giving constructive criticism bespoke of the need to develop their skills at communication exchanges and feedbacking.

### Servant Leadership

Table 9 shows the subordinates’ assessment of their superiors in terms of servant leadership. As observed,

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<sup>25</sup> The Trinity V, 16, 17.

servant leadership is practiced by administrators to a “Great Extent” on the overall ( $\bar{x} = 3.34$ ,  $\sigma = 0.62$ ). Competencies pertaining to *doing work with great love for the educative mission* ( $\bar{x} = 3.58$ ,  $\sigma = 0.64$ ) and *showing commitment* ( $\bar{x} = 3.50$ ,  $\sigma = 0.71$ ) were highly perceived by subordinates as well. On the other hand, engagement in outreach activities ( $\bar{x} = 3.21$ ,  $\sigma = 0.80$ ) and participation in activities geared toward the protection and restoration of the environment ( $\bar{x} = 3.25$ ,  $\sigma = 0.76$ ) had lowest means.

Table 9: Extent of Servant Leadership of Lay Administrators Assessed by Subordinates

Leadership Competencies	Mean	Standard Deviation	Interpretation
Work with great love	3.58	.64	Great Extent
Possess humility	3.28	.84	Great Extent
Genuine care for the members	3.35	.79	Great Extent
A personal example	3.26	.81	Great Extent
Volunteer in activities for positive outcomes	3.27	.74	Great Extent
Genuine conviction	3.35	.79	Great Extent
Commitment	3.50	.71	Great Extent
Outreach activities to help the needy	3.21	.80	Fairly Great Extent
Participate activities related to environment	3.25	.76	Fairly Great Extent
Use of authority wisely	3.35	.78	Great Extent
TOTAL	3.34	.62	Great Extent

Subordinates observed from academic leaders the love for mission, which is the first presupposition for a genuinely educational work. Pupils immediately feel teachers who are teaching through attraction, rather than through necessity: which ones enjoy their work

and which merely tolerate it. These realities are also true with academic leaders because effective leadership requires one’s great love for the educative mission and commitment.

Administrators’ engagement in outreach activities and protection and restoration of environment were competencies that need to be improved. During FGDs, subordinates expressed that these could not be their leaders’ priorities for another office manages the school’s outreach and environmental programs. Besides compliance to the accreditation requirements and the need for institutionalizing these programs, subordinates indicated the need to have a clear policy on these initiatives so that administrators and subordinates could synergize their efforts and successfully implement and sustain them.

Summary of the assessment by subordinates regarding their administrators’ leadership styles in three categories – *Reflective, Collaborative, and Servant leadership* is shown below.

Table 10: Summary of Leadership Styles of Augustinian Lay Administrators Assessed by Subordinates

<b>Leadership Styles</b>	<b>Mean</b>	<b>Standard Deviation</b>	<b>Interpretation</b>
Reflective Leadership	3.20	.63	Fairly Great Extent
Collaborative Leadership	3.22	.68	Fairly Great Extent
Servant Leadership	3.34	.62	Great Extent

Administrators’ sense of Servant Leadership figured strongly among the styles, with Reflective and Collaborative approaches as coming in close. Subordinates perceived their leaders’ love and commitment for work. They were also well aware that their leaders

could become more effective with a stronger sense of reflection as they perform their duties and functions, without sacrificing the quality of personal and social relationships.

## Difference in the Assessment of Leadership Styles

Table 11 presents the difference in the assessment of *Reflective* leadership behavior as assessed by administrators and their subordinates. Per independent t-test result, it can be observed that there is no significant difference in the means of the assessments between the two groups in eight out of ten competencies under Reflective leadership style [ $t(31.79) = 1.67, p = 0.1$ ]. Only two items registered a significant difference – *verification of the accuracy of information* [ $t(36.1) = 4.25, p = .00$ ] and *discernment for objectively* [ $t(31.41) = 2.67, p = .01$ ]. This could possibly be due to the fact that administrators had more direct access to sources of information, unlike their subordinates who, in most cases, were only at the receiving end. Thus, administrators assessed themselves better compared to their subordinates since their position accorded them firsthand information. The implication here is on the quality of transparency that prevails in the institution.

Table 11: Difference in the Assessments of Reflective Leadership Style.

Leadership Styles and Competencies	Group	Mean	t	df	p-value	Interpretation
REFLECTIVE LEADERSHIP	Administrators	3.36	1.67	31.79	.10	Not Significant
	Subordinates	3.20				
Use of Silence	Administrators	3.28	1.18	354	.24	Not Significant
	Subordinates	3.08				



Leadership Styles and Competencies	Group	Mean	t	df	p-value	Interpretation
Engage in Research	Administrators	2.80	-.81	356	.42	Not Significant
	Subordinates	2.95				
Verify the accuracy of information	Administrators	3.72	4.25	36.10	.00	Significant
	Subordinates	3.29				
Discern for objectivity	Administrators	3.60	2.67	31.41	.01	Significant
	Subordinates	3.27				
Regulate emotions	Administrators	3.16	.45	354	.65	Not Significant
	Subordinates	3.08				
Practice quiet prayer	Administrators	3.60	1.96	355	.05	Not Significant
	Subordinates	3.29				
Listen actively	Administrators	3.56	1.71	356	.09	Not Significant
	Subordinates	3.28				
Time for solitude for restoration and renewal	Administrators	3.48	1.09	353	.28	Not Significant
	Subordinates	3.31				
Monitor progress	Administrators	3.36	.15	355	.88	Not Significant
	Subordinates	3.34				
Reflect for self-awareness	Administrators	3.40	1.771	356	.08	Not Significant
	Subordinates	3.09				

In the FGD, administrators mentioned that, before they make decisions that affect departmental operations, verification on certain matter is conducted. Likewise, administrators discern situations at hand in order to address them objectively. They look into the possible consequences as part of their discernment.

For their subordinates, majority consider verification and discernment of information as something both a prerogative and a responsibility left to academic leaders, unless the situation call for collaborative decision making. The ways to verify the accuracy of information is not only to check existing documents but also to ask

feedback about concerns. Leaders need feedback and that they should also model what they value and expect from others. One of these is related to gathering feedback as a way to verify the accuracy of information for decision making. Leaders need full grasp of the situation and accurately discern it so that concerns can be addressed objectively.

Table 12 shows the difference in the assessment of collaborative leadership behavior by lay administrators and subordinates. It can be observed that there is no significant difference in the means ratings of the aforementioned in terms of *Collaborative* leadership style as a whole [ $t(356) = 0.93, p = .35$ ]. However, it is interesting to note that a significant difference exists for three items which include *leading by working well with others* [ $t(33.16) = 2.24, p = .03$ ], *establishing people connection without favoritism* [ $t(356) = 2.47, p = .01$ ] and *promoting a friendly working environment* [ $t(35.97) = 2.41, p = .02$ ]. This indicates that administrators were likely to have higher means as reflected in their evaluation, compared to assessments made by subordinates.

Table 12: Difference in the Assessments of Collaborative Leadership Style

Leadership Styles and Competencies	Group	Mean	t	df	p-value	Interpretation
COLLABORATIVE LEADERSHIP	Administrators	3.35	.93	356	.35	Not Significant
	Subordinates	3.22				
Working together	Administrators	3.56	2.24	33.16	.03	Significant
	Subordinates	3.31				
Involve parents and alumni	Administrators	2.88	-1.31	355	.19	Not Significant
	Subordinates	3.10				
Cooperative relationship	Administrators	3.56	1.86	31.90	.07	Not Significant
	Subordinates	3.33				

Leadership Styles and Competencies	Group	Mean	t	df	p-value	Interpretation
People connection	Administrators	3.56	2.47	356	.01	Significant
	Subordinates	3.13				
Engage in dialogue	Administrators	3.48	1.68	356	.09	Not Significant
	Subordinates	3.19				
Celebrate accomplishments	Administrators	3.20	-.04	356	.97	Not Significant
	Subordinates	3.21				
People are creatively rewarded	Administrators	3.28	1.05	356	.29	Not Significant
	Subordinates	3.09				
Constructive criticism	Administrators	3.40	1.56	356	.12	Not Significant
	Subordinates	3.13				
Friendly working environment	Administrators	3.64	2.41	35.97	.02	Significant
	Subordinates	3.38				
Adapt well with others	Administrators	3.48	.95	355	.34	Not Significant
	Subordinates	3.32				

The observation that administrators rated themselves higher compared to subordinates' rating, indicate that administrators viewed themselves higher in terms of three competencies, namely, leading by working well together, establishing people connection without favoritism to facilitate harmony and promoting friendly working environment. The difference may be caused by subordinates having different perspectives on the matter.

In the FGD, majority of administrators mentioned that as leaders in an Augustinian environment or any organization, they need to work as a team which entails working well with others and promoting friendly environment. This is in addition to having to relate with people next in rank to them, such as program chair for college and subject coordinator. The regard for organizational hierarchy and protocol is to promote order

and proper channel when facilitating work, without marginalizing others who are not in position. For subordinates, majority of them considered those three competencies as observable among the administrators. It became a consensus that the difference in result was a product of self-perception on the part of the subordinates. Many of them claimed that they could not see favoritism from their deans and academic coordinators. Fairness maintained the spirit of team work, harmony and friendliness in the working environment. The person of the leader is very important in promoting school culture and positive school climate. In an Augustinian school, the leader is a team player, people-person and friendly. The litmus test of all leadership is whether it mobilizes people's commitment to putting energy into actions designed to improve things<sup>26</sup>. Only a collaborative leader can ignite the passion to work well with others. In promoting people-centered culture in Augustinian schools, leaders play an important role in modelling positive and friendly school climate.

As to servant leadership shown in Table 13, it can be observed that there is no significant difference in the means of administrators' evaluation as compared to their subordinates [ $t(31.58) = .94, p = .35$ ]. However, looking into the items, a significant differences exist. These include *working with great love for the educative mission* [ $t(33.56) = 2.46, p = .2$ ], *possessing humility* [ $t(33.4) = 3.74, p = .00$ ] and *genuine care for the members of the educative community* [ $t(37.02) = 4.23, p = .00$ ].

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<sup>26</sup> Michael Fullan. *Leading in a culture of change*. (San Francisco, CA: Jossey-Bass, 2001).

Table 13: Difference in the Assessments of Servant Leadership Style

Leadership Styles and Competencies	Group	Mean	T	df	p-value	Interpretation
SERVANT LEADERSHIP	Administrators	3.4	.94	31.58	.35	Not Significant
	Subordinates	3.37				
Work with great love	Administrators	3.80	2.46	33.56	.02	Significant
	Subordinates	3.58				
Possess humility	Administrators	3.72	3.74	33.40	.00	Significant
	Subordinates	3.28				
Genuine care for the members	Administrators	3.76	4.23	37.02	.00	Significant
	Subordinates	3.35				
A personal example	Administrators	3.44	1.08	356	.28	Not Significant
	Subordinates	3.26				
Volunteer in activities for positive outcomes	Administrators	3.24	-.18	356	.86	Not Significant
	Subordinates	3.27				
Genuine conviction	Administrators	3.44	.57	356	.57	Not Significant
	Subordinates	3.35				
Commitment	Administrators	3.64	1.34	32	.19	Not Significant
	Subordinates	3.50				
Outreach activities to help the needy	Administrators	3.16	-.33	354	.74	Not Significant
	Subordinates	3.21				
Participate in activities related to the environment	Administrators	3.20	-.30	355	.76	Not Significant
	Subordinates	3.25				
Use of authority wisely	Administrators	3.52	1.04	356	.30	Not Significant
	Subordinates	3.35				

In the separate FGD, most administrators mentioned that as leaders they have higher commitment and love for the school because it is their Alma Mater. Some noted that the school is part of their being and they consider it their other home. On the part of the subordinates, a few of them declared that they could see how their administrators love the mission. On the competency related to possessing humility and genuine care

for the members, administrators tried their best to rate this aspect objectively. Subordinates noted how they observed some leaders show humility and genuine care for others. They were in consensus that they respect how their administrators rate themselves in the aspect of humility and care for others. They acknowledged that their assessment is a perception also on the frequency of this aspect of humility and care extended to other members of the educative community.

Related studies indicate that, first, leading with love for the mission has been proven to be effective and leverages the undeniable truth that love builds healthy relationship at work. Second, humility is acknowledged as the root for a leader's passion and vision. As such, humility is therefore the foundation for leaders to lead change. Lastly, with regard to genuine care for the members, leaders need to show care in ways that are meaningful to each individual, not by defaulting to past practice, the leader's own preference, or a one-size fits-all approach<sup>27</sup>.

Leaders who get to know their employees are better able to personalize recognition efforts to the individual. Employees who feel personally and consistently cared for are more likely to pay individual attention not only to their colleagues but also to their work. In the person of an Augustinian leader, these competencies are well expected and these cannot be achieved overnight but great leaders make genuine effort to grow on these aspects regularly.

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<sup>27</sup> Anthony Jones, "Leadership and Spirituality: The Indivisible Leadership of African American School Administrators as Pastors" (Doctor of Philosophy Dissertation, Iowa State University, 2010). url: <https://lib.dr.iastate.edu/etd/11567>

The table below presents a summary of the differences in the assessments on Augustinian Leadership Styles by lay administrators and their subordinates. It shows that the null hypotheses posed in this study failed to be rejected thus no significant difference between the self-ratings of the aforementioned on the leadership styles of the lay educative administrators in categories – *Reflective, Collaborative, and Servant Leadership*.

Table 14: Summary of the Differences in the Assessments on Three Leadership Styles

Leadership Styles and Competencies	Group	Mean	t	df	p-value	Interpretation	Decision
REFLECTIVE	Administrators	3.36	1.67	31.79	.10	Not Significant	Fail to Reject H0
	Subordinates	3.20					
COLLABORATIVE	Administrators	3.35	.93	356	.35	Not Significant	Fail to Reject H0
	Subordinates	3.22					
SERVANT	Administrators	3.4	.94	31.58	.35	Not Significant	Fail to Reject H0
	Subordinates	3.37					

The main attributable factor may be on how the respondents made sense of the competencies cited in the LSQ. Since the focus of this study was on Augustinian spirituality, one question lingered on – *Did the respondents actually interpret the LSQ competencies in the way these were supposed to mean in the Augustinian sense?* While the LSQ items could be understood denotatively -- as in the “*use of silence*” and “*listen actively*” under Reflective leadership for example, these competencies have a more profound connotation and are far nuanced in the context of Augustinian *interiority* and the overall process of *virtus formation*. Thus, the possibility of the respondents understanding the LSQ in the denotative

sense was inevitable if common Augustinian meaning was yet to be established.

A review of the OSA schools' training programs proved that there had been numerous seminars conducted in line with academic and curricular needs. Learning workshops on Augustinian spirituality, however, turned out to be few and this lack of deeper understanding of the matter could have narrowed the subordinates' perception and the administrators' assessment of leadership styles. What becomes essential at this point is the issue on the congruence of lay administrators' performance vis-à-vis the Augustinian sense of leadership anchored on *virtus formation*. Both academic leaders and subordinates need to see it from that view so that they can distinguish *what it is like to reflect, serve, and collaborate in the true Augustinian manner*. It is on this basis that the Augustinian Leadership Enhancement Program has been designed.

### **Proposed Augustinian Leadership Enhancement Program**

In anticipation of dynamic development that is swiftly transforming all aspects of the global economy, the *Augustinian Leadership Enhancement Program (ALEP)* has been formulated. This program seeks to provide leadership enhancement for Augustinian lay administrators' ongoing *virtus formation*. Furthermore, it aims to develop committed Augustinian administrators who possess a steadfast vision for the integral *virtus et scientia* formation of the entire Augustinian educative community. School leaders should be in the frontline to make the Augustinian climate and culture felt in the school environment, to spearhead change necessary



to cope with recent developments and to seize every opportunity of new demands and needs of stakeholders.

In keeping pace with these developments, challenges and opportunities, school leadership calls for a repertoire of skills in line with the core values of the school. Re-education of these leaders is necessary in order to be successful. It is in this view that the school leaders believe that they should work together towards a revitalized and more coordinated leadership system.

This five-year *ALEP* shall commence after academic year 2018-2019 of formation levelling in six Augustinian schools, with three different professional workshops. The first focuses on *Augustinian Spirituality and Values*; the second centers on *Augustinian Education and Pedagogy*; and the third explores *Augustinian Leadership and Management*. Implementation phase includes academic years 2019-2020 to 2023-2024; the latter is the year for the fortieth anniversary of the foundation of the Augustinians' Province of Sto. Nino de Cebu – Philippines.

It is hoped that this collective effort in developing the *ALEP*, in due time, will bear fruits of learning and success. As each leader is directed by this framework, upholding the Augustinian spirituality is to be faithful to his calling of delivering quality learning experiences in Augustinian schools committed to fulfill and prosper in their avowed collective educative centers' vision and mission.

### **Augustinian Leadership Enhancement Program Framework**

The dynamic process of Augustinian leadership is encapsulated in this framework. Its center is the

Augustinian spirituality from which all actions emanate. Main characteristics of this spirituality are *interiority, community life and service to the church*. First, on interiority, the competencies are on silence, research, self-awareness and self-management. Second, on community life, the competencies are communication, relationships, celebrations and fraternal correction. Third, on service to the church, competencies on stewardship, volunteerism, humility and outreach activities will be developed.

Figure 4. This figure presents the framework for the proposed Augustinian Leadership Enhancement Program Framework.



The three leadership styles on Reflective, Collaborative and Servant leadership are the areas of opportunities where each Augustinian leader works indispensably. The outermost sphere of this framework, is the hope of this study, that is, Augustinian Spiritual Leadership and producing enhanced Augustinian educative leaders.

## **Capabilities and Competencies for each Leadership Domain**

### **Reflective Leadership Program**

Capable of developing introspective traits and character evidenced by these competencies:

**Silence.** Reviews importance of silence, develops good listening skills and promotes a deep sense of relaxation and rest that helps increase efficiency.

**Research.** Develops and manages financial, timeline and cross-disciplinary personnel resources necessary to conduct research, designs and conducts research studies and gains confidence and experience doing scholarly presentations.

**Self-Awareness.** Accurately recognizes own emotions, thoughts, values and its influence with others, accurately assesses one's strength and limitations with a well-grounded sense of confidence, optimism and a "growth mindset".

**Self-management.** Successfully regulates own emotions, thoughts, and behaviors in different situations – effectively managing stress, controlling impulses, motivating oneself and working toward personal and academic goal.

### **Collaborative Leadership Program**

Capable of cultivating productive working relationships evidenced by these competencies:

**Communication.** Develops good communication skills, values differing views, achieves commitment to agreed outcomes and serves as an ambassador of the school to other communities.

**Relationships.** Establishes and maintains healthy and rewarding relationship with diverse individuals and groups and fosters partnerships with stakeholders and other organizations.

**Celebrations.** Advocates celebrations and recognitions of success as these will signal about what is most valued in the school community and gives adequate attention to an individual and their accomplishments without neglecting the group as a whole.

**Fraternal Correction.** Negotiates conflict constructively, takes personal responsibility in correcting others and develops assertiveness in initiating difficult conversations.

### **Servant Leadership Program**

Capable of promoting service-oriented culture evidenced by these competencies:

**Stewardship.** Raises a positive image to a proficient steward leader, becomes increasingly familiar with stewardship-related concepts and language especially the care for environment and advocates, nurtures and sustains projects connected to care for common good.

**Volunteerism.** Understands the identification of motivational types and individual needs of volunteers to grow in the spirit of volunteerism, develops academic

practices and school policies related to the formation of volunteers and sustains volunteer programs by providing rich, varied, useful experiences that support the educative mission.

**Humility.** Exhibits willingness to serve others first, admits mistakes and knows when to change decisions and conducts authority as servant-leader.

**Outreach Activities.** Maintains relationships with collaborative partners, especially outreach coordinators and engages in professional outreach activities which include use of technology and networking

### **Augustinian Leadership Five-Year Development Plan**

This plan outlines the specific programs and activities designed for lay educative administrators. It is provided to further improve the quality of the administrators' leadership and management capabilities and competencies and serve as a map to administrators toward the pursuit of excellence in virtue and science.

The programs and activities specified every academic year are developmental, building administrators in the three styles of Augustinian leadership found in the leadership framework. For one, it is meant to encourage accountability and participation on the part of leaders. It would also serve as a measuring tool through its evaluation of how leaders progress given the five-year period.

The following tables show the specifics of ALEP which includes the Reflective, Collaborative and Servant Leadership Programs.

**ALEP 2: Collaborative Leadership Program**

Area	Program/Activity	Person Involved	Timeframe and Funding	Activities and/or Trainings					Expected Outcome/Output
				AY 2019-2020	AY 2020-2021	AY 2021-2022	AY 2022-2023	AY 2023-2024	
Communication	<p>Conduct of a seminar-workshop to strengthen the communication skills.</p> <p>Facilitate chapter of renewal to foster growth in communion</p>	<p>All academic lay administrators Program chair</p> <p>All academic lay administrators Program chair Subject Area Chair Vice-President for Augustinian Formation and Religious Affairs</p>	<p>Every academic year Funded by FEDEP Pphp 50,000</p> <p>Every year Funded by FEDEP Pphp 50,000</p> <p>Campus Ministry Budget Pphp 25,000</p>	<p>Seminar on Effective Communication Skills</p> <p>Chapter of Renewal on Dialogue</p>	<p>Enrichment on Communication Skills</p> <p>Chapter of Renewal on Communal Dialogue</p>	<p>Seminar Workshop on Efficient and Effective Communication</p> <p>Chapter of Renewal on Trust Within the Educative Community</p>	<p>Enhancement on the Proper Communication</p> <p>Chapter of Renewal on Active Listening</p>	<p>Seminar Workshop on Proper and Effective Articulation</p> <p>Chapter of Renewal on Sense of Belonging</p>	<p>Enhanced Communication Skills</p> <p>Growing in Communion</p>
Relationships	<p>Organize talk on how to develop interpersonal relationship and social awareness</p> <p>Organize talk and sharing through the use of Augustinian model of doing in promoting better relationships</p>	<p>Commission on Educational Apostolate All School Heads</p> <p>Commission on Educational Apostolate Experts on Augustinian Studies All School Heads</p>	<p>Every year Province-wide Commission Budget Pphp 100,000</p> <p>Every year Province-wide Commission Budget Pphp 100,000</p>	<p>Seminar on Interpersonal Relationship</p> <p>Talk on Social Awareness</p> <p>Sharing: Common Prayer</p>	<p>Seminar on How to Develop Good Leadership Skills through a good Interpersonal Relationship</p> <p>Seminar on Social Awareness</p> <p>Sharing: Common Prayer</p>	<p>Seminar on Developing Social Awareness as a Transformational Leader</p> <p>Sharing: Common Meal</p>	<p>Seminar on Corporate and Social Responsibility</p> <p>Review of life: Group's Development into a Community</p>	<p>Better interpersonal relationship</p> <p>Better communal relationship</p>	

Celebrations	Establish a strategic approach to recognition and accomplishments	Human Resource Development Office Deans/Principal	Every year HRDO Budget ₱100,000	Professional sharing: Appreciating people for their individual talents, skills and diversity of thought	Professional sharing: Recognizing accomplishments with timely	Formulate plans and determine the metrics of recognition success	Implement recognition of success (all levels-students, personnel, alumni)	Implement recognition of success (all levels)	Culture of recognition
Fraternal correction	Organize a series of mentoring sessions/workshops/program in the development of knowledge and skills in problem solving and conflict resolution	Province Commission on Education Apostolate School Heads	Every year Commission budget ₱50,000	Seminar on Administrative Proceedings: Proper Conduct of Conference, Counseling and Discipline	Seminar on Administrative Proceedings: Proper Appreciation of the Provisions of the Manual regarding Ethics, Professional Responsibilities and offenses recognition	Seminar on Proper Formulation and Documentation of Records on Disputes	Seminar on Effective Communication During Conflicts	Seminar on Successful Handling of Conflicts	Improved skills on conflict management
	Organize talk, meeting and activities that would enhance participation of parents and alumni	All academic leaders Parents Teachers Association Alumni Association	Every year School budget ₱50,000 PTA & Alumni budget ₱25,000	Talk on School Vision-Mission	Talk on Parenting & Involvement of Former Students	Family Day by Department and Grade Levels Alumni Gathering by College	Institutional Alumni Gathering	Institutional Alumni Gathering	Better Collaboration of Parents/Alumni with the Administration

**ALEP 3: Servant Leadership Program**

Area	Program/Activity	Person Involved	Timeframe and Funding	Activities and/or Trainings					Expected Outcome/Output
				AY 2019-2020	AY 2020-2021	AY 2021-2022	AY 2022-2023	AY 2023-2024	
Stewardship	Organize talk on how to improve our sense of stewardship especially to environment	Commission on Education Apostolate Commission on Justice and Peace All Academic Leaders Government Agencies on Environmental Care	Every year Province Commission Budget Individual School budget Php 50,000	Talk on Environmental Policies, Legislation and Regulations	Talk on Waste Management System, Processes and Procedures	Talk on Waste Management System, Processes and Procedures	Talk on Natural Resources Planning and Management	Greater awareness of individual responsibility over Mother Earth	
	Design and implement activities on protection of life and preservation of environment	Commission on Education Commission on Justice and Peace All Academic Leaders Local Government Units	Every year Province Commission Budget Individual School budget Php 75,000	Creation of the Plan for Protection of life and Preservation of Environment	Implementation of the Plan for Protection of life and Preservation of Environment	Implementation of the Plan for Protection of life and Preservation of Environment	Implementation and Monitoring of the Plan for Protection of life and Preservation of Environment	Leadership Involvement in the Care for Environment	
Volunteerism	Benchmark and design Province-wide Activities Fostering sense of volunteerism	Commission on Education Commission on Justice and Peace All Academic Heads Local Superior of Identified Communities	Every year Province Commission Budget School Budget Local Community/Institution Budget Php 50,000	Creation of the Plan for Protection of life and Preservation of Environment	Implementation of the Plan for Protection of life and Preservation of Environment	Implementation of the Plan for Protection of life and Preservation of Environment	Implementation of Volunteer Works in Saguday, Surigao del Norte	Academic leaders have sense of volunteerism	



Humility	Organize talk, seminar and training on humility	School Heads All Academic Leaders	Every year School Budget ₱25,000	Professional Sharing on Competency-Based Selection: Hire for Humility	Talk on Humility based on the Person of Jesus	Talk on Humility in the Augustinian Tradition	Talk on Humility in the Augustinian Tradition	Talk on Humility in the Augustinian Tradition	Academic Leaders Growth on the virtue of humility
Outreach activities	Organize talk, seminar on Community Extension Activities	School Heads Community Extension Program Office Academic Leaders	Every year School Budget Extension Office Budget ₱50,000	Talk on Review of Government Policies on Community Extension Program	Talk on Corporate Consciousness and Responsibility based on Social Teachings of the Church	Talk on Social Apostolate in the Order of St. Augustine	Talk on Social Apostolate in the Order of St. Augustine	Talk on Social Apostolate in the Province of Sto. Niño de Cebu	Awareness of one's social responsibility
	Conduct outreach activities spearheaded by the Academic heads in coordination of community extension office	School Heads Community Extension Program Office Academic Heads	Every year School Budget ₱50,000	One outreach activity in-campus	Two outreach activities (1 in-campus and 1 out campus program based)	Two outreach activities (1 out program-based) and 1 in coordination with Australian-Filipino Augustinian Solidarity (AFAS)	Two outreach activities (1 out program-based) and 1 in coordination with Australian-Filipino Augustinian Solidarity (AFAS)	Two outreach activities (1 out off-campus program based and institutional based)	Academic Leaders involvement in outreach activities

## Conclusions

The study affirmed that like any assessment, it is both subjective and objective. Both administrators and their subordinates made an assessment from their understanding of the competencies of each leadership styles. It showed that there are observed actions, behaviors, and practices that will truly pursue the need to explore the understanding of Augustinian spirituality. Thus, workshop on various themes, such as Augustinian Spirituality and Values, Education and Pedagogy and Leadership and Management will be designed for levelling of formation of lay leaders.

The output of this study – the Augustinian Leadership Enhancement Program, will provide a continuing Reflective, Collaborative, and Servant Leadership growth to school's lay educative administrators necessary to enhance knowledge, competencies, attitudes and values as school leaders. Hence, administrators should learn and grow in both theory and practice guided by the enhancement program towards ongoing *virtus* formation.

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