THE LEADERSHIP STYLES OF THE LAY EDUCATIVE ADMINISTRATORS

IN THE PERSPECTIVE OF AUGUSTINIAN SPIRITUALITY

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A Dissertation Presented to

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In Partial Fulfillment

Of the Requirements for the Degree

DOCTOR IN MANAGEMENT major in

EDUCATIONAL MANAGEMENT

_____

By

ANDREW P. BATAYOLA, O.S.A.

January 2018

APPROVAL SHEET

This dissertation entitled **THE LEADERSHIP STYLES OF THE LAY EDUCATIVE ADMINISTRATORS IN THE PERSPECTIVE OF AUGUSTINIAN SPIRITUALITY**, prepared and submitted by **Andrew Pastoriza Batayola, O.S.A.** in partial fulfilment of the requirements for the degree of Doctor in Management major in Educational Management, is hereby accepted and recommended for Oral Examination.

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"It seems to me, then, that, with the Lord's help, I have now paid my debt in bringing this huge work to a close. May those who think it too small or too large forgive me; let those who think it enough not thank me, but join with me in giving thanks to God. Amen. Amen."

(Augustine, *City of God*, XXII, 30)

Gratitude takes on many forms. As an emotion, it refers to the spontaneous surge of feelings for someone who does something good for us. As a virtue, it is something that we have developed through years of practice so that being grateful has become a habitual part of our character. And as an attitude, it is gratefulness for everything in life, including our very existence from moment to moment. In all these manifestations, a spirituality of gratitude has been regarded as a life-giving practice that benefits both individuals and society (Au, *The Grateful Heart*, 17).

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<u>Dissertation Abstract</u>

TITLE   **:** The Leadership Styles of the Lay Educative Administrators in the Perspective of Augustinian Spirituality

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<u>Content Analysis</u>

I. OBJECTIVES:

This study aimed to assess the leadership style of the lay educative administrators of the schools managed by the Order of St Augustine (OSA), Province of Sto.Niño de Cebu – Philippines in view of the Augustinian Spirituality toward *virtus* formation.

II. METHODOLOGY:

The study utilized the mixed method, combining both qualitative and quantitative means to assess the leadership styles of lay educative administrators through self-rating and their subordinates, vis-à-vis the criteria of Augustinian leadership.

There were three hundred fifty eight (358) respondents involved in this study. The respondents were divided into two groups. The first group comprised the twenty five (25) lay educative administrators themselves. The second group included three hundred thirty three (333) subordinates of the administrators, those professors and teachers themselves.

The instruments used for this study were the Leadership Styles Questionnaire which came in two versions – one for the 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 the items in the questionnaire.

III. FINDINGS:

It was revealed that when taken as a whole, from the assessment of administrators themselves, the competencies under the three types of leadership, namely, reflective, collaborative and servant leadership were practiced with great extent. From the assessment of the administrators' subordinates, when taken as a whole, the reflective and collaborative styles of leadership were fairly great extent practiced and the servant leadership was practiced with great extent. But

there are specific competencies in each leadership style that need to be improved.

The test of significant relationship between the assessment made by the administrators themselves and their subordinates on the three leadership styles indicated no significant relationship. However, on the specific of each leadership competencies under the three styles, there are some that revealed that there was a significant difference between the assessment made by the administrators themselves and their subordinates.

IV. RECOMMENDATIONS:

This study strongly recommends the following:

1. The proposed Augustinian Leadership Enhancement Program (ALEP) be instituted in the OSA managed schools in the country,

2. Virtus Formation of school's lay educative administrators be sustained, and

3. Replication of the study by Augustinian friars and religious administrators and classroom teachers.

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CHAPTER 1

THE PROBLEM AND ITS SCOPE

INTRODUCTION

Rationale of the Study

The educative communities are searching for the leadership qualities in administrators who will promote high performing schools. Jazzar and Algozzine (2007) maintain that successful school leaders must be persons who have a clear notion of who they are and understand their role as educative leaders. Leadership styles play a major role in the effectiveness of educative leaders, and because the educative leader is a person who has the responsibility to offer an alternative to the way things are it is important for him or her to maintain effective leadership style.

The person of the leader is seen as central to matters of the sectarian educational institutions, promotion of Catholic identity and authentic practice (Lennan, 2005:1). Successful leadership 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 who are spiritually competent as well.

The role of spirituality in leadership is expanding. Leading involves creative venture, and risk from any implication of coercion or manipulation. Leading is connected to that which is spiritual, and posited that spirit is an animating force, and that force must encourage one to be servant of others (Jones, 2010:15). It is in this context, that there is a great need for spirituality among lay leaders in the sectarian institutions.

Today, when some predict that the third millennium will, without doubt, be the time of the Church of the laity, the church documents speak of a new type of communion and of mutual enrichment and of sharing the same charism. All of 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 a school environment, one of the many challenges in the life of the spiritual school leader is to embrace change (Thompson, 2012:115). School administrators that practice the attributes of spiritual leadership must be aware of the transitions that are taking place in the school. They must see themselves as change agents, always looking for ways to make the school successful. They are needed to shape the future of schools, and shaping the future of schools requires the vision of a person who can motivate and encourage positive change. Thus, to be a change agent, educational leadership in a religious institution requires the integration of the lay administrators' personal qualities, position-related competencies, and the sense of spirituality into their leadership practices. In this study, inquiry was focused on the leadership styles of the lay educative administrators and how they aligned with the Augustinian ideals on spirituality.

In a school context, an appointed leader may know the administrative duties and functions through induction or mentoring, but how he or she eventually performs can be a matter of personal approach or style. In the Augustinian institutions, however, the

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 demanding and challenging. They are expected to respond accordingly to interests of parents, teachers, students, government 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 this be thoroughly and systematically conceived (Ranson, 2005: 9). Therefore, it is with utmost importance that these leaders, Augustinians in particular, be guided by a framework that will help them develop essential aspects of their leadership and management including their spiritual and professional development. It is from this view that the proponent of this study has designed a leadership enhancement program as an output to guide the lay administrators in the performance of their roles and duties as dedicated leaders in the Augustinian educational institutions.

Theoretical Background

The context of this study is organized into three sections with a presentation of each of the frameworks to be referenced in this study: *leadership styles; Augustinian spirituality, values and leadership styles; and the model of the design of the proposed enhancement program.*

Leadership Styles

A review of the leadership literature reveals an evolving series of schools of thought from Great Man and Trait theories to Transformational theories. While the early theories tend to focus on the characteristics and behaviors of successful leaders, later theories begin to consider the role of followers and the contextual nature of leadership. The **Great-Man Theory**, for one, centered on how great individuals could shape history (Bass, 2008). In the early 20th century, leadership traits were studied through the identification of the innate qualities and characteristics possessed by great social, political, and military leaders (Northouse, 2007). It was commonly believed that people were born with these traits, and only the "great" people possessed them, with heredity playing a major part in a person's leadership "greatness" (Bass, 2008).

The **Trait Theory**, on the other hand, suggests that one can evaluate leadership by considering the leader's potentials and certain traits relating to personality, social, and physical characteristics. The purpose of trait theory was to predict which individuals would successfully become leaders, based on their drive, desire to lead, honesty, integrity, self-confidence, cognitive ability, and knowledge of the business that they are in (Palestini, 2005, 41). Because of the perceived limitations of the Great-Man and Trait

theories, another approach to understanding leadership sprouted – the **Behavioral Theory.** This offered an analysis of the observable behaviors of leaders that change the behavior of subordinates (Bass, 1990) through reinforcement, rewards, or punishment. Palestini (2003) contended that leadership behaviors typically fell into two categories: *production-oriented and employee-oriented.* Production-oriented leadership involves the goal of acting to get the task done through production, structure, or focus on task. Employee oriented leadership focuses on supporting the individual workers in their activities and involving the workers in decision-making (Palestini, 2005: 42).

The **Contingency or Situational Models** assert that leadership behaviors depend on the circumstances at a given time. Bolman and Deal (2008) suggest that an age-old question regarding leadership is -- *Do leaders make the time, or do the times make leaders?* In these models, effective managers are able to diagnose a particular situation and then determine if they can implement the required style to address that situation. Contingency theory is a "leader-match theory" that emphasizes the importance of matching the leader's style with the demands of a situation (Northouse, 2007: 125). Situational leadership theory, on the other hand, would seem to provide for leaders the freedom and flexibility to implement a best leadership style in response to a particular situation (Bass, 2008; Northouse, 2007). Situational leadership theory proposes that different situations insist on different kinds of leadership thus requiring that effective leaders to adapt their style to the demands of the situation.

The **Charismatic Leadership Theory** was strongly influenced by the sociologist, Max Weber, who used the term *charisma* to describe a form of influence based on followers' perceptions that the leader is endowed with exceptional qualities (Yukl, 2002:

241). Charismatic leaders do more things that foster an image of extraordinary competence, such as impression management, information restriction, unconventional behavior, and personal risk-taking (Yukl, 2002: 261). Then recently, a new paradigm of leadership captured widespread attention -- ***Transformational Leadership Theory.*** Transforming leaders are the ones who recognize and exploit an existing need or demand of a potential follower and seek to satisfy higher needs by engaging the full person of the follower (Burns, 2010: 4). Bass and Riggio (2006: 4) continue to explain that transformational leadership raises leadership to the next level as it "involves inspiring leaders to commit to a shared vision and goals for an organization or unit, challenging them to be innovative problem-solvers, and developing followers' leadership capacity via coaching, mentoring, and provision of both challenge and support.

Transformational leaders change an organization by recognizing opportunity and developing a vision, communicating that vision to organizational members, building trust in the vision, and achieving the vision by motivating organizational members (Palestini, 2005, 55). Smith, Montagno, and Kuzmenko (2004) seem to concur with Palestini (2005) when they suggest that transformational leadership occurs when a leader inspires followers to share a vision; empowering them to achieve the vision, and provides the resource necessary for developing their personal potential. Transformational leaders also need to promote the place of moral or values in the organization. Sergiovanni (1990), writing for an educational context, mentioned leadership as *bonding* -- arousing awareness and consciousness that elevates school goals and purposes to the level of a shared covenant that bonds together leader and

follower in a moral commitment. Leadership by bonding responds to such human needs as the desire for purpose, meaning, and significance in what one does.

In this study on the leadership styles of the Augustinian lay administrators, the aforementioned theories could shed light on the assessment of what these leaders believe about their roles and duties, the factors that influence their drive or performance, and the impact they have on followers or subordinates.

Augustine, being a great-man of his time, having personal and well reflected in this writings main traits of interiority, community life and service to the church, continue to influence people of his time and of today towards the desire for conversion or transformation of the human person and in the case of this study, the leader.

Augustinian Spirituality, Values, and Leadership Styles

The spirituality of the Augustinian Order shares in the two foundation stones that hold up the mendicant spirituality and the 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. This spirituality is also rooted from Augustine's writings and teachings, which emphasized the three elements of *interiority*, *communion* of life and *service* to the church. In this study, those three elements were taken as the core to the Augustinian values of truth (*veritas*), unity (*unitas*) and love (*caritas*) on which are anchored the Augustinian leadership styles -- *Reflective, Collaborative, and Servant leadership*

Together with an intense, dissatisfied, and restless search for God, the element of **Interiority** underlies the Augustinian spirituality (Rano, 1994:89). 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 (San Martin, 2013:199). Pope Francis (2013) 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 that kind of restlessness that point to the anxiety of love. The spirituality of Augustine is indeed characterized by restlessness and 'spirituality of interiority' (Martin, 2007: 254) moving towards an encounter of the Truth, in whom, the unquiet heart finds rest.

The second element of Augustinian spirituality speaks of **communion of life**. The Constitutions of the Order noted that "community is the axis around which Augustinian life turns: a community of brothers who live harmoniously in their house, united by a single soul and single heart, seeking God together and open to the service of the Church" (Constitutions 26). Augustinian spirituality is essentially community-oriented. The fundamental end of the Order is nothing else than to achieve among its members the greatest possible oneness of mind and heart on the journey to God, for the good of the ecclesial community (Rano, 1994; Peters, 2014).This reality of common life can be rooted from Augustine himself, a people person. This is surely one of the predominant patterns in Augustine's life: the constant presence of friends, and his 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 (Martin, 2007; San Martin, 2013).

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 most of all in his life, he clearly showed this characteristic attitude of openness and service. Being "servants of the Church" (*On the Work of the Monks* 29, 37) 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 the people around him and caring for others became second nature to him. The concern for others is the basis of Augustine's concept of authority of service. All these are rooted in the love for God, who Himself described as love (Martin, 2007). This love or charity is the soul of Augustinian spirituality (Insunza, 2006).

Anchored on these three elements of Augustinian spirituality are the core values of the Augustinian education - *Truth, Unity, and Love*. *Veritas* is the Latin term for **truth** and the search for truth is at the heart of an Augustinian education. McCloskey (2006) argues that 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 (McCloskey, 2006). Augustinian pedagogy "supports learning how to move upward on the learning pointing beyond ourselves" (McCloskey, 2006:123). McCloskey (2006) continues by saying that the value of truth in Augustinian pedagogy is that the searcher is always on the way to wisdom: one becomes a lifelong learner. A major purpose of a school is to make it likely that students and educators will become and

remain lifelong learners (Barth, 2001:18). In becoming 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.* According to McCloskey (2006), Augustine did not envision learning as individualistic. Rather, Augustine saw the learner going beyond her/himself when one finds unity in community (or 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 the dialogue between teachers and students and with one another, and with school leaders and the members of the educative community. All members of the educative community are included in this learning enterprise. McCloskey (2006:131) believes that Augustinian pedagogy can be seen as "having an inclusive thrust to aim to teach all learners as a mutual responsibility of an Augustinian learning community." Some practices that can advance Augustinian pedagogy are collaborative learning and cooperative learning because they can be used to 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. McCloskey (2006) concludes that the core value of unity in the Augustinian pedagogy is learning to desire unity, which brings together the spirits and souls of the Augustinian community members.

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. Tack (2006)

asserts that Augustinian education has an important connection to the human heart and, therefore, relationships with God, with one self, and with others. The love of God is, then, expressed through the promotion of love for learning and care for the learner. This same principle applies to the school leaders who are also expected to mentor, coach, and support people under them. 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 (McCloskey, 2006).

The integration of the aforementioned elements of the Augustinian spirituality and its core values that a framework for **Augustinian leadership styles** has been drawn. Figure 1 below illustrates the dynamic process of Augustinian spiritual leadership and how leadership styles emanate from it.

Figure 1. Conceptual Framework of Augustinian Spiritual Leadership

As the top and middle administrators alongside their constituents grow in their commitment to deliver quality education, becoming **Augustinian Spiritual Leaders** *(i.e. Enhanced Augustinian Educative Leaders)* is their goal towards realization of the promotion and strengthening of Augustinian values and identity. The outermost sphere in Figure 1 above is a lifelong process of establishing the Augustinian formation standards, which in this case are for the educative administrators. Emanating from the core are the Augustinian styles of *Reflective, Collaborative, and Servant leadership*.

Connecting with the element of interiority is the ***Reflective style*** with the school administrator as one who is capable of self-assessing his or her essential characteristics and traits as a leader, to determine his/her effectiveness in getting things accomplished. The spiritual leader when confronted with great challenges, will often times retreat to a quiet place and employ prayer, meditation, or sense of quietness to come up with an appropriate response to the situation that confronts the school (Thompson, 2012).

The ***Collaborative style*** of spiritual leaders relates to their uncanny ability to make and keep valuable contacts through dialogue and friendship. Contacts are precious in the workshop of a leader. Connections can be the force that propels a school to higher levels of effectiveness and success. Having the right person or people on the leadership team of a school is the fuel that lifts creative ideas to the next level of accomplishment. The spiritual leader has a heart that is in tune with the purpose of the group, organization, or community. It is natural for a spiritual leader to have a sense of community within and beyond the work place (Groen, 2001).

The 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 (Greenleaf, 2002). This style of leadership involves motivating and inspiring individuals through a 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 (Cameron and Spreitzer, 2012).

In sum, these three 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 the structure within which the church is served. In the educational context, being learning institutions, these three will be promoted in terms of being passionate for learning truth (*veritas*), learning to desire for unity (*unitas*), and possessing wholehearted love (*caritas*) for learning. In this study, the considerations and practices of lay administrators will be assessed in view of the Augustinian spirituality and pedagogy and reflected as leadership styles (i.e. reflective, collaborative and servant). Insights from this study were processed, leading to the design of a leadership enhancement program for lay administrators.

Models for Leadership Enhancement Program

In this study, four models for leadership development have been used as benchmark in crafting the output of this study. The first two models arise from the notion of development and praxis, while the last two models are benchmarks from catholic learning institutions.

The *Leadership Development Model* (LDM) distinguishes the dual concepts of competency and capability in leadership. Competency is about delivering the present based on past performance while capability is about imagining the future and bringing it about (Stephenson, 2000). The LDM highlights *individual attributes*, *competencies*, and *outcome* as areas of development. The individual attributes pertain to cognitive ability, motivation, and personality (Northouse, 2004) while *competencies* cover the problem-solving, creative abilities, and social judgment skills which are used to solve unusual and normally ill-defined organizational problems. The leadership *outcome* in this sense is the degree that the person has successfully performed his or her duties according to the standard external criteria (Northouse, 2004). Such competency-capability distinction and the areas of leadership development were regarded in the design of the Augustinian enhancement program proposed in this study.

Another model of program development is the **Shared Praxis Model (SPM)** of education by Thomas Groome (1991). SPM contains a series of five movements, starting with the person's reflection upon the current state of affairs and progressing towards analysis and drawing out of Christian messages from symbols, stories, traditions, scripture, liturgies and vision of the Christian faith. Then the person goes into dialogue with self and others, before he ultimately reaches the final movement called

the Decision-Response for Lived Christian Faith. This model of praxis becomes helpful in conceptualizing the processes and strategies to be employed in the Augustinian leadership enhancement program.

The **Lasallian Leadership Institute Model (LLIM)** presents the study of formation and leadership was conducted by Dianne Ketelle and Carol Swain (2002). This study is worth mentioning because it attempts to present the whole process of formation program until the evaluation of the effect of the Lasallian Leadership Institute (LLI) on the culture of schools in the De La Salle Tradition. According to Ketelle and Swain (2002), the LLI was created in order to expand the partnership between laypersons and the De La Salle Christian Brothers in the church's ministry of education. This was a three-year formation program comprised of classroom teachers, principals, high school presidents as well as professors and administrators. Themes focused on leadership and management, spirituality, education, and community during the three-year implementation period.

The **Australian Province Education Commission Model** also had professional development programs used by the two colleges of Australian Province, namely, Villanova College of Brisbane and St. Augustine's College of Sydney. This program was part of the on-going formation project of academic leaders, teachers and staff and aimed at nurturing and forming leaders and teachers through a process of working towards identifying and exploring an authentic Augustinian pedagogy. The overall theme for the series of workshops was taken as *simul quaeramus*, which is translates as Augustine's educational maxim – *let us search together* (McCloskey, 2006). *Simul* means learning is a public enterprise, an inquiry *with* others; *quaeramus* means

"dynamic searching" that makes learning demanding, open, and unfinished; thus, fundamentally a lifelong process, a restless journey.

Under this Australian model, four different professional development workshops had been designed and implemented as part of the project (Graeme, 2012). The first focused on *Augustinian Values;* the second, centered on *Augustinian Pedagogy;* the third, exploring *Leadership in the Augustinian Tradition* and an extra workshop focusing on both *Values* and *Pedagogy,* specifically for the Subject Area Coordinator Team from Villanova.

Insights from the LDM, SPM, Lasallian model, and the Australian professional development program were considered in the design of the Augustinian Leadership Enhancement Program as an output of this study on leadership styles.

Flow of Research Process

This particular research focused on the assessment of the leadership styles of the lay administrators in the educational institutions managed by Augustinian Friars of the Province of Sto. Niño de Cebu – Philippines. This was for the purpose of enhancing their leadership skills based on the Augustinian Spirituality of *virtus* formation. As shown in Figure 2 on page 18, the research process began with the drawing out of input data from the lay school leaders and the official sources of the Augustinian spirituality and core values. Then, such information was analyzed to determine the prevailing leadership styles of lay administrators based on self-assessments and the perceptions of their subordinates. Upon regard of the findings, a leadership program for lay administrators was designed to enhance their competency and capabilities as spiritual leaders in the educational context.

The input component of this study pertains to the data on the lay educative leaders' behavioral practices of leadership. It was assumed that these lay leaders had their own prevailing system of beliefs and values which could influence their behavior and conduct of responsibilities. During the process, their leadership styles as Augustinian school heads were assessed by way of self-review and by their subordinates' perception through the validated questionnaires and focus group discussions. The insights gleaned from the investigation were used as basis for the design of the enhanced Augustinian leadership program. Such output component became the proposed enrichment program for lay school leaders. This project is the tangible result of the study that could be shared with the different Augustinian schools

aspiring for virtus formation and development of leaders, teachers, and students in catholic education.

Flow Chart
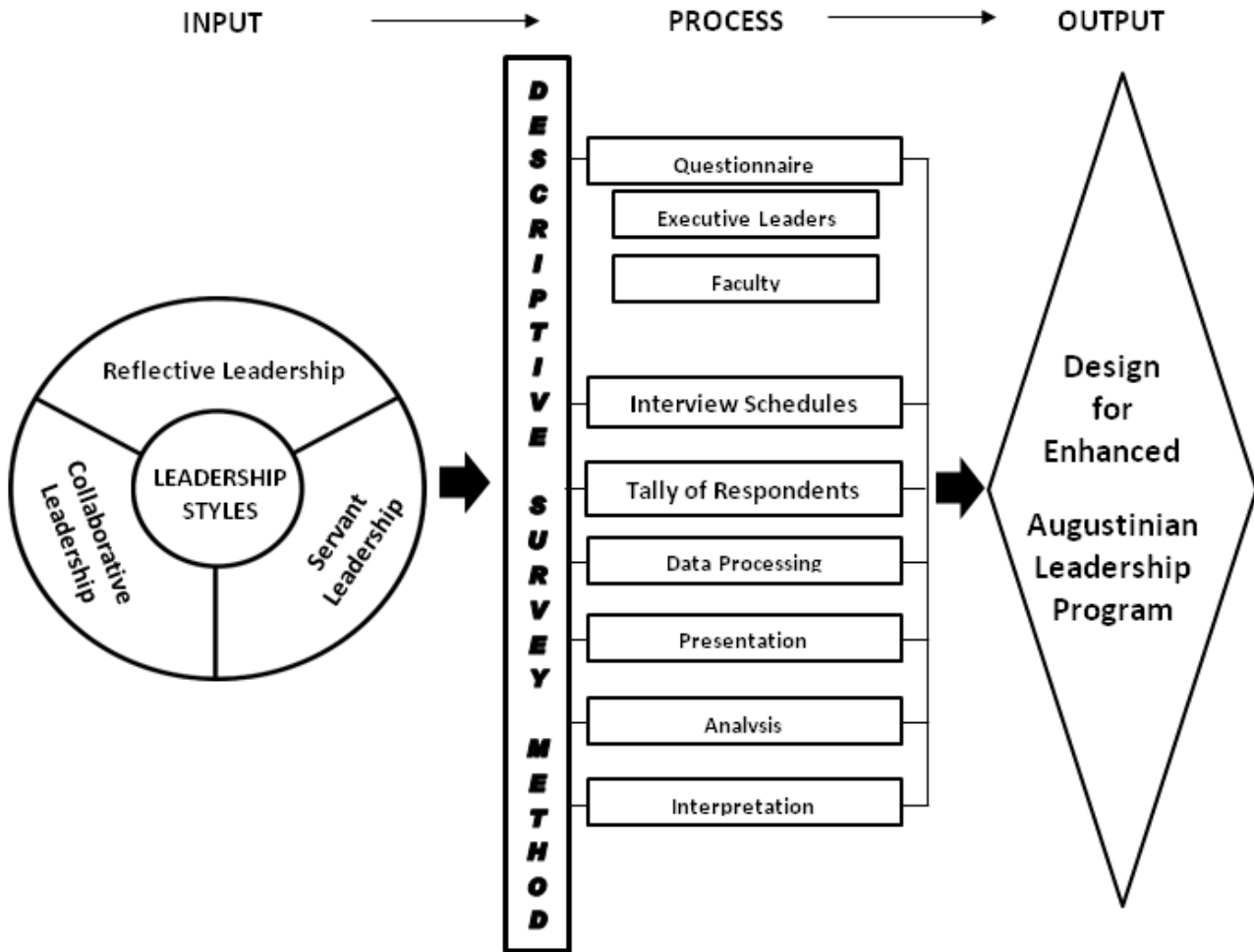
Figure 2. The Research Process

THE PROBLEM

Statement of the Problem

This study aimed to assess the leadership style of the lay educative administrators in view of the Augustinian Spirituality toward *virtus* formation. As an output of this study, a leadership enhancement program for Augustinian lay administrators has been proposed.

To respond to the main problem, the researcher sought to answer the following questions:

1. As assessed by the lay administrators, what is the extent to which they demonstrate the following styles of leadership –

   a. *Reflective?*

   b. *Collaborative?*

   c. *Servant?*

2. As assessed by the subordinates, what is the extent to which they demonstrate the following styles of leadership –

   a. *Reflective?*

   b. *Collaborative?*

   c. *Servant?*

3. Is there a significant difference in the assessment of leadership styles by the lay administrators and their subordinates?

4. Based on the findings of the study, how may a leadership enhancement program for Augustinian lay administrators be designed?

Hypotheses

The following hypotheses were tested in this study:

Null Hypothesis (H_{01}): There is no significant difference between the self- ratings of the lay administrators and observer-ratings of the subordinates on the assessment of leadership styles of the lay educative administrators.

Alternative Hypothesis (H_{11}): There is a significant difference between the self-ratings of the lay administrators and observer-ratings of the subordinates on the assessment of leadership styles of the lay educative administrators.

The null hypothesis would be rejected if the statistical results showed that self-ratings of the lay administrators and observer-ratings of the subordinates of the lay educative administrators had significant difference at p-value of < 0.05 using independent t-test.

SIGNIFICANCE OF THE STUDY

The findings of the study may be useful to the following:

The Augustinian Schools of the Province Sto. Niño de Cebu. Augustinian Schools of the Province through the School Head may be informed of the existing leadership styles of the lay educative leaders. The proposed formation program could be presented for consideration and implementation for the purpose of school improvement through academic leaders.

The lay educative leaders and other lay middle administrators. Educative leaders may be informed of their contribution to the performance result of the schools.

Their leadership style is an important factor in assessing the overall performance of the learning institutions. The research findings and output may help in crafting professional development programs, especially on the aspect of *virtus* formation.

The other members of the educative community. The findings of this study may ultimately work for faculty and staff, students, former students, parents, and others, and for whatever improvements the educative centers may accomplish which could eventually benefit their members, especially related to spiritual development or character formation.

Other Augustinian family learning institutions in other parts of the country and the world. The method of research employed in and the findings of the study could be utilized by other learning institutions managed by the Augustinian Family inside and outside the country because of similarity in nature of such institutions and values from St. Augustine. This study could contribute to the body of research and educational documents of the Augustinians related to Augustinian Spirituality and Leadership.

DEFINITION OF TERMS

The following terms are defined in the context of this study:

Assessment is the process of gathering and interpreting data or information pertaining to the leadership styles of the lay educative leaders, with reference to the Augustinian spirituality. In this study, assessment occurred in two perspectives. One was from the research respondents who self-reviewed their performance of duties and functions in the context of the educative communities that they served. The other assessment took place when the subordinates assessed these lay leaders' conduct of roles and responsibilities. In both instances of assessment, the researcher's validated tools for assessing Augustinian leadership styles were used.

Augustinian Spirituality describes how Christians, individually and collectively, appropriate beliefs about God, humanity and the world, and express them in terms of basic attitudes, lifestyle and activities. Augustinian spirituality is composed of three essential elements – *Interiority, Community Life, and Service to the Church* and from these are drawn the core values of the Augustinian education, namely, *Veritas* (truth), *Unitas* (unity), and *Caritas* (love or charity). **Interiority** is a term used frequently by St. Augustine to refer to the life of integrity or singleness of purpose that a person must strive to make progress in spiritual life. It involves focusing and concentrating on the importance of self and above all, on the God within rather on things outside. **Community Life** pertains to the life of the brothers and friends living harmoniously with one mind and one heart intent upon God (Rule I, 1). This life in common is characterized by sharing material and spiritual goods. Under diverse terms and in

various dimensions (community, social life, friendship, communion, participation, sharing), that which is communitarian marks and characterizes Augustinian experience and thought.   **Service to the Church** is an Augustinian apostolate that is readily accepted as commitment to any pastoral activity, such as educational apostolate in service to the church. The core values direct Augustinians to the pursuit of truth, exercised in love and charity in unity and community with one another (McCloskey, 2006; Insunza, 2006). In this study, the Augustinian spirituality and core values have been taken to be at the heart of effective school leadership under the reflective, collaborative, and servant leadership styles.

Lay Educative Administrators refer to the lay middle administrators of the Augustinian learning institutions. They include college deans, program area chairs, principal and academic coordinators of different levels of the basic education.

Leadership Enhancement Program is the intended output of this study, which has been designed and produced based on the principles of Augustinian spirituality and core values. Its main purpose is to enhance the leadership competence of lay educative administrators in the Augustinian schools. The program specifies the objectives, strategies, and support to be provided to achieve the desired end.

Leadership Models are guides that suggest the framework and the process of leadership formation and development. The output of this study was based on the four models that had been expounded in the theoretical background.

Leadership Styles are the manner and approach of providing direction, implementing plans, and motivating people or the members of educative community. In

this study, Augustinian leadership styles were categorized as – *Reflective, Collaborative, and Servant-Leadership.* **Reflective Leadership** is a style of leadership wherein one is capable of self-assessing by reflecting on his or her essential characteristics and traits for the good of the organization. This style emerges from being an interior person. **Collaborative Leadership** is a style of leadership focusing on how an individual relates with other members within the organization. This style emerges from being a people person. **Servant Leadership** (Greenleaf, 1970) begins with the natural feeling that one wants to serve, to serve first. This style emerges from a person's deep sense of service.

Virtue (*Virtus*) Formation is honing a certain habit or established capability to perform good actions according to a moral standard. In the school community, *virtus* formation contributes to a healthy positive learning environment by fostering a climate in which all members are welcomed, feel safe, and hope-filled about themselves, their relationships and their future. The Latin word *virtus* is used to highlight or make direct reference to the Augustinian school motto of *Virtus et Scientia*. In this study, *virtus formation* pertains to the ultimate end of Augustinian education made possible by the reflective practices and the synergistic collaboration and service of stakeholders in the educative community.

CHAPTER II

RESEARCH DESIGN

This chapter deals with the research environment, respondents, instruments and procedure. The study utilized the mixed method, combining both qualitative and quantitative means to assess the leadership styles of lay educative administrators through self-rating and by their subordinates, vis-à-vis the criteria of Augustinian leadership.

Research Environment

The locale of this study comprised the following 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). Figure 3 in the next page shows the map where the Augustinian schools are located.

All the six schools are owned and managed by the friars of the Order of St. Augustine (OSA) belonging to the Province of Sto. Nino de Cebu – Philippines. These schools are all non-stock, non-profit, co-educational Catholic institutions of learning. They are guided by the teachings of the Catholic Church and are inspired by the Charism, Vision, and Mission of the Augustinians, and challenged by the needs of the time; commit themselves to develop in their students an authentic Catholic Formation and well-rounded personality. They also commit for the ongoing formation of all members of the educative community.

Figure

3.

Location map of the schools managed by the Order of St. Augustine

The **Colegio San Agustin** in Biñan City, Laguna is located in Barangay Halang, Juana Complex and its curricular offerings include pre-school, elementary, junior and senior high school and tertiary courses.

The **University of San Agustin** in Iloilo City is located in Gen. Luna Street. It is the biggest OSA-managed educative institution in terms of student population and school site. It offers complete educational programs ranging from the preschool level up to the tertiary degree programs.

The **San Jose Catholic School** in Iloilo City is located in Plaza Libertad. It was basically established to cater to the needs of children of very poor families for their pre-school, elementary and junior high school needs.

The **Colegio San Agustin** in Bacolod City is located on Sen. Benigno S. Aquino Drive. It accepts students for their pre-school, elementary, junior and senior high schools and collegiate curricula.

The **Colegio del Sto. Niño** in Cebu City is located within the block of the Basilica del Sto.Niño on Osmeña Boulevard and near the historical Magellan's Cross and the seat of the Cebu City government. It offers pre-school and complete elementary general curricula.

The **Colegio San Agustin** in Mati City is the newest school of the Augustinians, established in the year 2013 and is located at Dahican, Mati City, Davao Oriental. At the time of this study, CSA-Mati offers pre-school, elementary and junior high school curricula.

Research Respondents

The respondents were the lay educative administrators of the 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. Table 1 below shows the number of respondents per school.

Table 1

Number of Research Respondents: Lay Administrators

n = 25

Augustinian Schools	Number of Respondents	Percentage
Colegio San Agustin – Biñan	5	20%
University of San Agustin	8	32%
San Jose Catholic School	2	08%
Colegio San Agustin – Bacolod	5	20%
Colegio del Sto. Niño	2	08%
Colegio San Agustin – Mati	3	12%
TOTAL	25	100%

The respondents also included the subordinates of the 25 lay educative administrators, to which the Sloven's formula was used to determine the actual number for sampling. To set the number of subordinates from each school, a stratified sampling with proportional allocation was used. Table 2 in the next page shows the number of subordinates per school.

Table 2

Number of Research Respondents: Subordinates

n = 333

Augustinian Schools	Number of Respondents	Percentage
Colegio San Agustin – Biñan	86	25.83%
University of San Agustin	111	33.33%
San Jose Catholic School	16	4.80%
Colegio San Agustin – Bacolod	54	16.22%
Colegio del Sto. Niño	42	12.61%
Colegio San Agustin – Mati	24	7.21%
TOTAL	333	100%

Research Instruments

The research instruments used for this study were the *Leadership Styles Questionnaire (LSQ)* which came in two versions – one for the 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 the items in the questionnaire.

The Leadership Styles Questionnaires (LSQs) were used to assess the leadership practices of the lay educative administrators in the Augustinian schools (Appendices B-1 and B-2). These are researcher-made tools and were crafted based on the Augustinian spirituality and core values, with question items categorized under

Reflective, Collaborative, and Servant leadership styles*.* At the time of this study, the researcher served as a teacher and an administrator in one of the schools. His in-depth knowledge of the Augustinian spirituality, being a mentor of the friars, and his exposure to the lay context of school work guided him in the crafting of the questionnaire.

To establish the validity and reliability of the LSQ instruments, the main tool was subjected to pilot testing with key educative persons who were not directly involved in the study. Prior to the pilot test, two Augustinian expert-friars and one longtime top lay administrator were asked to review the questions in the LSQ for congruence of interpretation. After the pilot test, statistical procedure was done to verify the data gathered and stabilize the tool. The Likert Scale was used to assess the degree at which the respondents practiced the indicated behaviors linked to the targeted leadership styles.

For validity**,** the questionnaire was presented to panel members who were considered experts relative to the topic being assessed. The jury validation was based on the Good and Scates Scale. Three subject matter experts (SMEs) were consulted to review the questionnaire items in terms of brevity, conciseness, depth and relevance (Appendix C). A questionnaire with a rating of 4.59 with verbal interpretation of *Very Good* was considered valid. For the reliability of the instrument, the questionnaire was pilot-tested to twenty-five (25) persons possessing similar characteristics to the actual respondents. The scores were treated to a Cronbach alpha calculation. Cronbach alpha is a measure of internal consistency for items with more than two responses, such as the Likert type scale. The items with reliability coefficient of 0.700 or better were

considered to have acceptable coefficient for reliability (George and Mallery, 2003) thus, were included in the questionnaire to be used in the actual data gathering (Appendix D).

The Leadership Styles Questionnaire (LSQ) contains thirty (30) statements describing various leadership behaviors in line with principle of Augustinian spirituality. The respondents were asked to encircle the degree at which they practiced the behaviors in the real setting. They had to rate their practices as *Almost always, Often, Sometimes,* and *Rarely* considering their recalled number of occasions. The table below shows the Response Scale used in this questionnaire.

RESPONSE SCALE	INTERPRETATION
4	*Almost always* – occurs 75% to < 100% of the time
3	*Often* – occurs 50% to < 75% of the time
2	*Sometimes* – occurs 25% to < 50% of the time
1	*Rarely* – occurs less than 25% of the time

To aid in the interpretation of results, the following scheme is utilized:

1.00 – 1.75   - Very Small Extent

1.76 - 2.50   - Small Extent

2.51 – 3.25   - Fairly Great Extent

3.26 – 4.00   - Great Extent

The thirty statements in the LSQ pertain to the Augustinian leadership styles, namely *Reflective, Collaborative, and Servant* but these are shuffled in the questionnaire so as

not to show any pattern of ideas when the respondents answer the items. A trained research assistant administered this tool.

The **Interview Schedules** (Appendix F) that were used in the Focus Group Discussions (FGDs) of this study contained question guides that explored the aspects and issues revealed either by the LSQ responses or by the emergent interactions in the course of this study. The interview schedules served as the tool to manage the sharing of ideas during the FGDs and these were expected to reinforce the data collected from the participants using the LSQ. These were also instrumental to the process of triangulating data and reviewing the veracity of claims made. Questions covered topics relevant to the research problem, much like the ones below:

1. *How would you describe your practice of management and leadership?*
2. *In the light of the three core values of truth, unity and love, what are some of your leadership practices related to this?*
3. *What program can you suggest to promote the Augustinian identity and values, especially among educative leaders?*

The first and second questions draw out answers to the first two sub-problems of this study. These relate to their perception and assessment of their leadership styles. Items in the questionnaire also correspond to these questions. Responses to the third question were in turn useful in the crafting of the leadership enhancement program which is the proposed output of this study.

Research Procedure

      Gathering of Data. To formally start the gathering of data, the researcher sought the permission of the Prior Provincial of Sto. Niño de Cebu – Philippines, the Provincial Councilor - Coordinator for Educational Apostolate, the Chairman for the Commission on Educational Apostolate and the heads of educative institutions regarding the involvement of the lay school administrators in the study. The researcher then planned out a schedule for the administration of the LSQ instruments at particular dates per Augustinian school. A trained research assistant administered the assessment questionnaire to the selected respondents; this was to maintain impartiality since the researcher is a known Augustinian friar and school administrator. The focus group discussions (FGDs), however, were handled by the researcher himself since these were more dialogical in nature and intended to clarify issues at hand.

      For the purpose of determining the prevailing leadership styles of the Augustinian lay administrators *(i.e. sub-problems 1 and 2)*, data were primarily based on the responses to the Leadership Styles Questionnaires (LSQ), categorized as the administrators' self-ratings and the subordinates' assessment. Subsequent focus group discussions (FGDs) were conducted to shed light on related aspects or issues untapped by the questionnaires. Since the responses came as data from the lay administrators' self-assessment of performance and from the subordinates' observations, discussions were done mainly from both of them as the direct respondents of this study.

      The process of determining the difference in the assessment of leadership styles by the lay administrators and their subordinates *(i.e. sub-problem 3)* was done after the base information on leadership styles had been already established. Data for this were

drawn by comparing the extent to which the administrators' and their subordinates' assessments relate along the three Augustinian leadership styles. Rounds of FGDs were again conducted to verify the data and to draw out other factors influencing the performance of Augustinian lay leaders. The conceptualization and design of a leadership enhancement program for Augustinian lay administrators toward *virtus* formation (i.e. sub-problem 4) was consequent to the assessment and/or analysis done to address the first three sub-problems.

Treatment of Data. To determine the prevailing leadership styles of the Augustinian lay administrators, the **mean** was computed for each item. The computed means and the grand mean were interpreted as follows:

CLASS LIMITS	INTERPRETATION
3.26 – 4.00	Almost always – occurs 75% to 100% of the time
2.51 – 3.25	Often - occurs 50% to < 75% of the time
1.76 – 2.50	Sometimes - occurs 25% to <50% of the time
1.00 – 1.75	Rarely – occurs less than 25% of the time

The difference in the assessment of leadership styles by the lay administrators and their subordinates were determined and the findings of which became the basis for designing a leadership enhancement program for Augustinian lay administrators toward virtus formation. To determine whether there was significant difference in the lay administrators' and subordinates' ratings, the datasets assure a normal distribution as

reflected in the normality test (Appendix E), thus independent t-test was utilized. Items with the 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.

CHAPTER III

PRESENTATION, ANALYSIS AND INTERPRETATION OF DATA

This chapter deals with the presentation, analysis, and interpretation of data gathered to answer the problems formulated for investigation. The presentation of results and discussion are done problem by problem and presented here in three (3) sections.

Section 1. **THE AUGUSTINIAN LEADERSHIP STYLES OF LAY ADMINISTRATORS BASED ON SELF-ASSESSMENT.**

Section 2. **THE AUGUSTINIAN LEADERSHIP STYLES OF LAY ADMINISTRATORS AS ASSESSED BY THEIR SUBORDINATES**

Section 3. **DIFFERENCE IN THE ASSESSMENT OF LEADERSHIP STYLES BY THE LAY ADMINISTRATORS AND THEIR SUBORDINATES**

SECTION 1. THE AUGUSTINIAN LEADERSHIP STYLES
OF LAY ADMINISTRATORS BASED ON SELF-ASSESSMENT

Reflective Leadership Style. The data shown on Tables 3 – 5 in the succeeding pages indicate the extent of the behavior described under the three types of leadership based on the perspective of Augustinian Spirituality. These tables present the answer to sub-problem 1 of this study -- *the extent to which the administrators demonstrate the types of leadership, as assessed by the administrators themselves.* Information drawn

from the analyses of the data in the tables became the bases for the focus group discussions, tackling issues that led to the leadership competencies being on high and low mean ratings.

The data shown in Table 3 indicate the extent at which the *reflective leadership style* had been practiced by the lay administrators of the six OSA-managed schools. The figures are based on their self-assessment ratings.

Table 3

Extent of Reflective Leadership as Self-Assessed by Lay Administrators

n = 25

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
TOTAL	**3.40**	**.32**	**Great Extent**

Table 3 presents the practice of reflective leadership style as self-assessed by the lay administrators. When taken as a whole, the computed mean of 3.40 shows that reflective leadership style was practiced to a "Great Extent" by these school heads. Moving on to the specifics, the item having the highest mean pertains to the *verification of the accuracy of information* ($\bar{x}$=3.72) with some consistency at σ=0.46. On the other end, the aspects that were scored the lowest were about *engagement in research* ($\bar{x}$=2.80, σ=0.76) and the *regulation of emotions* when handling stress ($\bar{x}$=3.16, σ=0.62).

It is good to note that administrators and educative leaders work towards verification and accuracy before making decisions. With the purpose of pursuing the truth, diligent verification is critical to ensure that right information and facts are gathered before these are disseminated. 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 the personal level in the life of the lay administrators.

However, two competencies that showed relatively lower means are those about engagement in research activities in order to generate new knowledge, possible solutions and technology, and the regulation of emotions when handling stressful situations and the control of impulses. The issue regarding research was first addressed during the focus group discussions. Of the factors identified by the administrators, all of them concurred that it was the lack of time that made them not consider research as an undertaking. Their involvement in multi-tasked functions made time a scarcity. Others mentioned the 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 two other elements. 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*" (*The Trinity*, 15, 2, 2). Since research is also expected of their subordinates then the administrators must lead them in such undertaking.

According to the Collaborative for Academic, Social and Emotional Learning (CASEL), self-awareness as social and emotional competency, requires that the person needs 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. Related to these self-awareness and self-management, the administrators identified factors why academic leaders are not able to address these properly. During the focus group discussion, majority of the administrators considered personality differences and lack of self-awareness as the main reasons. Some of them

mentioned that the leader's personality type is an influencing factor to the leadership style; whereas, a few of them attributed certain "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. Cases like 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 the trying situations, the 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 (Table 3).*

Collaborative Leadership Style. The data shown on Table 4 in the next page indicate the extent of the behavior described under collaborative leadership as self-assessed by the lay administrators of the six OSA-managed schools.

Table 4

Extent of Collaborative Leadership as Self-Assessed by Lay Administrators

n = 25

Leadership Competencies	Mean	Standard	Interpretation

		Deviation	
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
TOTAL	**3.40**	**.39**	**Great Extent**

In terms of collaborative leadership, the computed mean of 3.40 is interpreted as this style being practiced to a "Great Extent" in the workplace. Furthermore, the promotion of a friendly working environment garners the highest mean and better consistency of ratings ($\bar{x}$=3.64, σ=0.49) among others. It can also be observed that actively involving parents and the alumni ($\bar{x}$=2.88, σ=0.78) and finding ways to celebrate accomplishments ($\bar{x}$=3.20, σ=0.65) are the items that had the lowest means and practiced only to a "Fairly Great Extent".

In an Augustinian school the internal climate must be impregnated with friendship, wherein the interpersonal relations among members of the school community are marked by trust, availability, and closeness. It is good to note 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 the parents and the alumni, which may be in conflict with the schedule of school activities. A few administrators mentioned that 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. The conduct of alumni tracer studies was also mentioned as an aspect to be strengthened to establish better linkage between the alumni and their Alma Mater.

The concerns mentioned above significantly relate to the *Constitutions* of the Order of St. Augustine 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 the school years, there should be contacts with the parents of students, and associations of former students should be promoted (*Constitutions*, 165). Thus, the lay educative leaders need to have good relationship and tie-ups with all stakeholders because they are essential partners to the holistic formation of students in the educational institutions.

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

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

Francisco Galende Fincias, OSA, noted that in the Augustinian pedagogy, the 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 (Fincias, 2006: 188). Thus, it is inherent in the Augustinian culture to celebrate accomplishments and to show first that people are proud of the work they do for the school 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 the tranquillity of a good work (*On the Instructions of Beginners*, X, 14). Celebration in the Augustinian sense is more about the sharing of joyful feeling over someone's accomplishment, a well-meant gesture of gratitude for the support given, or a sincere acknowledgment of the best effort exerted, despite the outcome. Most of these do not require much money or much time, and the best means are oftentimes the most personalized and heartfelt. School leaders who possess the collaborative

competencies (Table 4) can recognize accomplishments, or even deficiencies, when they seem unapparent. The 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. The data shown on Table 5 in the next page indicate the extent of the servant leadership these lay administrators demonstrated in their management of the six OSA schools.

As to servant leadership style, the administrators rated themselves with a mean of 3.49 and interpreted as to a "Great Extent". Of the items related to servant leadership, working with great love for the educative mission garnered the highest mean of 3.80 and consistently at $\sigma=0.41$. 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 as Self-Assessed by Lay Administrators

n = 25

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
TOTAL	3.49	.34	Great Extent

One of the qualities and aptitudes of the model educator, as noted by Fincias (2006), is that an educator or administrator loves the mission and accordingly enjoys it. He or she is enthused by his or her mission; he or she enjoys the success of his or her pupils, students, 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" (*Tractates on the First Letter of John*, VII, 8). It is because love and enthusiasm educate by themselves.

Although the administrators had shown much involvement in the tasks relating to their main functions, their involvement in other activities outside the direct realm of their administrative office had been less of their focus. They shared during the FGDs that such tasks were only secondary to their academic responsibilities and that their office could only support the departments that spearheaded them. Some administrators opined that the 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 plans and programs for delivery of community development-oriented service from outputs of instruction and research. The social apostolate is to be exercised by establishing active groups within the community, among the faithful and among the students of schools, not only to provide social assistance, but especially for them to serve as agents of the Augustinian social commitment (*Constitutions*, 184). The administrators are the persons who should first take the initiative to realize this.

With regard to the concerns about the environment, the administrators did not put much of their passion on this for they considered it to be not their main task and that there was also no clear policy on this. The 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,*" (*Rule*, I, 4). 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 or trustees. In this context, it is the school administrators who 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. The 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. The administrators 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.

Finally, Table 6 in the next page 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

n = 25

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

On the overall, the 25 lay administrators rated themselves as consistently practicing the Augustinian leadership styles of reflection, collaboration, and service. For the majority of the competencies that directly related to their main functions as school leaders, they practiced the behaviors to a great extent. During the focus group discussions, they justified their responses to the other items with lower ratings as being caused by their multi-tasking challenges in the office.

SECTION 2.

LEADERSHIP STYLES OF AUGUSTINIAN LAY ADMINISTRATORS

AS ASSESSED BY THEIR SUBORDINATES

The data shown on Tables 7-9 indicate the extent of the behavior described under the three types of leadership based on the perspective of Augustinian Spirituality. These tables reflect the answer to sub-problem 2 of this study, that is, *the extent to which the administrators demonstrate the types of leadership, as assessed by their subordinates.* An analysis of the data in the table and result of the focus group discussions shed light on the competencies that were manifested to some degrees, based on the perceptions of the individuals who worked under them.

The data shown on Table 7 indicate the extent of the behavior described under reflective leadership as observed by the subordinates of the lay administrators of the six OSA-managed schools.

With regard to the reflective leadership style, the subordinates observed that the administrators practiced this to a "Fairly Great Extent" with a computed mean of 3.20. Of the items relevant to the aforementioned, the subordinates considered monitoring for progress as one that was most practiced by their superiors and with most consistent ratings ($\bar{x}$=3.34, σ=0.75). On the other hand, engagement in research figured as having the lowest mean ($\bar{x}$=2.95, σ=0.90).

Table 7

Extent of Reflective Leadership of Lay Administrators

as Assessed by the Subordinates

n = 333

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 on their administrators 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 the subordinates attributed to the lack of the technical assistance offered by the research office to the researchers.

The data shown on Table 8 in the next page indicate the extent of collaborative leadership style these administrators demonstrated in context, as assessed by their subordinates.

With regard to collaborative leadership style, the subordinates' perception of their superiors generated a mean of 3.22 (Fairly Great Extent). The item that showed the highest average involves the promotion of a friendly working environment ($\bar{x}$=3.38, σ=0.85). On the downside, however, are the competencies on rewarding people creatively ($\bar{x}$=3.09, σ=0.87) and the skill at having parents and alumni get involved in students' activities (mean of $\bar{x}$=3.10; σ=0.81)

Table 8

Extent of Collaborative Leadership of Lay Administrators

as Assessed by the Subordinates

n = 333

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
TOTAL	3.22	.68	Fairly Great Extent

The principle of promoting a positive working environment directly relates to Augustine's pedagogy, where he, himself, 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" (The Trinity V, 16, 17). 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 the administrators to become more determined to have the parents and alumni get actively involved in order to make the school not just a friendly place but also a harmonious venue where unique individuals could flourish and succeed. Other competencies that were perceived to a "Great Extent" (as shown in Table 8) also support the administrators' friendly approach in the workplace – *i.e. working together, cooperative relationship, and adaptability in dealing with others.*

In the focus group discussion, majority of the subordinates also cited the nature of work of parents and alumni as the main factor why the administrators could not make the parents and the alumni become much more involved in school events. Reasons included the delay in the relay of information about activities, distance of parents' place to school, the lack of drive by parents and alumni in participating in school activities and the lack of alumni tracer. Financial matters were also cited by the subordinates as the factor *why people were not creatively rewarded.* The 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.

The data shown on Table 9 indicate the extent of the behavior described under servant leadership of the lay administrators, as assessed by their subordinates in the six OSA-managed schools.

Table 9

Extent of Servant Leadership of Lay Administrators

as Assessed by the Subordinates

n = 333

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

As rated by their subordinates, it can be noted that servant leadership is practiced by the administrators to a "Great Extent" on the overall ($\bar{x}$=3.34, σ=0.62). Competencies pertaining to *doing work with great love for the educative mission* ($\bar{x}$=3.58, σ=0.64) and *showing commitment* ($\bar{x}$=3.50, σ=0.71) were highly perceived by the subordinates as well. On the other hand, engagement in outreach activities ($\bar{x}$=3.21,

σ=0.80) and participation in activities geared toward the protection and restoration of the environment ($\bar{x}$=3.25, σ=0.76) had the lowest means.

It is good to note that the subordinates observed from the academic leaders the love for the 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.

The administrators' engagement in outreach activities and protection and restoration of environment were the competencies that need to be improved as observed by the subordinates. During the FGDs, they expressed that these could not be their leaders' priorities for another office takes charge of the school's outreach programs and environmental projects. Besides compliance to the accreditation requirements and the need for institutionalizing these programs, the subordinate-respondents pointed out 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.

The data shown on Table 10 presents a summary of the assessment by the subordinates regarding their administrators' leadership styles in three categories -- *Reflective, Collaborative, and Servant leadership.*

Table 10

Summary of Leadership Styles of the Augustinian Lay Administrators

as Assessed by the Subordinates

n = 333

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

The administrators' sense of Servant Leadership figured strongly among the styles, with Reflective and Collaborative approaches as coming in close. The 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 their personal and social relationships.

SECTION 3. DIFFERENCE IN THE ASSESSMENT OF LEADERSHIP STYLES

BY THE LAY ADMINISTRATORS AND THEIR SUBORDINATES

The data shown on Tables 11-13 indicate the extent at which the assessments on the types of leadership based in the perspective of Augustinian Spirituality could differ, as viewed by the administrators and their subordinates. These tables reflect the answer to Sub-Problem 3 of this study which may lead to the verification of the

hypotheses posed at the beginning of this study. The analyses and treatment of the data and the consequent FGDs yielded insights which were mainly considered in the crafting of the leadership enhancement program presented in this paper.

The data shown on Table 11 indicate the extent of the difference in the assessment of **Reflective** leadership behavior as assessed by the administrators and their subordinates in the six OSA-managed schools.

Based on the independent t-test result, it can be observed that there is no significant difference in the means of the assessments done by the subordinates and administrators in eight out of ten competencies under the 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 that fact that the administrators had more direct access to the sources of information, unlike their subordinates who, in most cases, were only at the receiving end. Thus, the 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

by the Lay Administrators and their Subordinates

n = 25, 333

Leadership Styles and Competencies	Group	Mean	t	df	p-value	Interpretation
REFLECTIVE LEADERSHIP	**Administrators**	**3.36**	**1.67**	**31.79**	**.10**	**Not**
	Subordinates	**3.20**				**Significant**
Use of Silence	Administrators	3.28	1.18	354	.24	Not Significant
	Subordinates	3.08				
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 separate focus group discussion, the administrators mentioned that before

they could make decisions that would affect the operations of their department and

some individuals they should conduct verification on certain matter or issues. Likewise, the administrators discern the situations at hand in order to address them objectively. They could look into the possible positive and negative outcomes as part of their discernment.

On the part of the subordinates, majority of them consider verification and discernment of information as something both a prerogative and a responsibility left to the academic leaders to do, unless the situation would call for open discussions or collaborative decision making. The ways to verify the accuracy of information is not only to check existing documents but also to ask feedback about certain concerns or issues. Meinert (2016) noted that leaders need feedback, too, and that they should also model what they value and what they expect from others. One of these is related to gathering feedback as a way to verify the accuracy of information on which the decision will be based. The leaders need to have full grasp of the situation and accurately discern it, so that the concerns or issues can be addressed objectively. Leaders can facilitate the process of arriving at decisions objectively if there is considerable amount of right discernment.

The data shown on Table 12 indicate the extent of the difference in the assessment of collaborative leadership behavior by the lay administrators and their subordinates in the six OSA-managed schools.

Table 12

Difference in the Assessments of Collaborative Leadership Style

by the Augustinian Lay Administrators and their Subordinates

n = 25, 333

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				
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				

With the presented results, it can be observed that there is no significant difference in the means of the administrators' self-assessment and that done by their

subordinates in terms of **Collaborative** leadership style [t (356) = 0.93, p = .35]. In terms of the items included in the said parameter, it is interesting to note that a significant difference exists for three items. These would include items on *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 points out that, in the aforementioned items, the administrators were likely to have higher means as reflected in their evaluation, compared to assessments made by their subordinates. It can also be said that if another random sampling would be conducted 95% of the time, same results could be expected.

The observation that the administrators rated themselves higher compared to the subordinates' rating, means 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 the subordinates having different perspectives or point of view on the matter.

In the separate focus group discussions, majority of the administrators mentioned that as leaders in an Augustinian environment or any organization, they need to work as a team and this 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 the organizational hierarchy and protocol is to promote order and proper channel when facilitating work, without marginalizing others who are not in position. On the part of the subordinates, majority of

them considered those three competencies as observable on 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 within the college or department. 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. According to Fullan (2001), the litmus test of all leadership is whether it mobilizes people's commitment to putting energy into actions designed to improve things. It is only a team leader, a collaborative leader who can ignite the passion to work well with others. In promoting people-centered culture, such as the Augustinian schools, the leaders play an important role in modelling positive and friendly school climate.

The data shown on Table 13 indicate the extent of the difference in the assessment of Servant leadership behavior by the administrators and their subordinates in the six OSA-managed schools. Based on the independent t-test result, it can be observed that there is no significant difference in the means of the assessments done by the subordinates and administrators in eight out of ten competencies under the 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].

Table 13

Difference in the Assessments of Servant Leadership Style

by the Augustinian Lay Administrators and their Subordinates

n = 25, 333

Leadership Styles and Competencies	Group	Mean	T	df	p-value	Interpretation
SERVANT LEADERSHIP	**Administrators**	**3.4**	**.94**	**31.58**	**.35**	**Not**
	Subordinates	**3.37**				**Significant**
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				

This could possibly be due to that fact that the administrators had more direct access to the sources of information, unlike their subordinates who, in most cases, were only at the receiving end. Thus, the 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.

As to servant leadership, it can also be observed that there is no significant difference in the means of the administrators' evaluation as compared to that of their subordinates [t (31.58) = .94, p = .35]. However, looking into the items included in this leadership style, significant differences exist for three items. These items 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]. This difference could be due to the administrators rating themselves higher than their subordinates in the aforesaid items. Furthermore, if another random sampling will be conducted, 95% of the time the same results would still be observed.

In the separate focus group discussions, majority of the administrators mentioned that as leaders they have higher commitment and love for the school because it is their Alma Mater. Some of them noted that the school is part of their being and family 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. They acknowledged that the administrators worked hard but also noted that to love the mission would be quite subjective to assess. On the competency related to possessing humility and genuine care for the members, both the administrators and subordinates

acknowledged that this was too subjective to rate. The administrators themselves tried their best to rate this aspect as objectively as possible. The 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.

Some related study to this pointed out that, first, leading with love for the mission has been proven to be effective (Manby, 2012). Manby also leverages the undeniable truth that love builds healthy relationship at work. Second, Lopez acknowledged that humility is what the leader's passion and vision must be rooted. He further noted that humility is therefore the foundation for the leader to lead change (Lopez, 2013). Lastly, with regard to genuine care for the members, Jones noted the 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 (Lopez, 2017).

Leaders who get to know their employees are better able to tailor recognition efforts and personalize 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 the work these people do. 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 daily and regularly.

The data shown on Table 14 presents a summary of the differences in the assessments on Augustinian Leadership Styles by the lay administrators and their subordinates.

Table 14

Summary of the Differences in the Assessments on Three Leadership Styles by the Augustinian Lay Administrators and their Subordinates

n = 25, 333

Leadership Styles and Competencies	Group	Mean	t	Df	p-value	Interpretation	Decision on Null Hypothesis
REFLECTIVE LEADERSHIP	**Administrators**	**3.36**	**1.67**	**31.79**	**.10**	**Not Significant**	**H_{01} was accepted**
	Subordinates	**3.20**					
COLLABORATIVE LEADERSHIP	**Administrators**	**3.35**	**.93**	**356**	**.35**	**Not Significant**	**H_{01} was accepted**
	Subordinates	**3.22**					
SERVANT LEADERSHIP	**Administrators**	**3.4**	**.94**	**31.58**	**.35**	**Not Significant**	**H_{01} was accepted**
	Subordinates	**3.37**					

The table above shows that all the null hypotheses posed in this study were accepted and that there has been no significant difference between the self-ratings of the lay administrators and the assessment of the subordinates on the leadership styles of the lay educative administrators in the three categories – *Reflective, Collaborative, and Servant Leadership.* Certain reasons could be traced to this outcome, other than the possibility that both administrators and subordinates perceived leadership performances similarly.

The main attributable factor may be on how the respondents made sense of the competencies cited in the Leadership Styles Questionnaire (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 much 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 the 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 based on this aforementioned concern that the proponent of this research had designed the Augustinian Leadership Enhancement Program (ALEP) as the output of this study.

CHAPTER IV

PROPOSED OUTPUT

Proposed Augustinian Leadership Enhancement Program (ALEP)

Rationale

Educative leaders play a vital role in the school campus. They are leaders in their own colleges or departments who work for departmental improvement and school improvement at large. While in general, the school's internal situation seems stable, global context shows that schools are now faced with increasing and ever-changing pressures to continuously improve teaching and learning processes. Hence, these great demands entail that the educative leaders' statutory and moral duties, and accountabilities should be carried out with utmost competence and expertise if they are to be at par with the global academic standards. More than ever, school leaders play a key role in the success of the school.

Schools leaders serve many different roles in the school. Their duties, wide-range responsibilities and multi-faceted functions make these leadership roles demanding and challenging. Moreover, leaders need to be educational visionaries, instructional and curriculum leaders, assessment experts, disciplinarians, community builders, public relation experts, budget analysts, facility managers, special program administrators, and expert overseers of legal, contractual, and policy mandates and initiatives (Davis, 2005). They are expected to respond accordingly to the interests of parents, teachers, students, government, and society. In addition, they need to be sensitive to the expanding range of students' needs and expectations. Therefore, it is

with utmost importance that these leaders, Augustinians in particular, be guided by a framework that will help them develop all aspects of their leadership and management.

In view of this, the *Augustinian Leadership Enhancement Program* (ALEP) has been designed to articulate a comprehensive program that will form and guide Augustinian administrators as they tread towards committed leadership and dedicated management. Furthermore, the ALEP is made practical and flexible by stipulating capabilities, competencies, performance indicators, target dates and the budget required of every program.

Planning Context

In anticipation of the dynamic development that is swiftly transforming all aspects of the global economy, the researcher has formulated an *Augustinian Leadership Enhancement Program*. This program is an answer to the sub-problem 4 of this research, that is, leadership enhancement program for Augustinian lay administrators' ongoing *virtus* formation. The school leaders should be in the frontline to make the Augustinian climate and culture be 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 the school stakeholders.

In keeping pace with these developments, challenges and opportunities, school leadership calls for a portfolio or repertoire of skills in line with the core values of the school. According to the ASHE Higher Education (2006), re-education of these leaders is necessary if they want to be successful. It is in this view that the school leaders believe that they should work together towards a revitalized and more fluid and coordinated leadership system.

This five-year *Augustinian Leadership Enhancement Program* shall commence after a year that is, 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*. Then the program will be run for the next five academic years, that is, academic years 2019-2020 up to 2023-2024. The program will end in the year 2024, which is also 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 *Augustinian Leadership Enhancement Program*, in due time, will bear fruits of learning and success. As each leader is directed by this framework, upholding the Augustinian spirituality, to be faithful to his calling of delivering quality learning experiences in Augustinian schools in the country committed to fulfill and prosper in their avowed collective educative centers' vision and mission.

Objectives

The *Augustinian Leadership Enhancement Program* provides a framework for continuing Reflective, Collaborative, and Servant Leadership growth to the school's lay educative administrators necessary for their capacity enhancement of knowledge, competencies, attitudes and values. Also, it offers a course of sustainable support within the leadership framework and agreed resources.

This framework offers interdependent programs which should be coordinated well so that they are mutually supportive. These programs are intended to orient and direct administrators to the multifaceted dimensions of school leadership and

management and equip them with practical and functional skills, especially in the competencies assessed in this research that they need to improve. Hence, the administrators should be able to learn and grow in both theory and practice guided by the framework.

Likewise, the *Augustinian Leadership Enhancement Program* aims to develop committed Augustinian administrators who possess a steadfast vision for the integral *virtus et scientia* formation of the entire Augustinian educative community. Their vision is their intrinsic motivator that would empower as well as sustain them in pursuit of Augustinian excellence.

Augustinian Leadership Enhancement Program Framework

The dynamic process of Augustinian leadership is encapsulated in the framework in Figure 4 on the next page. The center of the framework is the Augustinian spirituality from which all actions emanate. The 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, the competencies on stewardship, volunteerism, humility and outreach activities

Figure 4. Augustinian Leadership Enhancement Program Framework

will be developed. 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.

The Augustinian Leadership Enhancement Program

The succeeding page presents the Capabilities and Competencies elements of each leadership domain in the framework. The dual functions of Capabilities and Competencies are required of a leader as underpinned by the Augustinian spirituality and charism. Since developing quality leaders is one of the most pressing issues today, thus it is hoped that it will be addressed through this framework.

The table below articulates the different capabilities required of each leadership domain and their respective competencies. Major areas in the competencies are specified and their corresponding performance standards.

Augustinian Spiritual Leadership

(Enhanced Augustinian Educative Leaders)

Leadership Styles	Reflective Leadership	Collaborative Leadership	Servant Leadership
Capacities	Develop Introspective traits and character	Cultivate productive working relationships	Promote service-oriented culture
Competencies	Valuing *silence* (see Table 7)	*Communicating* effectively (see Table 8)	Developing *stewardship* (see Table 5,9)
	Demonstrating *love for research* (see Table 3,7)	Building and maintaining *relationship* (see Table 4,8)	Displaying sense of *volunteerism* (see Table 5)
	Increasing *self-awareness* (see Table 3,7)	*Celebrating* accomplishments (see Table 4,8)	Exhibiting *humility* (see Table 13)
	Exhibiting *self-management* (see Table 7)	Exercising *fraternal correction* (see Table 8)	Valuing *outreach activities* (see Table 5,9)

I. Reflective Leadership Program

Capability: Develop introspective traits and character

Competencies

1. Silence

    1.1. Reviews the importance of silence.

    1.2. Develops good listening skills.

    1.3. Promotes a deep sense of relaxation and rest, that helps increase

    efficiency and productivity.

2. Research

    2.1.   Develops and manages the financial, timeline and cross-disciplinary

        personnel resources necessary to conduct research

    2.2.   Designs and conducts research studies

    2.3.   Gains confidence and experience doing scholarly presentations.

3. Self-Awareness

    3.1.   Accurately recognizes one's own emotions, thoughts, and values and how

        they influence others

    3.2.   Accurately assesses one's strength and limitations, with a well-grounded

        sense of confidence, optimism, and a "growth mindset"

4. Self-management

    4.1.   Successfully regulates one's emotions, thoughts, and behaviors in

        different situations – effectively managing stress, controlling impulses and

        motivating oneself.

    4.2.   Works toward personal and academic goal

II. Collaborative Leadership Program

Capability: Cultivate productive working relationships

Competencies

1. Communication

    1.1.   Develops good communication skills.

    1.2.   Values differing views and achieves commitment to agreed outcomes

    1.3.   Serves as an ambassador of the school to other communities.

2. Relationships

    2.1.   Establishes and maintains healthy and rewarding relationship with diverse individuals and groups such as parents and alumni.

    2.2.   Establishes and develops partnerships with a range of stakeholders and in other organizations.

3. Celebrations

    3.1.   Advocates celebrations and recognitions of success as these will signal about what is most valued in the school community

    3.2.   Gives adequate attention to an individual and his/her accomplishments without neglecting the group as a whole.

4. Fraternal Correction

    4.1.   Negotiates conflict constructively

    4.2.   Takes personal responsibility in correcting others

    4.3.   Develops assertiveness in initiating difficult conversations

III. Servant Leadership Program

Capability: Promote service-oriented culture

Competencies

1. Stewardship

    1.1.   Raises a positive image to a proficient steward leader

    1.2.   Becomes increasingly familiar with stewardship-related concepts and language especially the care for the environment

    1.3.   Advocates, nurtures and sustains projects connected to care for the common good.

2. Volunteerism

    2.1.   Understands the identification of motivational types and individual needs of volunteers to grow in the spirit of volunteerism

    2.2.   Develops academic practices and school policies related to the formation of volunteers

    2.3.   Sustains the volunteer program by providing rich, varied, useful experiences for volunteers that support the educative mission

3. Humility

    3.1.   Exhibits willingness to serve others first

    3.2.   Admits mistakes and knows when to change his/her decisions

    3.3.   Conducts his/her authority as servant-leader

4. Outreach Activities

    4.1.   Maintains relationships with collaborative partners, especially outreach coordinators

    4.2.   Engages in professional outreach activities which include use of technology and networking

Augustinian Leadership Five-Year Development Plan

This Augustinian Leadership Five-Year Development Plan outlines the specific programs and activities designed for all lay educative administrators. These programs are provided to help improve the quality of the administrators' leadership and

management capabilities and competencies. Moreover, this plan will serve as a map to administrators as they journey toward the pursuit of excellence in virtue and science.

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

The following three (3) tables show the Augustinian Leadership Enhancement Program – Reflective Leadership Program, Collaborative Leadership Program and Servant Leadership Program.

ALEP 1: Reflective 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	
Silence	Hold a talk and recollection highlighting the importance of silence	All Campus Ministry Staff	Talk and Recollection once a year Php 50,000

Campus Ministry Budget Php 30,000 | Talk on Silence in Sacred Scriptures

Recollection based on the academic thrust | Training on management leadership skills

Recollection based on the academic thrust | Training on management leadership skills

Recollection based on the academic thrust | Training on management leadership skills

Recollection based on the academic thrust | Training on management leadership skills

Recollection based on the academic thrust | Appreciation and practice of silence

Integration of the thrust in curriculum |
| Research | Provide a seminar workshop to build research capability

Conduct action research | Deans/Principal Academic Area Chairpersons & Coordinators | Every year Funded by Faculty and Employees Development Program (FEDEP) Php 50,000 | Providing Research Technical Assistance

One action research conducted | Building and Enhancing Research Capability Seminar Workshop

One action research conducted | Enhancing Research Capability Seminar Workshop

Two action researchers conducted | Updating Research Capability Seminar Workshop

Two action researchers conducted | Updating Research Capability Seminar Workshop

Two action researchers conducted | Enhanced research capabilities

Research disseminated through forum and publications |
| Self-awareness | Conduct a seminar workshop on how to develop positive psychology and well-being | HRD Director All School heads Commission on Educational Apostolate | Php 100,000 | Personal Sharing: Steps Toward Self-Knowledge | Seminar on Self-Concept: Genogram | Seminar on Self-Concept: Enneagram | Seminar on Affectivity and Interiority | Learning Session on Acquiring a Healthy Attitude | Understanding of oneself |
| Self-management | Holding a seminar-workshop to manage self in relation to work-related demands | HRD Director All School heads Commission on Educational Apostolate | Every year Budget from Province Commission Php 50,000

Php 50,000 | Personal Sharing: Bounce: Living the Resilient Life | Seminar on Emotional Wellness | Seminar on Stress Management | Seminar-workshop on Self-Care | Recollection on Personal Renewal | Regulating one's emotions in handling stress |

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

Celebrations	Establish a strategic approach to recognition and accomplishments	Human Resource Development Office Deans/Principal	Every year HRDO Budget Php 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/work-shops/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 Php 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 Php 50,000 PTA & Alumni budget Php 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 Education and Training	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 Province-wide Committee for Protection of life and Preservation of Environment	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	Benchmark from Augustinian Volunteers in the Augustinian Provinces of Australia and Villanova and Creation of Province-wide Committee and Policy on Volunteerism	Identification and ocular visits on the Place Identified	Implementation of Volunteer Works in Socorro, Surigao del Norte	Implementation of Volunteer Works in Socorro, Surigao del Norte	Implementation of Volunteer Works in Saguday, Quirino	Academic leaders have sense of volunteerism

Humility	Organize talk, seminar and training on humility	School Heads All Academic Leaders	Every year School Budget Php 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 Other Christian Traditions	Academic Leaders Growth on the virtue of humility
Outreach activities	Organize talk, seminar on Community Extension Activities

Conduct outreach activities spearheaded by the Academic heads in coordination of community extension office | School Heads Community Extension Program Office Academic Leaders

School Heads Community Extension Program Office Academic Heads | Every year School Budget Extension Office Budget Php 50,000

Every year School Budget Php 50,000 | Talk on Review of Government Policies on Community Extension Program

One outreach activity in-campus | Talk on Corporate Consciousness and Responsibility based on Social Teachings of the Church

Two outreach activities (1 in-campus and 1 out campus program based) | Talk on Social Apostolate in the Order of St. Augustine

Two outreach activities (1 out off-campus program-based) and 1 in coordination with Australian-Filipino Augustinian Solidarity (AFAS) | Talk on Social Apostolate in the Order of St. Augustine

Two outreach activities (1 out off-campus program-based) and 1 in coordination with Australian-Filipino Augustinian Solidarity (AFAS) | Talk on Social Apostolate in the Province of Sto. Niño de Cebu

Two outreach activities (1 out off-campus: program based and institutional based) | Awareness of one's social responsibility

Academic Leaders involvement in outreach activities |

CHAPTER V

SUMMARY, FINDINGS, CONCLUSIONS AND RECOMMENDATIONS

This chapter summarizes the study and reveals the findings resulting from the data gathered. From the findings that surfaced, conclusions have been drawn and recommendations are made by the researcher.

Summary

This study aimed to assess the leadership styles of the lay educative administrators of the six OSA-managed schools in the Philippines in view of the Augustinian Spirituality toward *virtus* formation. On the basis of the data gathered, a leadership enhancement program for Augustinian lay administrators was proposed.

The mixed method of qualitative and quantitative method was utilized in the conduct of this study. The quantitative research method was utilized to assess the leadership behavoir of the academic leader based on leadership competencies. The qualitative research method was utilized through the focus group discussions to gather more data, especially the factors affecting why certain a competency is least practiced by the academic leaders.

There were two groups of respondents who were involved in this study numbering a total of 358. The first group comprised the 25 school administrators, to which the Sloven's formula was used to determine the number for sampling. The second group included the 333 subordinates who have been regular

employees in the six-OSA managed schools all over the country. A stratified sampling with proportional allocation was used to determine this number.

There were two sets of questionnaires that were administered to the respondents to gather the data on the frequency the specific behavior was observed describing the leadership styles, namely, reflective, collaborative and servant leadership. The first was on the academic leaders themselves and the second the subordinates of the academic leaders. Separate focus group discussions among the academic leaders and their subordinates were conducted in the three out of six schools the questionnaire was administered.

The assessment was made on the extent to which the lay administrators demonstrate the styles of leadership (Sub-problem 1). The subordinates too, assessed their lay leaders' extent of demonstrating the styles of leadership (Sub-problem 2). A significant relationship between the assessment of leadership styles by the lay administrators and their subordinates was statistically tested (Sub problem 3). On the basis of the data gathered, the leadership competencies that is least practiced in each leadership style was considered in the design of the Augustinian leadership enhancement program (Sub-problem 4).

Findings

Based on the data of this research, the following findings were disclosed from the sub-problems :

1. As assessed by the administrators, what is the extent to which they demonstrate the following styles of leadership – reflective? collaborative? servant?

As assessed by the lay administrators themselves, the academic leaders demonstrate the reflective ($\bar{x}$=3.40), collaborative ($\bar{x}$=3.40) and servant ($\bar{x}$=3.49) styles of leadership with great extent. On the specific of each leadership competencies under the three styles: first, on the reflective leadership, it revealed that the competencies engaging into research ($\bar{x}$=2.80) and regulating emotions when handling stress ($\bar{x}$=3.16) garnered the lowest means and that demonstrate that they were practiced to a fairly great extent. Second, on the collaborative leadership, it revealed that the competencies involving the parents and alumni ($\bar{x}$=2.88) and celebrating accomplishments ($\bar{x}$=3.20) garnered the lowest means and that demonstrate that these were practiced to a fairly great extent. And third, on the servant leadership, it revealed that the competencies on volunteerism ($\bar{x}$=3.24), outreach activities ($\bar{x}$=3.16) and activities related to environmental care ($\bar{x}$=3.20) garnered the lowest means and that these demonstrate that these were practiced to a fairly great extent.

2. As assessed by the subordinates, what is the extent to which they demonstrate the following styles of leadership – reflective? collaborative? servant?

As assessed by the subordinates, the academic leaders demonstrate the reflective ($\bar{x}$=3.20) and collaborative ($\bar{x}$=3.22) styles of leadership to a fairly great

extent and while the servant ($\bar{x}$=3.34) leadership style was practiced with great extent. On the specific of each leadership competencies under the three styles: first on the reflective leadership, it revealed that the competencies of the use of silence ($\bar{x}$=3.08), engaging in research ($\bar{x}$=2.95), regulating emotions ($\bar{x}$=3.08),and reflecting self-awareness ($\bar{x}$=3.09) garnered the lowest means and that demonstrate that these were practiced fairly great extent. Second, on the collaborative leadership, it revealed that the competencies involving the parents and alumni ($\bar{x}$=3.10), people cooperation ($\bar{x}$=3.13), engaging in dialogue ($\bar{x}$=3.19), celebrating accomplishments ($\bar{x}$=3.21), people are creatively rewarded ($\bar{x}$=3.09), and constructive criticism ($\bar{x}$=3.13) garnered the lowest means and that demonstrate that these were practiced to a fairly great extent. And third, on the servant leadership, it revealed that the competencies on outreach activities ($\bar{x}$=3.21) and activities related to environmental care ($\bar{x}$=3.25) garnered the lowest means and that demonstrate that these were practice to a fairly great extent.

3. Is there a significant difference in the assessment of leadership styles by the lay administrators and their subordinates?

The test of significant difference between the assessment made by the administrators themselves and their subordinates on the three leadership styles indicated no significant difference. However, on the specific of each leadership competencies under the three styles: first on the reflective leadership, it revealed that there was a significant difference between the assessment made by the administrators themselves and their subordinates on the verification of the accuracy and discernment for objectivity. Second, on the collaborative leadership,

it revealed that there is a significant difference between the assessment made by the administrators themselves and their subordinates on competencies in working well together, developing people connection and promoting friendly working environment. And third, on the servant leadership, it revealed that there was a significant difference between the assessment made by the administrators themselves and their subordinates on competencies on working with great love, possessing humility and genuine care for the members. But taken as a whole there was no great significant difference, and thus, the null hypothesis, that is, there is no significant difference between the self-ratings of the lay administrators and observer-ratings of the subordinates on the assessment of leadership styles of the lay educative administrators was accepted.

Conclusions

In the light of the findings of the study, the following conclusions are formulated.

The study affirmed that like any assessment, it is both subjective and objective assessment. Both the administrators themselves and their subordinates made an assessment from their point of view or personal understanding of the competencies of each leadership styles. The study showed that there are some observed action, 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 (ALEP), will provide a continuing Reflective, Collaborative, and Servant Leadership growth to school's lay educative administrators necessary for their capacity enhancement of knowledge, competencies, attitudes, and values as school leaders. Hence, the administrators should be able to learn and grow in both theory and practice guided by the enhancement program towards ongoing *virtus* formation.

Recommendations

Based on the findings and conclusions, the following recommendations are advanced:

1. The proposed output of this study, that is, the Augustinian Leadership Enhancement Program (ALEP) be instituted in the six OSA-managed schools in the country.
2. *Virtus* Formation of school's lay educative administrators is to be sustained.
3. Replication of the study by Augustinian friars and religious administrators and classroom teachers

The researcher also recommends that the following studies may be undertaken:

1. Assessment of the Implementation of the Augustinian Core Values in the Pedagogy of an Augustinian School

2. Assessment of the Impact of Enhancing the Understanding of the Augustinian Core Values of *Veritas*, *Unitas* and *Caritas* Upon Students in Augustinian Secondary Schools.

3. Augustinian Spirituality in Principal Leadership and Its Influence on Teachers and Teaching.

Certainly, this study looks forward to the future where the lay educative administrators of OSA-managed schools will continually make initiatives on their own Augustinian *virtus* formation. Moreover, this study, *virtus* formation pertains to the ultimate end of Augustinian education made possible by the reflective practices, synergistic collaboration and service of stakeholders in the educative community. It is with great hope that in the coming years, it is not only the administrators be formed in an Augustinian way, but all members of the educative community - teachers and support staff, students and pupils, parents and alumni.

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APPENDICES

Appendix A – 1

TRANSMITTAL LETTER
(For Conducting the Study for the Whole Province)

25 January 2017

REV. FR. ANDRES D. RIVERA, JR., O.S.A.
Prior Provincial
Provincial Offices
Santo Niño Pilgrim Center
Corner Osmeña Blvd.& P. Burgos St.
6000 Cebu City

Dear Fr. Rivera,

Greetings!

In our desire to promote the Augustinian values and identity in our learning institutions and to strengthen the Augustinian character of lay educative administrators and other members of the educative community, the undersigned will engage in a research study entitled "The Leadership Styles of the Lay Educative Administrators in the Perspective of Augustinian Spirituality". The main aim of this research is to assess the leadership practices of our administrators in the hope of designing leadership enhancement program.

In connection with this, I would like to ask your permission to conduct this study and endorsed to our six (6) OSA-managed schools within the Province. The proposed schedules of data gathering are as follows:

February 08-10, 2017	- Colegio San Agustin – Bacolod
February 13-15, 2017	- Colegio del Sto. Niño
February 16-18, 2017	- Colegio San Agustin - Mati
February 27-28, 2017	- San Jose Catholic School
March 01-04, 2017	- University of San Agustin
March 08-10, 2017	- Colegio San Agustin - Biñan

 Hoping for a positive response. Thank you!

Fraternally in St. Augustine,

REV. FR. ANDREW P. BATAYOLA, O.S.A.
Researcher

Appendix A – 2

TRANSMITTAL LETTER
(For Conducting the Study for the Specific School)

25 January 2017

REV. FR. ROMMEL D. PAR, O.S.A.
President
Colegio San Agustin – Biñan
Biñan City, Laguna

Dear Fr. Par,

Greetings!

In our desire to promote the Augustinian values and identity in our learning institutions and to strengthen the Augustinian character of lay educative administrators and other members of the educative community, the undersigned will engage in a research study entitled "The Leadership Styles of the Lay Educative Administrators in the Perspective of Augustinian Spirituality". The main aim of this research is to assess the leadership practices of our administrators in the hope of designing leadership enhancement program.

In connection with this, I would like to ask permission from you to allow me to conduct a survey in your institution on March 08-10, 2017 and to engage a focus group discussion on selected educative leaders after the said survey will be conducted in our six (6) OSA-managed schools within the Province..

Hoping for a positive response.

Fraternally in St. Augustine,

REV. FR. ANDREW P. BATAYOLA, O.S.A.
Researcher

Appendix Tool B-1

(Administrators' Version)

LEADERSHIP PRACTICES OF LAY EDUCATIVE ADMINISTRATORS

OBJECTIVE
To assess the leadership practices of the lay educative administrators in the Augustinian schools

CONFIDENTIALITY
All information provided in this survey will be treated as strictly confidential. No individuals will be identified in any subsequent research report, and all information collected will be used purely for the purposes of academic research.

INSTRUCTIONS
Go over the following thirty (30) statements describing various leadership behaviors and kindly shade the circle that accurately corresponds to the frequency of your behavioral practice for the specific item. Using the rating scale below, ask yourself:

"How frequently do I engage in the behavior described?"

Please be realistic about the extent to which you actually engage in the behavior. Be as honest and accurate as you can be. DO NOT answer in terms of how you would like to behave or in terms of how you think you should behave. DO answer in terms of how you typically behave on most days, on most projects, and with most people.

Please be guided by the following response scale:

RESPONSE SCALE	INTERPRETATION
4	Almost always – occurs 75% to < 100% of the time
3	Often – occurs 50% to < 75% of the time
2	Sometimes – occurs 25% to < 50% of the time
1	Rarely – occurs less than 25% of the time

Your participation in this survey is much appreciated. Thank you!

Name of Respondent: _____

School: _____

Current Position: _____

AS AN AUGUSTINIAN LEADER,	Rarely	Some times	Often	Almost always
1. I use silence to maintain focus and attention.	①	②	③	④
2. I lead by working well together with the team.	①	②	③	④
3. I work heartily with great love for the educative mission.	①	②	③	④
4. I engage in research to generate new knowledge, solution and technology.	①	②	③	④
5. I actively involve the parents and alumni in finding ways to improve the students' activities.	①	②	③	④
6. I possess humility acknowledging that one cannot be an expert of everything.	①	②	③	④
7. I verify the accuracy of information on which decisions will be based.	①	②	③	④
8. I develop cooperative relationship among the people I work with.	①	②	③	④
9. I genuinely care for the members of the educative community.	①	②	③	④
10. I try my best to accurately discern the situation at hand to address it objectively.	①	②	③	④
11. I set a personal example of what I expect of others.	①	②	③	④
12. I regulate my emotions to handle stress and control impulses.	①	②	③	④
13. I practice quiet prayer beyond words, thoughts and images.	①	②	③	④
14. I establish people connection without favoritism to facilitate harmony within the organization.	①	②	③	④
15. I actively listen to diverse points of view.	①	②	③	④

16. I find time to be in solitude with God for restoration and renewal.	①	②	③	④
17. I engage in dialogue to align the individual efforts of employees to organizational goals.	①	②	③	④
18. I volunteer in activities that promote positive outcomes for the organization.	①	②	③	④
19. I speak with genuine conviction about the higher meaning and purpose of work.	①	②	③	④
20. I find ways to celebrate accomplishments.	①	②	③	④
21. I commit myself to the realization of organizational goals.	①	②	③	④
22. I monitor progress toward personal and academic goals.	①	②	③	④
23. I make sure that people are creatively rewarded for their contributions to the success of our projects.	①	②	③	④
24. I engage in outreach activities with the sole intention to help the needy.	①	②	③	④
25. I find time to reflect on my weaknesses and strengths for self-awareness.	①	②	③	④
26. I provide constructive criticism for the improvement of others.	①	②	③	④
27. I promote a friendly working environment.	①	②	③	④
28. I adapt well with others and the situation at hand.	①	②	③	④
29. I participate in activities geared toward the protection and restoration of the environment.	①	②	③	④
30. I use my authority wisely so that my actions are within the interest of the organization.	①	②	③	④

Thank you very much for taking the time to assess yourself. Be assured that your responses are taken only for assessment purposes, and not to evaluate your level of effectiveness as lay administrator.

Appendix B – 2

Subordinates' Version

LEADERSHIP PRACTICES OF LAY EDUCATIVE ADMINISTRATORS

OBJECTIVE
To assess the leadership practices of the lay educative administrators in the Augustinian schools

CONFIDENTIALITY
All information provided in this survey will be treated as strictly confidential. No individuals will be identified in any subsequent research report, and all information collected will be used purely for the purposes of academic research.

INSTRUCTIONS
You are being asked to assess the leadership behaviors of the person whose name appears at the top of the next page. Go over the following thirty (30) statements describing his or her various leadership behaviors and kindly shade the circle that accurately corresponds to the frequency of his or her behavioral practice for the specific item. Using the rating scale below, ask yourself:

"How frequently does this person engage in the behavior described?"

Please be realistic about the extent to which this person actually engages in the behavior. Be as honest and accurate as you can be. DO NOT answer in terms of how you would like to see this person behave or in terms of how you think he or she should behave. DO answer in terms of how this person typically behaves on most days, on most projects, and with most people.

Please be guided by the following response scale:

RESPONSE SCALE	INTERPRETATION
4	Almost always – occurs 75% to < 100% of the time
3	Often – occurs 50% to < 75% of the time
2	Sometimes – occurs 25% to < 50% of the time
1	Rarely – occurs less than 25% of the time

Your participation in this survey is much appreciated. Thank you!

Name of Educative Leader: _____

School: _____

Current Position: _____

AS AN AUGUSTINIAN LEADER, HE OR SHE -	Rarely	Some times	Often	Almost always
1. Uses silence to maintain focus and attention.	①	②	③	④
2. Leads by working well together with the team.	①	②	③	④
3. Works heartily with great love for the educative mission.	①	②	③	④
4. Engages in research to generate new knowledge, solution and technology.	①	②	③	④
5. Involves actively the parents and alumni in finding ways to improve the students' activities.	①	②	③	④
6. Possesses humility acknowledging that one cannot be an expert of everything.	①	②	③	④
7. Verifies the accuracy of information on which decisions will be based.	①	②	③	④
8. Develops cooperative relationship among the people he or she work with.	①	②	③	④
9. Cares genuinely for the members of the educative community.	①	②	③	④
10. Tries his or her best to accurately discern the situation at hand to address it objectively.	①	②	③	④
11. Sets a personal example of what he or she expect of others.	①	②	③	④
12. Regulates his or her emotions to handle stress and control impulses.	①	②	③	④
13. Practices quiet prayer beyond words, thoughts and images.	①	②	③	④
14. Establishes people connection without favoritism to facilitate harmony within the organization.	①	②	③	④
15. Listens actively to diverse points of view.	①	②	③	④

16. Finds time to be in solitude with God for restoration and renewal.	①	②	③	④
17. Engages in dialogue to align the individual efforts of employees to organizational goals.	①	②	③	④
18. Volunteers in activities that promote positive outcomes for the organization.	①	②	③	④
19. Speaks with genuine conviction about the higher meaning and purpose of work.	①	②	③	④
20. Finds ways to celebrate accomplishments.	①	②	③	④
21. Commits himself / herself to the realization of organizational goals.	①	②	③	④
22. Monitors progress toward his or her personal and academic goals.	①	②	③	④
23. Makes sure that people are creatively rewarded for their contributions to the success of their projects.	①	②	③	④
24. Engages in outreach activities with the sole intention to help the needy.	①	②	③	④
25. Finds time to reflect on his or her weaknesses and strengths for self-awareness.	①	②	③	④
26. Provides constructive criticism for the improvement of others.	①	②	③	④
27. Promotes a friendly working environment.	①	②	③	④
28. Adapts well with others and the situation at hand.	①	②	③	④
29. Participates in activities geared toward the protection and restoration of the environment.	①	②	③	④
30. Uses his or her authority wisely so that his or her actions are within the interest of the organization.	①	②	③	④

Thank you very much for taking the time to assess this person. Be assured that your responses are taken only for assessment purposes, and not to evaluate his or her level of effectiveness as lay administrator.

Appendix C

VALIDATION INSTRUMENT

Juror: _____

Instruction: Please indicate your degree of agreement or disagreement on the statements provided below by encircling the letter which corresponds to your answer. The statements were taken from the criteria developed for evaluating survey questionnaire set forth by Carter V. Good and Douglas B. Scates.

A – Strongly Agree
B – Agree
C – Undecided
D – Disagree
E – Strongly Disagree

1. The questionnaire is short enough that the respondent respects it and it would not drain much of his or her precious time. A   B   C   D   E

2. The questionnaire is interesting and has a face appeal such that the respondent will be induced to respond to it and accomplish it fully. A   B   C   D   E

3. The questionnaire can obtain some depth to the response and avoid superficial answers. A   B   C   D   E

4. The items/questions and their alternative responses are neither too suggestive nor too unstimulating. A   B   C   D   E

5. The questionnaire can elicit responses which are definite but not mechanically forced. A   B   C   D   E

6. Questions/items are stated in such a way that the responses will not be embarrassing to the person/s concerned. A   B   C   D   E

7. Questions/items are formed in such a manner that suspicion by the respondent to the hidden purposes in the questionnaire is avoided.   A   B   C   D   E

8. The questionnaire is neither narrow nor restrictive or limited in its scope or philosophy.   A   B   C   D   E

9. The responses to the questionnaire when taken as a whole, could answer the basic purpose for which the questionnaire is designed and is, therefore, considered valid.   A   B   C   D   E

Mean Score Range	*Verbal Interpretation*
4.21 – 5.00	Very Good
3.41 – 4.20	Good
2.61 – 3.40	Average
1.81 – 2.60	Poor
1.00 – 1.80	Very Poor

VALIDATION SUMMARY FORM

Criteria	Juror 1	Juror 2	Juror 3	Mean	Verbal Interpretation
1. The questionnaire is short enough that the respondent respects it and it would not drain much of his or her precious time.	5	5	5	5	Very Good
2. The questionnaire is interesting and has a face appeal such that the respondent will be induced to respond to it and accomplish it fully.	5	5	5	5	Very Good
3. The questionnaire can obtain some depth to the response and avoid superficial answers.	4	3	5	4	Good
4. The items/questions and their alternative responses are neither too suggestive nor too unstimulating.	5	2	5	4	Good
5. The questionnaire can elicit responses which are definite but not mechanically forced.	5	4	5	4.67	Very Good
6. Questions/items are stated in such a way that the responses will not be embarrassing to the person/s concerned.	5	5	5	5	Very Good
7. Questions/items are formed in such a manner that suspicion by the respondent to the hidden purposes in the questionnaire is avoided.	5	4	5	4.67	Very Good
8. The questionnaire is neither narrow nor restrictive or limited in its scope or philosophy.	4	4	5	4.33	Very Good
9. The responses to the questionnaire when taken as a whole, could answer the basic purpose for which the questionnaire is designed and is, therefore, considered valid.	5	4	5	4.67	Very Good

	Average Rating	4.59	Very Good

Mean Score Range	Verbal Interpretation
4.21 – 5.00	Very Good
3.41 – 4.20	Good
2.61 – 3.40	Average
1.81 – 2.60	Poor
1.00 – 1.80	Very Poor

Appendix D

RELIABILITY TESTING

Reliability Scale: Reliability testing Ideal Augustinian Leader

Reliability Statistics

Cronbach's Alpha	N of Items
.900	30

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
VAR00001	98.0000	83.565	-.081	.888
VAR00002	97.7917	78.346	.575	.876
VAR00003	97.7917	78.955	.403	.878
VAR00004	99.2917	77.346	.228	.888
VAR00005	98.8333	74.754	.475	.877
VAR00006	97.8333	79.275	.429	.878

VAR000 07	98.1667	77.014	.494	.876
VAR000 08	97.7500	79.587	.443	.878
VAR000 09	97.8750	79.505	.385	.879
VAR000 10	98.2917	79.520	.342	.879
VAR000 11	97.8750	80.897	.180	.883
VAR000 12	98.5000	79.304	.351	.879
VAR000 13	98.1250	77.245	.467	.877
VAR000 14	98.0833	76.775	.574	.875
VAR000 15	98.0000	78.348	.492	.877
VAR000 16	98.2083	73.476	.592	.873
VAR000 17	98.2500	77.413	.424	.878
VAR000 18	98.3750	74.332	.619	.873
VAR000 19	97.8333	78.841	.483	.877
VAR000 20	98.3333	73.797	.704	.871

VAR000 21	97.9167	78.775	.385	.879
VAR000 22	98.3333	77.014	.550	.875
VAR000 23	98.2917	75.433	.506	.876
VAR000 24	98.3333	77.623	.386	.879
VAR000 25	98.2083	77.303	.385	.879
VAR000 26	98.2500	76.457	.568	.875
VAR000 27	97.8333	79.014	.462	.878
VAR000 28	98.0000	79.478	.364	.879
VAR000 29	98.5000	78.435	.382	.879
VAR000 30	97.8333	79.623	.387	.879

Reliability Scale: Reliability Testing (Reflective)

Reliability Statistics	
Cronbach's Alpha	N of Items
.700	10

Reliability Scale: Reliability Testing (Collaborative)

Reliability Statistics	
Cronbach's Alpha	N of Items
.800	10

Reliability Scale: Reliability Testing (Servant)

Reliability Statistics	
Cronbach's Alpha	N of Items
.700	10

Appendix E

RESULT OF THE NORMALITY TEST

REFLECTIVE DATASET TESTS FOR NORMALITY USING R STATISTICAL
SOFTWARE LOADED WITH NORTEST PACKAGE

Interpretation:
   $p < 0.05$, Dataset does not assume normal distribution
   $p > 0.05$, Dataset assumes a normal distribution

```
R Console

> ad.test(Reflective)

        Anderson-Darling normality test

data:  Reflective
A = 0.5344, p-value = 0.1704

> cvm.test(Reflective)

        Cramer-von Mises normality test

data:  Reflective
W = 0.091375, p-value = 0.1472

> pearson.test(Reflective)

        Pearson chi-square normality test

data:  Reflective
P = 17.966, p-value = 0.5247

> sf.test(Reflective)

        Shapiro-Francia normality test

data:  Reflective
W = 0.99575, p-value = 0.387
```

COLLABORATIVE DATASET TESTS FOR NORMALITY USING R STATISTICAL SOFTWARE LOADED WITH NORTEST PACKAGE

Interpretation:
 $p < 0.05$, Dataset does not assume normal distribution
 $p > 0.05$, Dataset assumes a normal distribution

```
R Console

> ad.test(Collaborative)

        Anderson-Darling normality test

data:  Collaborative
A = 0.64024, p-value = 0.09428

> cvm.test(Collaborative)

        Cramer-von Mises normality test

data:  Collaborative
W = 0.096673, p-value = 0.1245

> pearson.test(Collaborative)

        Pearson chi-square normality test

data:  Collaborative
P = 16.369, p-value = 0.6326

> sf.test(Collaborative)

        Shapiro-Francia normality test

data:  Collaborative
W = 0.99417, p-value = 0.167
```

SERVANT DATASET TESTS FOR NORMALITY USING R STATISTICAL
SOFTWARE LOADED WITH NORTEST PACKAGE

Interpretation:
  $p < 0.05$, Dataset does not assume normal distribution
  $p > 0.05$, Dataset assumes a normal distribution

```
R Console

> ad.test(Servant)

        Anderson-Darling normality test

data:  Servant
A = 0.4009, p-value = 0.3591

> cvm.test(Servant)

        Cramer-von Mises normality test

data:  Servant
W = 0.0558, p-value = 0.4288

> pearson.test(Servant)

        Pearson chi-square normality test

data:  Servant
P = 16.492, p-value = 0.6243

> sf.test(Servant)

        Shapiro-Francia normality test

data:  Servant
W = 0.99461, p-value = 0.2117
```

Appendix F

INTERVIEW SCHEDULE

Possible Questions

Focus Group Discussion 1

    a. How would you describe your practice of management and leadership?

    b. Any aspects or issues you will raise related to the behavioral practice on leadership?

    c. In the light of the three core values of truth, unity and love, what are some of your leadership practices related to these?

Focus Group Discussion 2

    a. Questions related to the verification of the data.
       e.g. It seems, this item on _____is often practice, what are some of the school activities that contributed to this?
        It seems, this item on _____ is rarely practice, what do you think contributes to this and how we can improve the practice of this?

    b. What other factors influencing the conduct of lay leadership?

    c. What can you suggest as part of the program for the promotion of Augustinian identity and values, especially for educative leaders?
       What specific strategies and activities can you suggest for improvement of our being reflective, collaborative and servant leaders in our individual school community?

Appendix G

LETTER TO THE RESPONDENTS

07 February 2017

TO ALL RESPONDENTS
(Lay Academic Deans, Program Area Chair, Principal, Assistant Principal, Academic Coordinators and Faculty)

Dear Maam / Sir:

Greetings!

In our desire to promote the Augustinian values and identity in our learning institutions and to strengthen the Augustinian character of lay educative administrators and other members of the educative community, the undersigned will engage in a research study entitled "*The Leadership Styles of the Lay Educative Administrators in the Perspective of Augustinian Spirituality*". The main aim of this research is to assess the leadership practices of our administrators in the hope of designing leadership enhancement program.

With the approval of your school head (school president / school director), I would like to request for your time and cooperation to participate in this survey.

Hoping for a positive response. Thank you!

In St. Augustine,

REV. FR. ANDREW P. BATAYOLA, O.S.A.
Researcher

Appendix H

LETTER TO CONDUCT FOCUS GROUP DISCUSSION

16 August 2017

TO: ALL DEANS / PRINCIPAL / FACULTY
RE: FOCUS GROUP DISCUSSION

Dear Maam / Sir:

Greetings!

To continue the work towards completion of the research study entitled "*The Leadership Styles of the Lay Educative Administrators in the Perspective of Augustinian Spirituality,* the undersigned would like to invite your presence for a focus group discussion. This is scheduled on:

For **Deans & Principal**: 29 August 2017 (Tuesday) 4:00PM, PCR 1 and

For **Faculty**: 31 August 2017 (Thursday) 4:00PM, PCR 2
        (2 persons in each department and those who participated in the survey conducted)

Hoping for a positive response and truly your participation will help towards strengthening the Augustinian character of the members of our educative community and other learning centers of the Augustinians. Thank you!

In St. Augustine,

REV. FR. ANDREW P. BATAYOLA, O.S.A.
Researcher

Appendix I

RESULTS OF FOCUS GROUP DISCUSSION

PART I – Leadership

1. Describe your leadership style?

Respondent	Answer
Educative Administrator 1	▪ contemplative
Educative Administrator 2	▪ goal-oriented
Educative Administrator 3	▪ Invokes the presence of the Lord ▪ values relationship with the faculty
Educative Administrator 4	▪ Asks for guidance from the Holy Spirit ▪ Open communication with the subordinates ▪ Feels accountable to the school

2. In your present situation, describe your difficulties/concerns as an academic leader?

Respondent	Answer
Educative Administrator 1	▪ Conscious that if possible, I should not commit mistakes in my decisions
Educative Administrator 2	▪ Degree of acceptance of the teachers should there be changes on policies/ administrative decisions that are sometimes unfavorable to them
Educative Administrator 3	▪ I don't want to hurt the feelings of my faculty, if there are resistance I just set good example to them, I also talk to them but if they insist, I have to use my authority, I also get angry.
Educative Administrator 4	▪ Conscious on how teachers are able to deliver, ex. board exam performance ▪ I want the teachers to feel that they are accountable to the school and students in whatever they teach ▪ By nature, I am not a person who finds it easy to confront people, but in my 3 years in the position, I have learned to confront teachers to point

	out to them areas which they need to work on/improve

3. Since we are in an Augustinian school, based on the Augustinian Core Values of *Veritas, Unitas & Caritas*, what is the possible trait of a leader?

Respondent	Answer
Educative Administrator 1	▪ I can unite people
Educative Administrator 2	▪ what really works best for me is *Unitas* because everything is possible if there is unity, collaboration is possible if direction in clear
Educative Administrator 3	▪ Everybody must cooperate ▪ No backbiting ▪ I value the family relationship in my department
Educative Administrator 4	▪ Set good example ▪ Emphasize the value of charity ▪ I am compassionate especially when I hear the difficult experiences of my teachers

PART II – Reflective

1. Leaders will try first to verify facts before making decisions. *(rated as highest; well-practiced throughout the Province)*

   What could be the possible reason/s why this is rated as the highest?

Respondent	Answer
Educative Administrator 1	▪ there is protocol ▪ the school has a Standard Operating Procedure (SOP) ▪ fact are gathered ▪ as a leader, we set good example, we actively participate in activities so as to be well-informed ▪ I encourage my teachers to own decisions made in the department, "this is our decision . . ."
Educative Administrator 2	▪ I am very conscious of the impact of my decision. ▪ I always explore positive options

	• before making final decision/s bearing in mind the outcome of such decision. • I always seek the guidance of the Holy Spirit.
Educative Administrator 3	• I always make sure that there is an open line of communication in the department. • I see to it that there are several courses of action before I make decision.
Educative Administrator 4	• a leader should always be a source of correct information

2. Engagement in Research *(rated as the least practiced)*

What could be the possible factors/reasons why this is rated as the least?

Respondent	Answer
Educative Administrator 1	• no time • need some push (like memo from the Office of the President) • if there is a need to do research and nobody from my faculty who will do it, I will do it.
Educative Administrator 2	• no time • the desire is there but there are other pressing concerns in school that I need to attend to.
Educative Administrator 3	• no time • research culture is not very strong • difficult requirements set by the RPO
Educative Administrator 4	• no enough time • I cannot do multi-tasking; I need more time to focus/work only on research

3. What are the possible strategies or intervention that you can do to improve on this area (engagement in research)?

Respondent	Answer
Educative Administrator 1	• it's difficult to conduct research in CSA-B

	▪ do benchmarking with other schools
	▪ the assistance of RPO matters
	▪ more de-loading of subjects
	▪ revisit the existing CSA-B policies and guidelines on research
Educative Administrator 2	▪ review guidelines on research ▪ identify topics related to Basic Education
Educative Administrator 3	▪ revisit the policies ▪ simplify requirements & procedures
Educative Administrator 4	▪ more incentives for researchers ▪ RPO is not approachable & accommodating

4. The leader will try to regulate emotions to handle stress. *(rated as the least practiced)*

What could be the possible factors/reasons why this is rated as the least?

Respondent	Answer
Educative Administrator 1	▪ repeated infraction on school policies by the same faculty members
Educative Administrator 2	▪ I am a very transparent person, you will see in my face whether I am happy, sad or angry.
Educative Administrator 3	▪ I am very transparent in my whatever I feel at the moment/ my emotions.
Educative Administrator 4	▪ I have to do this as part of my job, "walang kaibigan, trabaho lang to." ▪ I sometimes get angry due to perhaps a lot of concerns in the school.

5. What are the possible strategies or intervention that you can do to improve on this area (regulating emotions to handle stress)?

Respondent	Answer
Educative Administrator 1	▪ conduct teambuilding activities to better know the different kind of personalities you work with
Educative Administrator 2	▪ I think we need spiritual retreat, more time for silence and processing.

Educative Administrator 3	▪ When I am experiencing stress, I go and see a movie, after that I'm okay ▪ I conduct a one-on-one talk with faculty members who are problematic.
Educative Administrator 4	▪ Have time for simple sharing with teachers, do it regularly, at least once every two months. It's good to know that there are people you work with who empathize with you.

PART III – Collaborative

1. I promote friendly working environment. *(rated as highest; well-practiced throughout the Province)*

What could be the possible reason/s why this is rated as the highest?

Respondent	Answer
Educative Administrator 1	▪ mind-conditioning is important, you have to befriend the "pasaway" teachers, they cannot be your enemy otherwise, as a leader you will be a loser
Educative Administrator 2	▪ I always try to focus on the positive qualities/characteristics of every teacher.
Educative Administrator 3	▪ I let my teachers feel that we are all equal in the department. ▪ I have to be humble.
Educative Administrator 4	▪ Being friendly is "Tatak Agostino" ▪ I want them (teachers) to feel that they are free to open up to me/share their concerns; no demarcation line, we are all equal, it's just that we have different roles to play in the school.

2. I actively involve the parents and alumni in school activities. *(Area to be improved; rated as the least practiced)*

What could be the possible reason/s why this is rated as the least?

Respondent	Answer
Educative Administrator 1	▪ The student government takes charge of the planning for most of the school

	activities, parents are just being informed of the approved activities.
Educative Administrator 2	▪ There is no problem with parents' involvement in the department because we have an active PTA, our concern is more on the alumni because we have very limited contact with them.
Educative Administrator 3	▪ We have a PTA in the department, but limited contact with alumni, I only have contact with those who are working in sugar centrals in Negros Occidental.
Educative Administrator 4	▪ distance for parents and alumni is a factor, most of them are from outside of Bacolod City ▪ economic reasons ▪ the mentality that alumni are for solicitations/asking for donations for the school

3. What are the possible strategies or intervention that you can do to improve on this area (involvement of parents and alumni in school activities)?

Respondent	Answer
Educative Administrator 1	▪ conduct regular "Family Day" like what the BED is doing
Educative Administrator 2	▪ create more meaningful activities to let them (parents & alumni) feel that they are welcome and that they an important part of the school
Educative Administrator 3	▪ send early letter-invitation for meetings
Educative Administrator 4	▪ "Teachback Program" is good. ▪ More recognition programs and activities for alumni, ex. hang tarp to congratulate alumni who are successful in their respective profession

4. I find ways to celebrate accomplishments. *(Area to be improved; rated as the least practiced)*

What could be the possible reason/s why this is rated as the least?

Respondent	Answer
Educative Administrator 1	▪ takes too long to hang tarps congratulating achievers in the school ▪ budget constraints
Educative Administrator 2	▪ there should be an office in the school that should take charge of this (marketing, external relations)
Educative Administrator 3	▪ create more programs for simple recognition in addition to Institutional recognition activities
Educative Administrator 4	▪ delay in promotions ▪ budget constraints

5. I work heartily with great love for the educative mission. *(rated as highest; well-practiced throughout the Province)*

What could be the possible reason/s why this is rated as the highest?

Respondent	Answer
Educative Administrator 1	▪ love for the Institution ▪ CSA-B is my Alma Mater ▪ the school is part of me and my whole family ▪ personal relationship with the school
Educative Administrator 2	▪ the school is already a part of me and my life
Educative Administrator 3	▪ it is my calling
Educative Administrator 4	▪ the school is my home, where my heart is; part of my life ▪ committed to my responsibility, not counting the time spent in the school

6. I engage in outreach activities to help the poor. *(Area to be improved; rated as the least practiced)*

What could be the possible reason/s why this is rated as the least?

Respondent	Answer
Educative Administrator 1	▪ compliance to requirements set by PAASCU ▪ I have to be in the outreach area so that my teachers will also be there.
Educative Administrator 2	▪ motivation deep inside
Educative Administrator 3	▪ time
Educative Administrator 4	▪ outreach is scheduled on a Saturday and that is my time for household chores

7. What are the possible strategies or intervention that you can do to improve on this area (engaging in outreach activities to help the poor)?

Respondent	Answer
Educative Administrator 1	▪ conduct programs/activities of interest to both faculty/students and beneficiaries
Educative Administrator 2	▪ intensify consciousness
Educative Administrator 3	▪ allot time for outreach activities during weekdays
Educative Administrator 4	▪ more internalization to appreciate the value of giving a portion of my time for outreach activities

8. Protection and Restoration of the Environment *(Area to be improved)*

Respondent	Answer
Educative Administrator 1	▪ no program in the school for this advocacy
Educative Administrator 2	▪ no opportunity
Educative Administrator 3	▪ no program in the school for this advocacy
Educative Administrator 4	▪ no internalization on even little things like waste segregation, banning of the use of styro

9. What are the possible strategies or intervention that you can do to improve on this area (protection and restoration of the environment)?

Respondent	Answer
Educative Administrator 1	▪ start greening program at CSA-B
Educative Administrator 2	▪ create sustainable program
Educative Administrator 3	▪ support and strengthen program initiated by the school
Educative Administrator 4	▪ start education even on little things like waste segregation, banning of the use of styro

10. Other factors that influence the conduct of lay leaders.

- ▪ inputs and witnessing of friars
- ▪ concern for the common good

CURRICULUM VITAE

Personal Data

Name	: Andrew Pastoriza Batayola, O.S.A.
Date of Birth	: January 10, 1971
Place of Birth	: Cebu City
Parents - Father	: Andres Kilongkilong Batayola
- Mother	: + Jacinta Angel Pastoriza
Parents' Address	: 826 U Tres de Abril St. Labangon Cebu City
Present Address	: Benigno S.Aquino Drive Bacolod City
Status	: Augustinian Friar (Province of Santo Niño de Cebu – Philippines)
First Profession of Vows	: May 25, 1997 (Santo Niño Parish, Mohon, Talisay City, Cebu)
Solemn Profession of Vows	: November 21, 2000 (Basilica del Santo Niño, Cebu City)
Priestly Ordination	: June 4, 2001 (Basilica del Santo Niño, Cebu City)

Educational Attainment

Elementary	: Bantayan Central School (1984) Bantayan, Cebu
High School	: St. Paul Academy (1988) Bantayan, Cebu
College	: Bachelor of Science in Nursing Cebu Doctors' College Cebu City 1992
	: Registered Nurse (1992)

Seminary Studies   : Associate in Philosophy
                                      Christ the King Mission Seminary
                                      Quezon City 1995

                                    : Theology Graduate
                                      Maryhill School of Theology
                                      Quezon City 2000

Graduate Studies   : Master of Arts in Biblical Studies
                                      Master of Theology (Christian Spirituality)
                                      Sydney College of Divinity
                                      Sydney, Australia 2005

                                    : Doctor in Management (Candidate)
                                      University of San Jose – Recoletos
                                      Cebu City

Administrative / Pastoral Assignments

2000 – 2001   : Member, Chrysanthemum Community
                                      San Pedro, Laguna

2001 – 2003   : Member, Socorro Community
                                      Parochial Vicar, Mother of Perpetual Help Parish
                                      Soccoro, Surigao del Norte

2003 – 2004   : Member, St. Clair Community
                                      Associate Pastor, Holy Spirit Parish
                                      St.Clair, New South Wales, Australia

2004 – 2008   : Prior and Rector
                                      National Director, Cofradia del Sto.Niño
                                      Basilica del Sto. Niño
                                      Cebu City

2006 – 2008   : Chair, Commission on Social Apostolate
                                       Augustinian Province of Santo Niño de Cebu

                                    : Vicar Forane, Vicariate of Holy Rosary
                                      Archdiocese of Cebu, Cebu City

                                    : Chair, Association of Men Religious and Mission
                                          Societies of Cebu (AMRAMSOC)
                                      Archdiocese of Cebu

2008 – 2012   : Prior and Master of Professed Seminarians
   San Agustin Center of Studies, Quezon City

                               : Provincial Counselor
   Chair, Commission on Vocation and Initial
      Formation
   Augustinian Province of Santo Niño de Cebu

                               : Associate Secretary, OSA in Asia-Pacific (OSAAP)
   Secretary, OSAAP Renewal, Core Animating Team
   Treasurer, Asia-Pacific Augustinian Conference
      (APAC)

                               : Member, APAC Commission on Formation and
      Spirituality
   Member, OSA International Commission on Initial
      Formation

   Member, Religious Core Group
   Diocese of Cubao

2012 – 2016   : President, Colegio San Agustin – Biñan
   Biñan City, Laguna

                               : Provincial Counselor
   Coordinator, Luzon Zone
   Chair, Commission on Community Life &
      On-going Formation
   Augustinian Province of Santo Niño de Cebu

2015 – 2016   : Member, Board of Trustees
   La Consolacion College – Caloocan

                               : Chair, Laguna Catholic School Associations
      (LACASA)

2013 – present   : Member of Collaborators
   Institute of Augustinian Spirituality
   Augustinian Curia, Rome

                               : Member, Board of Trustees
   Colegio San Agustin – Mati
   Mati City, Davao Oriental

2016 – present	: Chair, OSAAP Renewal, Core Animating Team
	: President, Colegio San Agustin – Bacolod Bacolod City
2017 – present	: Chair, Commission on Education Asia Pacific Augustinian Conference (APAC)