Abstract

CATHOLIC ETHOS AS THE FOUNDATION FOR IDEAL SCHOOL LEADERSHIP: A CONTEMPORARY CHALLENGE

The modern society is losing grip of what one can rightly describe as loss of identity because a close look at what is happening in our society reveals a strong crisis of identity especially among the youths. This growing phenomenon 'identity crisis' becomes a challenge to Catholic schools where they are expected to re-double efforts in creating once again a culture that promotes catholic ethos where discipline based on love and care is visibly present in catholic schools and also in public schools where catholic teachers teach. In order to bring about catholic ethos in schools there is need for an 'ideal school leadership.' This chapter discusses different ways catholic schools manifest catholic ethos as the foundation for ideal leadership. The chapter examines different leadership styles and the role they play in promoting catholic ethos in schools. Emphasis is placed on proper formation of leaders who will be able to handle contemporary issues through authentic life-witnessing. The chapter focuses on school leadership but goes beyond it because, servant leadership for example serving as an ideal leadership permeates every profession in the society. Catholic teachers in public schools are also challenged to promote catholic ethos in their different schools by word and by deed.

Key Words: Catholic school, Catholic ethos, Leadership, Teachers, Students

By Fr. Anthony I. Amadi, C. S. Sp

Introduction

The 3rd National Catholic Education Summit 2018 wisely chose as its theme: "Catholic Schools in Nigeria: Challenges of Child protection and Human Sexuality." One of the sub-themes for this summit is Catholic ethos as the foundation for ideal leadership: A Contemporary Challenge.In order to address this sub-theme, therefore, reference is hereby made to two similar quotations. The first by Johan states:

> Today, at the dawn of the 21st century, countries throughout the world are re-organizing their education systems. Everywhere education is regarded as the main way of enabling individuals and nations alike to meet the rapid economic and social changes in which they are engulfed. Schools are expected to prepare the youth for work and for economic independence, to enable them to live constructively in responsible communities and to empower them to live in a tolerant culturally diverse and rapid changing society (2002, p.178).

The values mentioned above are very important but they will remain more permanent in the lives of the youths if they are solidly anchored in the authentic life witnessing by school leaders, staff members and students. The second quotation similar to the first but based specifically on catholic identity which comes from Lineamenta(2014, p.161) espouses:

> Nowadays education is going through rapid changes. The generation to which it is addressed is changing quickly as well, therefore each educator must constantly face a situation which, as Pope Francis put it, 'provides us with new challenges which sometimes are difficult for us to understand.' At the heart of the global changes we are called upon to embrace, love, decipher and evangelize, catholic education must contribute to the discovery of life's meaning to elicit hopes for today and for the future.

This chapter discusses the different ways catholic schools manifest catholic ethos as the foundation of ideal school leadership. It also examines different leadership styles and the roles they play in catholic schools with emphasis on catholic ethos. In the past, catholic schools have produced many eminent men and women with high integrity who still cherish the type of education they received from catholic schools.This was possible when catholic schools were greater numerically more than Protestant and Islamic schools put together in Nigeria. In our present time when public schools out-number catholic schools, efforts should be made to reach out to these public schools through catholic teachers who teach there so that they teach by good examples in order to permeate their schools and their environment with catholic ethos. In order to achieve the aims and objectives of this chapter, the following sub-headings are discussed beginning with definitions.

Definitions and Explanations

Catholic Ethos

The Lineamenta (2014) is specific when it says that at the heart of catholic education there is always Jesus Christ: everything that happens in catholic schools and universities should lead

to an encounter with Christ. Based on this premier statement, catholic school's ethos could be described as those outward signs and experiences of the teachings of Christ and the Catholic Church in the whole daily life in all catholic schools. These outward signs include love care, trust, honesty, punctuality, prayerfulness, hard work, commitment, integrity, cleanliness and fear of God. No one single person possesses these qualities but a catholic school worth its name exhibits these qualities through the members of staff and students. These qualities are part and parcel of the school system. They are easily observed even by visitors who enter into the school the first time. Catholic schools are adorned with crucifixes, holy pictures, Stations of the Cross. These also form catholic school culture and identity. The Angelus at 12 noon and 6 pm is also a clear testimony of the primacy of prayer in catholic schools. All these speak loudly as catholic ethos.

Catholic School

This chapter adopts the definition of the Catholic Church Policy on Education in Nigeria(2015, p.5) which states:

> A Catholic school is an institution which is under the control of the competent ecclesiastical juridical person, or one which in a written document is acknowledged as catholic by the ecclesiastical authority (Canon 803). As a service agency a catholic school is one which seeks the integral development and formation of pupils and students unto full maturity in Christ under the guidance of the Catholic Church.

This definition means that the diocesan bishop is canonically the owner and responsible authority of his schools. He ensures that catholic ethos is maintained according to the rules and regulations of the diocese. Capable staff members are employed to promote catholic ethos. In other words, the diocesan bishop manages the schools through the help of diocesan education secretary, catholic headmasters/headmistresses, principals, teachers and other staff members. With such personnel functioning effectively;the catholic school, according to catholicpolicy on education (2015) 'becomes a community whose values are transmitted through the interpersonal and sincere relationship of its members and through both individual and cooperative adherence to the outlook on life that permeates the school.' The Catholic Church policy on education (2015) outlines the characteristics of catholic school in this order. 1) A catholic school should be identified first by its name and motto. 2) In its programme and life, the school sets out to meet both the material and spiritual needs of the individual child, i.e. the promotion and development of the human person, thus forming strong personalities, centred on deeply meaningful values and visions. These characteristics help to direct us in this exploration and discussion.

School Leadership

School leadership is better described than defined.Akudo, Eneasator and Eresimadu (2012) are of the opinion that the school is the major agency for education in a modern society like ours. Here education takes place in the four walls of a classroom under the guidance of a teacher. This type of education is referred to as 'formal education.' Thus the activities that involve the school leadership are those of formal education. The school leadership could be

described as a process of making sure that talents of teachers, students including parents are properly channelled towards achieving common educational goals. This brings us to the question who is a leader?

Leadership

The fundamental truth is that leadership presupposes the existence of followers who work cooperatively with the leader. In other words, the activity of leadership cannot be carried out successfully without the followers to be led. The role of a leader is to influence the behaviour, beliefs, feelings and talents of other group members to an intended objective. This is where the opinion of Maile (2002) becomes useful when he said: Therefore leadership should unleash people's creativity and innovation to enable individuals to make full and effective contributions in schools. Leadership in the words of Homer cited in Oforchukwu (2011) is a process of coordinating efforts and moving together in a group. Leadership involves a leader and a group of followers. Motivation and influence are primary vehicles of leadership. D'Souza (2009, p.17) documents some opinions of people on excellent leader as: "He not only accepted our ideas and suggestions, but went out of his way to encourage us. He was a good communicator and he kept us updated on important things… She made us feel important as well as our work. She insisted on high standards of performance and helped us to reach them…" Some authors are of the opinion that leadership can be learned. Otto and Solvi (2002) maintain that leadership can be learned through experience and reflection upon experience, through reading and discussions, but never by textbooks alone. Highlighting the various ways leadership could be learned, D'Souza 2009, p.19) quotes James Gill thus:

> The essential qualities and skills involved in leadership can be learned and developed through education and experience. People can learn to communicate clearly, to make effective decisions, to motivate and inspire, to maintain and show respect for and trust in subordinates, to be just in making judgments, to instruct clearly and to be patient with mistakes, to be loyal to followers and tough in their behalf, to be humble and open to new ideas and different opinions, to keep a sense of humour and to know how to relax.

These definitions and explanations bring us to the other sub-headings of this chapter

Functions of Catholic schools

The Catholic Policy on Education in Nigeria (2015) is very clear and specific on the functions of catholic schools. According to this document, a catholic school is a place of evangelization, of complete formation, of enculturation, of apprenticeship in a lively dialogue between young people of different religious and social backgrounds. The same document emphatically sates that: In catholic school life, there should be no separation between time or learning and time for formation, between acquiring notions and growing in wisdom. These two major functions highlight the fact that catholic schools aim at holistic education where the beneficiaries of this education are well informed, enculturated, drilled, equipped with skills, well guided to be academically sound, spiritually balanced, physically fit and morally upright. This means that there is proper integration of these values into the subjects taught in

catholic schools. It is on this background that the Catholic Policy on Education in Nigeria (2015, p.7) insists:

> The various school subjects present not only knowledge but also values to be characterised by search for truth, in which competent teachers of learning and life reflect the 'ultimate teacher' who is Christ. All subjects taught in the school collaborate with their distinct content, to the formation of mature personalities.

Characteristically, the atmosphere and the ambiance of a catholic school manifest the catholic ethos from the moment one enters the threshold of a catholic school. In other words, catholic ethos permeates and pervades every environment, every activity in the school. Hagan (2015, p.108) describes such envisaged atmosphere in these words: "In addition to staffing, there is evidence throughout the school of its religious foundation and tradition. The corridors and each of the teaching rooms contain some form of religious imagery or symbol, for example crucifixes, pictures etc. there is an imposing school chapel." From the onset, the catholic ethos is reflected on the mission and vision of a catholic school and these are transmitted through the curriculum and total life-style of teachers and students alike. All these are captured in what the Catholic Church Policy on Education in Nigeria (2015, pp. 7,8) calls cultural identity. Describing this cultural identity, the document states:

> A catholic school is a Christian community which proclaims the kingdom of justice, love, and peace. It is a community where people know, respect and help one another as well as celebrate one another's life. It is a happy environment which creates room for play, laughter, smiles and dance. In it, people are full of ideas and zest for life… A catholic school should have a healthy environment which is welcoming… Sports which develop physical skills and train individuals to become competent persons building a more fraternal and just society should be encouraged. A catholic school should be well equipped in modern means of learning in the technological age.

A catholic school offers students opportunity to practise their faith, improve their relationships with each other and perfect their skills in different fields. On the other hand, a catholic school creates an environment for staff to love their students, exercise and cherish their jobs, and perform to their utmost best to the realization of their full potentials. A catholic school harmonizes all these activities so that there is unity of purpose characterised by peace and good relationships. This explains why the Catholic Church Policy on Education in Nigeria (2015) maintains that the ecclesial nature of the catholic school therefore is written in the very heart of its identity as a teaching institution in which faith; culture and life are brought into harmony. It is important to conclude this section with this powerful statement by Vatican II on the Declaration of Christian education (1966, pp645-646)

> No less than other schools does the catholic school pursue cultural goals and natural development of youth. But it has several distinctive purposes. It aims to create for the school community an atmosphere enlivened by the gospel spirit of freedom and charity. It aims to help adolescent in such a way that the development of his own personality will be matched by the growth of that new creation which he became by

baptism. It strives to relate all human culture eventually to the news of salvation, so that the light of faith will illumine the knowledge which students gradually gain of the world, of life and of mankind.

This takes us to the next section which deals with the impact of catholic ethos on leadership.

Impact of Catholic Ethos on School Leadership

Before we look into this section integrally, it is instructive to explain in detail the meaning and place of leadership in the context of a school. Maile (2002, p42) situates the background of leadership for better understanding by first of all dispelling the myth that prevailed in the school environment.

> Furthermore, there are myths and preconceptions about leadership. For instance there is a myth that unless you are a principal, deputy principal, head of department or an inspector, you are not really a leader. This is not the case. There are instances where an individual teacher is a leader. Therefore, leadership is not an exclusive preserve for selected managers. As a complex field, leadership requires that different skills, attitudes, and knowledge be channelled into a common vision… Therefore, leadership should unleash people's creativity and innovation to enable individuals to make full and effective contributions in school.

As stated earlier; we still hold that catholic school's ethos is to be understood to be the outward signs and experiences of the teachings of Christ and the Catholic Church in the totality of daily life in a catholic school. In other words, catholic ethos is a lived experience which permeates every aspect of school life. The aim of this section is to explore how catholic ethos impacts on school leadership. For the catholic ethos to impact positively on the school leadership, it presupposes that majority of teaching and non-teaching staff should be strong practicing Catholics who are products of catholic institutions. When principals, deputy principals, inspectors and other teaching and non-teaching staff have been trained in catholic schools under catholic environment, they become influenced by catholic ethos which they help to propagate wherever they are. Like Christ the ideal and ultimate teacher and leader who went about teaching, touching people's lives and leading them to the heavenly Father, these teachers imitate Christ as servant leaders. The most authentic and powerful way catholic ethos impacts on school leadership is through 'servant leadership.' Ngara (2004) shows how Jesus impacts on people's lives thus:"When Jesus finished articulating these principles the crowds were amazed at his teaching because he taught as one who had authority and not as their teachers of the law (Matt 5:1-7:29). Such was the impact of his vision that when he came down from the mountainside, large crowds followed him…" People heard him and saw in him what he preached and taught and they followed him. They followed him on their own fully convinced that they knew whom they were following. This is how servant leadership of Christ practised in catholic schools impact on leadership as well as others who come in contact with catholic ethos.

Servant Leadership

The background of this servant leadership of Jesus is John 13:2-15 known as Jesus washed his disciples' feet. The full message begins from verse 12 "When Jesus had finished washing their feet, he put on his garment again, went back to the table and said to them. Do you understand what I have done to you? You call me master and Lord you are right, for so I am. If I, then your Lord and Master, have washed your feet, you also must wash one another's feet. I have given you an example, that as I have done, you also must do." This implies that whoever wants to be a leader should also be a servant in the imitation of Christ who gave this excellent example. It is on this background that we discuss servant leadership which should characterize catholic schools. Those leaders who imitate Jesus in this way are called servant leaders. Instead of defining servant leadership, two authors cited differently here have captured the essence of who and what a servant leader should be. Firstly Wofford cited in D'Souza (2009, p.23) has this to say:

> Servant leaders do not try to pull along reluctant followers. Instead, they stimulate with their enthusiasm, they inspire with their humble dedication, they provoke thought by sharing and by listening to others and they empower others with confidence in what God would do through them. They take responsibility for supporting others who are working with them and for helping to get the resources that others need for their work.They constantly bring the vision of their organization before others to ensure that everyone is on track. In all of these, servant leaders see their role as helping others to excel in fulfilling God's purpose in their lives and ministries. This is not a role of power but empowerment. Servant leaders come alongside to encourage, coach, instruct and finally celebrate those they lead.

Indeed, this is encompassing and whoever comes in contact with such servant leaders will certainly be motivated and empowered. The second quotation complements the first in such a way that putting both side by side brings about a comprehensive ideal school leadership envisaged in catholic schools. Greenleaf cited in Oforchukwu (2011, p.34) argues that:

> … The servant leader is servant first… It begins with natural feeling that one wants to serve first. The difference manifests itself in the care taken by the servant, first to make sure that other people's highest private needs are being served. The best test; and the most difficult to administer is: Do those served grow as persons? Do they while being served become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And what is the effect of the least privileged in the society; will they benefit or at least, not be further deprived…?

After washing the feet of his disciples, Jesus told them that he has given them an example which he encouraged them to emulate. In verse 16 of the same chapter 13, he said: Truly I say to you, the servant is not greater than his master; nor is the messenger greater than he who sent him. In the words of Greenleaf cited in Offorchukwu, already noted in the second quotation, servant leaders have an aspiration they want fulfilled. This they put in question form. Do they while being served become healthier, freer, wiser, more autonomous, more

likely themselves to become servants? This is exactly the type of impact catholic ethos should have on all who come in contact with it especially the school leadership. Servant leaders, therefore, exhibit humility always since they recognize their own value only in relation to God. The strong values they have motivate them to serve others; thus making service their first priority. They facilitate spiritual growth by serving others. After serving, those they served become stronger, wiser, and more capable to continue serving others as well. Servant leaders prefer to suffer so as to make sacrifices for others. Consequently they always restrain themselves from lording it over their followers. Instead they create confidence that has autonomy in God. They do not demand respect from their followers rather they win respect from their followers from the sacrifices they make. They understand the mutual relationship of caring and love. In order to build this mutual trust and relationship, they listen, understand, empathize and collaborate. At this juncture, I agree with Otto and Solvi (2002) who opined that leadership can be learned through experience and reflection upon experience through reading and discussion, but never by textbooks alone. Catholic schools should create an environment where servant leadership is integrated into the school curriculum so that students not only experience it from their teachers but also learn it in class as it is emphasized daily as an important habit every Christian should adopt and practise. When students have learned it in class and experience it from their teachers, they will never depart from it and this is how catholic ethos impacts positively on present leaders (principals and teachers) as well as future leaders (students). Servant leadership is one aspect of leadership styles. These other leadership styles are important to school leadership and we briefly discuss some of them below.

Leadership Styles

We do not intend to discuss all the leadership styles. Instead we would like to highlight few of them; concentrating more on how catholic ethos forms the foundation for ideal school leadership. The leadership styles highlighted here are: autocratic leadership, free-rein leadership or laissez-faire leadership, transformational leadership and participative leadership.

Autocratic Leadership Style

Autocratic leaders keep most of the powers for themselves. They make decisions and assume that the group members should comply. They are not concerned with group members' attitudes towards the decisions made and handed over to them. The opinions of the members are not sought for decision making. Gombe, Madziyire and Mtezo (2002) argue that autocratic leaders are task-oriented because they place heavy emphasis on getting tasks accomplished. Typical autocratic behaviours include telling people what to do and what not to do thereby presenting themselves as models for the rest of the members. This style of leadership causes discontent. It is not appropriate in catholic schools where an atmosphere of love, care, respect, safety, freedom, cooperation and mutual understanding prevails.

Free-Rein or Laissez-faire Leadership Style

Free-Rein leaders turn over authority and control to the group; a situation Offorchukwu (2011) describes as 'hands off' type of leadership because leaders provide little or no direction to their followers. Leaders here do not get involved unless requested. Members in the group are allowed as much freedom as necessary as long as they do not violet the policy. There is complete delegation of power here. While Oforchukwu (2011) argues that this style of leadership works well with highly trained and highly motivated members, Gombe et al (2002) conclude that members of this group are self-sufficient and may not need help or emotional support from the management. If leaders here hand over both power and control to the followers, what is their work and how do they receive salary if they are not doing their work? This leadership style has its own risk as long as catholic schools are concerned. When the members go wild, the leaders may not be able to control them. In a situation where there is indiscipline, moral decadence, and chaos the leaders may not have the power to control the situation and this is detrimental to catholic ethos.

Transformational Leadership

This style of leadership is much more recent than the ones already described. Burns cited in Oboegbulem and Onwurah (2011) was the first to introduce this concept in 1978. At the introduction of the concept, Burns argued that transformational leadership is about transforming people and social organizations and not just motivating employees. What then is special about transformational leadership? Oboegbulem and Onwurah (2011) see it special and necessary because principals are expected to bring about a positive change in school administration. This view agrees with Offorchukwu (2011) who argues that the main focus of transformational leadership style is to make change happen in oneself, in others, groups and organizations. An aspect of transformational leadership style that is welcoming to modern people is the factthat, it acts as role models where leaders inspire employees to put the goals of the school above self-interest. They also stimulate teachers to be more innovative in their teaching profession. This is where catholic ethos has a fundamental role in ideal school leadership. When teachers; for example, have the concern of their students in mind, they show them more love and care. This behaviour manifests itself in the commitment to duty these teachers show daily at school. Oboegbulem and Onwurah (2011) outline five goals central to transformational leadership style as follow:

i) Building school vision and goals

ii) Developing intellectual stimulation

iii) Symbolizing professional practices and values

iv) Demonstratinghigh performance expectations

v) Developing structures to foster personnel participation in school decision-making.

These five gaols are important and useful for the development of school. However, for the purposes of this chapter, I would like to briefly explain 'symbolizing professional practices

and values and developing structure to foster personnel participation in school decision-making. **Symbolizing professional practices and Values**: We have already stated that catholic ethos is seen right from the gate of the school. Symbolizing professional practices and values fits in properly here because it is a means by which the school achieves excellence in its overall management. Here leaders lead by examples as role models. The practices involved here enhance teachers' beliefs in themselves as well as in their own capabilities. When principals through their good examples help teachers to become competent in themselves and efficient in their work, the teachers will help to transform the school system. The teachers in turn will impact positively on the students whom they come in contact with every day in school. By so doing, transformational leaders shape the school system through their own actions. This role modelling is rightly described as inspirational leaders.

Developing structures to foster personnel participation in school decision-making: People are ready to contribute to the success of an organization or school system when they are fully involved, when they are allowed to participate. Transformational leaders develop structures that help to carry along all members in the system thereby making it possible for active participation in school decision-making. The structure is such that everybody is trusted and the work each person does is valued and appreciated. Teachers feel they belong when they participate in decision-making. As a result, students benefit from the peaceful atmosphere where catholic ethos speaks through actions. This brings us to participative leadership.

Participative Leadership Style

Participative leaders share decision making with group members. Gombe et al (2002) classify three behaviours that characterize this leadership style as; consultative, consensus and democratic. Consultative leaders make effort to confer with group members before making decisions. When the members of the group express their minds and make their suggestions, consultative leaders then make the final decision. Consensus leaders encourage group decision on the issue at hand then make decision that reflects the general agreement of the group. Democratic leaders act as collectors of group opinions and take vote before making a decision. Participative leadership is a team approach which helps the school to achieve its goals. In this leadership style nobody complains of being left out. When teachers feel involved, when they see themselves participating, they bring out their best and their contributions bring success for the school. This is where transformational and participative leadership styles work hand in hand. For catholic ethos to be effective and successful, everybody should be involved in every aspect of the school work. The language used here is this is how we do it in our school not this is how they do it here. These leadership styles could help in one way or the other to bring additional changes in the promotion of catholic ethos by school leadership. The culmination of these discussion is captured in this concept; competency-based leadership.

Competency-based leadership

The decision to include competency-based leadershipin this chapter is a crucial one because it has much to offer to modern school leadership and in the promotion of catholic ethos. This is how Maile (2002) describes it: Competency-based leadership fits very well into the field of educational leadership because it takes into account followers' (teachers') skills, knowledge, experience and attitudes. These in turn can be used to address transformational challenges facing the system such as pressure in the classroom, curriculum needs and resource management… Therefore, success in leadership can be a success if everyone involved gets together and ignores the usual boundaries created artificially. There are some critical features of competency-based leadership that are essential to school leadership.

Foundation Skills

Since leadership presupposes followers, there is need for a competent leader to acquire 'acquiescent followers.' For this to happen, a leader requires these foundation skills namely: delegation (getting the best people to do the right jobs) communication (making sure everyone knows what to do) and motivation (making sure everyone wants to get the job done). With these foundation skills, a leader ensures that: *the team works as a team not as individuals, *the team is able to understand its objectives and how members fit in with organizational objectives, *team members support each other, *the team is ready and prepared to put in extra effort when required, *the team aims for excellence not just doing the job, *specific tasks are allocated to those best able to do them (Maile, p.2002). The principal alone cannot reflect the catholic ethos in a catholic school. He or she must carry other staff members along so that the work effectively as a team where these fundamental skills, delegation, communication and motivation are fully utilized. Leaders in catholic schools need these foundation skills. Another feature of competency-based leadership is reflective leader.

Reflective Leader

In competency-based leadership, reflective leader is necessary because in a school system, a leader will have to deal with different views and individual skills of each member, the needs of individual and those of the school so as to determine what must prevail. A competent leader should therefore take into consideration that: -differences could be assessed by collecting information from team members, -needs and conditions within a district change overtime, -all team members should be given an equal and fair chance to participate (Maile 2002). In order to carry out this task effectively a competent leader should develop a greater level of self-awareness. This self-awareness can only come about by reversing one's assumptions and adopting a dual stance of being both the 'actor and one's own critique.' This is called reflective practice or self-evaluation. This self-evaluation helps leaders to come to an understanding of their own behaviour and then develop the conscious awareness of their own actions. Self-evaluation is very important in catholic schools where leaders should lead by example. They should critique themselves before they look for those to correct. With self-evaluation the school leader will be able to evaluate the whole activities objectively. It is this self-evaluation and the objective evaluation of the whole school system that builds up authentic catholic ethos. Competency-based leadership has other levers that are important to school leadership.

<u>The Levers of Push and Pull</u>: These push and pull skills are discussed below.

<u>Pull Skills</u>: Pull skills try to find out from others what they really want, and what they are also thinking. Pull skills involve creating rapport, authentic genuine listening, motivation and delegation (Maile 2002). These components of pull skills are briefly discussed in order to highlight their importance to catholic school ethos.

<u>Creating Rapport</u>

In school leadership, creating rapport is very important because a leader cannot influence people if he or she does not have good rapport with them. Good rapport involves relating with people as well as showing respect. Sometimes, difficult situations threaten good rapport. The challenge is to keep on maintaining good rapport in spite of the situation. Sometimes a member in a group can be angry and behaves angrily the other may be in tears because of hurts. In such difficult moments it is necessary to create a climate where the aggrieved experience warmth, trust, acceptance and affection. Whena good rapport is created,it cancels the sadness and hurts expressed by some members of the group. Catholic ethos does not allow anyone to be alienated no matter the circumstance. Adopting the following approaches are also helpful: Effort to exchange information with confidence, accept all feelings expressed as normal and finally maintain an attitude of tolerance always. All these add good spices to catholic ethos.

<u>Genuine Listening</u>

Researchers have come to agree that listening is an important quality of a good leader. Some argue that it is one of the best ways to communicate acceptance and respect for people. It is also an essential prerequisite for influencing followers successfully. Basically, a competent leader makes extra effort to understand the other person first at the same time getting prepared to be influenced before trying to influence others. Genuine listening helps a leader in the following ways: *It helps the leader to get right inside the other person's mind so that the leader knows what the other person is thinking. *It gives the leader time to think to be able to consider his or next action. *It demonstrates respect for the other person and the views he or she is expressing. With these, a competent leader is ready to welcome any disagreement arising from the discussion. The leader is ready to control his/her temper so as to remain calm. This proper disposition enables the leader to look for areas of agreement and where the leader is wrong admits with humility. These values build up trust, togetherness, love and care which promote catholic ethos. Leaders in catholic schools are encouraged to be good listeners both to the staff and to the students.

<u>Motivation</u>

For Farrant (1991) Motivation is a force that determines how much effort an individual puts into what he or she does. Farrant (1991) continues to argue that in a remarkable way, leaders contribute to what makes people desire to work harder. Leadership recognizes both externally imposed and self-imposed motivation. The leader makes the situation conducive in such a way that members of staff do the job because it interests them; it makes them happy and

gives them satisfaction. A competent leader therefore uses self-imposed motivation to elicit good and positive responses from members of staff. Maile (2002) citing Pitt presents this exciting view: "A climate for growth and opportunity is created by listening but not telling, encouraging but not imposing, supporting but not defending, coaching but not instructing, delegating but not directing, and recognizing but not blaming." In school system, self-imposed motivation helps both staff and students value their talents, and in the case of catholic school, appreciate the catholic ethos and work harder for its promotion.

Delegating

This is another important feature of competency-based leadership. This means getting the best people to do the job. It is interesting to note that competency-based leaders build on people's strengths and try to complement people's weaknesses with the strength of others. This is possible through delegation. Since the leader believes in the strength and capabilities of others, he or she is able to integrate and effectively use a variety of resources 'in the form of different skills to accomplish the objectives of the school'(Maile 2002). For delegation to achieve the aim, it should be based on individual skills in the following ways: *the ability to use knowledge, methods and equipment acquired from experience and training to perform specific tasks.It is also based on the ability to understand complexities of the overall organization and where one's own unit fits into the total picture. The act of delegation requires decision making about what to delegate, the appropriate person to do the work, support to be given, and time frame of the work at hand. Leaders delegate for two main reasons namely: to give themselves more time to do the complex and more difficult tasks, and to develop the capacity and skills of their followers. The leadership in catholic schools should learn from competency-leadership the importance of delegation so that members of staff will be able to improve their capacities and skills and win confidence in themselves. Students can also be delegated to do some functions within their ability and this also empowers them. This empowerment and trust on the teachers and students by school leadership helps them to promote catholic ethos to the best of their ability. Let us now examine 'push skills.'

Push skills

Push skills entail setting out what you think should happen, asking for what you want saying no when appropriate and giving feedback(Maile (2002). There are two areas involved in push skills namely, assertiveness and feedback.

Assertiveness

Assertiveness in a competency-based education setting is about balancing one's needs and needs of other people. It is about demonstrating respect for others as well as demanding for self-respect. It is also a way of protecting one-self against the attempts of others to influence you negatively. According to Maile (2002), assertiveness is not about fighting back, yelling and boasting. Neither is it insisting on getting what you want through forcefulness, regardless of what others may need. Nor is it putting others' needs first, giving in or being timid. Assertiveness is demonstrated in competency-based leadership context when the leader can: *say no without causing offences, *ask for what he or she wants without stepping on

others,*describe his or her feelings to others without embarrassment, *complain without humiliating the other person, *remain in control even in fraught situation (Maile, 2002). Assertiveness in catholic schools helps both staff and students to relate well without encroaching on people's privacy. There is cooperation without interference, initiative without coercion, and confidence without fear. This assertiveness creates good disposition for catholic ethos to thrive.

<u>Feedback</u>

By highlighting the place of feedback; competency-based leadership brings to the fore something very important to all in the society. Citing Reynolds Maile (2002) states: One of the deepest cravings in human nature is to be appreciated. People need to know first that what they do is noticed and second that you are prepared to tell them the truth about their behaviour whether good or bad. Some people do not give feedback easily because of differences in cultures, general communication barriers and fear that a negative feedback will harm relationships. In spite of these, effective feedback has two qualities: the message is delivered in such a way the recipient is able to act on it instantly, and the relationship of trust is still maintained. Therefore the circumstance in which the feedback is given is crucial. It is recommended that a leader gives some feedback in private not in public especially if the feedback is negative. Furthermore it is helpful to give feedback to a person who is willing to listen and also willing to act on it promptly. Praises, rewards and recognition as well as appreciation are important to everyone because they help to build confidence and improve self-esteem of members in the group. Effective feedback is based on the following principles: -Do it immediately, -focus on specifics, -emphasize both positive and negatives, -describe the impact of the behaviour, -be transparent, honest and approachable, -ask for feedback on your own performance as a leader (Maile, 2002).

The two aspects of 'push skills':—assertiveness and feedback have enlightened leadership in catholic schools on how to be more competent in the promotion of catholic ethos. In the midst of secularization, catholic schools should be assertive in in bearing witness to Christ by promoting catholic ethos. Competent leaders in catholic schools should readily give feedback to staff and students as well as the responsible authorities of the schools on how they are promoting catholic ethos. This brings us to another important aspect of this chapter namely leadership in the 21st century in catholic schools.

Leadership in the 21st century in Catholic Schools

We have gone through basic leadership styles. The remaining part of this chapter examines the type of leadership that serves catholic schools best in the 21st century. The discussion centres more on democracy because democracy is one of the preferred ways of governing system in the modern world. The leadership catholic schools provide either improves or hinders democracy or spoils it. That is why we must discuss it.

Definition of Democracy

The definition of Abraham Lincoln cited in Ogbonnaya (2009) makes sense in this chapter since democracy is the government of the people by the people and for the people. It is the government by the consent of the governed. It is a popular definition that appeals to many people. Explaining and expanding the above definition, Ogbonnaya (2009) states. Democracy is a system of government in which all qualified adult citizens share the supreme power directly or through their elected representatives. It is a system which gives periodic opportunities for the electorate to elect or choose their representatives. This chapter examines the relationship between democracy and education especially in Nigeria. Mehmet and Malatya (2015) see democratic education as a process of educating society by means of educational activities and by transmitting the principles and rules of democracy, human rights and freedom to education programmes. In other words, democratic education is the proper foundation for a solid democratic society.

Relationship between Democracy and Education

Citing Dewey, Mehmet and Malatya (2015) argue that democracy and education go hand in hand and only a democratic education can guarantee a democratic society. This explains why schools are referred to as miniature society. Therefore the most important places where democracy can be learned are schools. When schools become samples of democratic culture, students in those schools learn by living a democratic life. These basic facts are missing in the Nigerian education system. In the first place, democratic education is unfamiliar to many schools. Secondly, politicians formulated education policies and programmes that could have served the masses to get a glimpse of democracy. Unfortunately, these education policies became avenues through which the nation's wealth was siphoned. A brief cursory look at the Universal Primary Education (UPE) of 1976 in Nigeria revealed that it failed because of lack of funds as a result of corrupt leaders. Consequently there were scarcity of teachers, those available were not trained and lack of basic infra-structures. Since our politicians are interested in what they will gain not what will benefit the masses, they neglected schools built by missions which the government seized. Many schools are in dilapidated state unhealthy for learning. Ogbonnaya (2009) sounded a warning saying: If the Nigerian government continues to neglect her schools, then her objectives of using education to address social, economic and political progress will be a mirage. Recently, mission and private organizations have challenged the government by building and maintaining functional schools. All the same the question of democratic education is yet to be pursued. Can democracy be entrenched in Nigerian schools? The next sub-section examines this issue.

Entrenching Democracy in Nigerian Schools

Since democracy is people-oriented system, this principle should be upheld in Nigeria so as to enable it facilitate the emergence of a leadership class that will respond promptly to the needs of the people. Mehmet and Malatya (2015) argue that in order that the culture of democracy becomes a way of life, it is important that the individuals should be in the environment in which this culture prevails. It becomes necessary that students from early stages are to be put in that environment where they interiorize democracy in practice. For Ogbonnaya (2009) the environment of equality of educational opportunities is vital. It does

not make sense when politicians send their children oversees while the masses send their own children to schools with untrained teachers, schools without facilities and equipment. This type of situation does not teach the children of the poor people the essence of democracy.

Article 6 of Declaration on Christian Education in Vatican II states that "parents who have the first and inalienable duty and right to educate their children should enjoy true freedom in their choice of schools… The same article goes on to urge the state to see to it out of concern for distributive justice, that public subsidies are allocated in such a way that when selecting schools for their children, parents are genuinely free to follow their consciences." In Nigeria, mission schools do not receive such subsidies from the government. This results in high fees in mission schools. Consequently, parents even good Catholics are forced to send their children to government schools where fees are low. Some states in Nigeria discriminate against children from other states in admission selection. These states reserve 'professional courses such as medicine, engineering and law' to children from their own state. This practice is against the spirit of democracy.

The early premise in this section is that students should be put in the environment in which the culture of democracy prevails. In a situation where students see democracy flouted either in favour or against them as a result of their state of origin, how could they uphold the principle of democracy when they become leaders? One may ask the reason for entrenching democracy in schools. There are some benefits that accrue from this practice. In Africa, for example, many leaders have made themselves life presidents where they will continue to rule till they die. This is against the principle of democracy. In democratic education, students learn how to share responsibilities. Life presidents in Nigeria do not teach them this spirit of sharing which is an aspect of democracy. By staying long in power, life presidents stifle the progress of the nation and then jeopardize the future of these students. Democratic education through schools train students to abhor such selfish practices and corruption.

Furthermore, the 21st century leader should be versatile in peace and conflict resolution. He or she should be trained to practise justice and fair play. The training in these areas will enable the 21st century leader to be ready to confront terrorism which is proving to be a thorn in the flesh in the modern era. First and foremost, a 21st century leader should be able to know how to solve problemswith justice and equity so as to prevent terrorism. A 21st century leader should practice the government of inclusiveness, a government where male and female, rich and poor, normal and the handicapped people have right to life, right to work, freedom of opinion, freedom of worship. Instead of spending public funds on abandoned projects and other useless things, the 21st century leader should invest heavily on democratic education, on special education so that those poor and handicapped people will receive quality education. Therefore every 21st century leader should be modern in mind and heart and God fearing. It follows then that educational leadership that will enable young generation of 21st century to engage positively and confidently with far-reaching processes of social and cultural change needs to be provided in schools and that is why catholic schools should be ideal places for the formation of such leadership. Catholic school leaders, therefore, should be democratic in mind and practice in order to promote catholic ethos everywhere.

Catholic ethos in Public Schools

We have so far emphasized catholic ethos in catholic schools. It is certain that not all catholic children go to catholic schools. In fact majority find themselves in public schools. In Bwari Local Government Area Council for example, there are 94 primary schools, 27 junior secondary and18 senior secondary schools. In the same local government, there are less than six catholic primary and four secondary schools. In the country as a whole there are about 3,117 catholic nursery/primary schools and 1,883 secondary schools. What do we compare this number to these figures given in 2014 of 62,406 primary schools and 11,874 junior secondary schools?With this difference between catholic and public schools, it means that many catholic children attend public schools. (The data information is from education department Bwari local government, internet, and CBCN secretariat). This makes it incumbent for us to discuss catholic ethos in public schools.It is instructive to begin this discussion with this statement attributed to a principal which was cited by Hagan (2016) saying: "the catholic ethos is global and we feel part of something bigger. It creates an operating environment in which people feel comfortable, valued and also have direction. The operating environment is the key factor. Our school ethos gives us direction and provides a pathway through the challenges we face…"

The challenge we face here is moral laxity that prevails in Nigerian society as well as in public schools. The main challenge is how to re-introduce moral education in public schools so as to bring back moral discipline. Surely there are many catholic teachers in public schools. The question is what role do they play in those public schools? The biblical passage these catholic teachers in public schools should not forget is Matthew 10:32-33 which says: "Whoever acknowledges me before people I will acknowledge before my Father in Heaven. Whoever rejects me before people, I will reject before my Father in Heaven." With this strong statement from Christ, all catholic teachers in public schools should rise up and profess Christ at their work places through life-witnessing. This implies that they should do their work perfectly well in honesty, dedication, with love and care. They show good examples through punctuality, through the way they counsel students, by teaching them the importance of prayer, how to cooperate and respect each other as well as fear of God. The teachers should be men and women of integrity who do not embezzle public funds so that their students will also learn from them the importance of integrity. The hierarchies in the Catholic Church should convince the government to introduce moral and religious instruction in public schools. They should produce appropriate curriculum to be followed and not be content with the civic instruction allowed by the government.

Students in public schools should be encouraged to read their bibles, the lives of saints so that they learn how these saints followed Christ in the different circumstances they were. The students should be taught the importance of bodily and spiritual cleanliness. They should learn the importance of obedience using Christ as example who obeyed his heavenly Father onto death and also obeyed his earthly parents. The students should be taught to appreciate what they have including their culture. They should be proud of their culture and thank God for who they are and for what they have. Our society has lost the sense of guilt and shame. There is no decency in the way people dress especially the youths. The Nigerian youths are

abandoning their cultural roots in preference to foreign things imported into the country through unlawful ways. Unfortunately hard drugs are imported into the country and these youths are using them to destroy their lives and future.

The moral decadence in our society is so alarming that no catholic teacher should allow this menace to go on. As he was taught so also a catholic teacher should teach others that is the importance of the ideal school leadership acquired in catholic schools. Wisdom 7:13-14 says: "What I learned without self-interest, I pass on without reserve; I do not intend to hide wisdom's riches. For she is an inexhaustible treasure to people and those who acquire it win God's friendship, commended as they are to him by benefits of her teaching." Catholic teachers are encouraged not to hide wisdom's riches. Pass on these riches to the future leaders of the country bearing in mind what Daniel 12:3 says: "the learned will shine like the vault of heaven; and those who have instructed many in virtue will shine like stars for all eternity." I strongly maintain that catholic ethos should not be limited to catholic schools. It should be taken down to public schools and these students who will be future leaders should promote catholic ethos wherever they will be. With these, I affirm that catholic ethos is the foundation for ideal school leadership.

Conclusion

Catholic adults, who passed through catholic schools and inherited catholic ethos are proud of the training and education they acquired. They long for those goodold days in the catholic environment with nostalgic feelings. Among the topics selected for the 3rd National Catholic education Summit 2018, one addresses the issue of catholic ethos as an ideal school leadership. This chapter, therefore, has navigated through different sub-headings in order to explore the centrality of catholic ethos in catholic schools. As followers of Christ the servant leader, leadership in catholic schools should imitate Christ the real and true leader. The chapter examined different leadership styles in order to enrich and equip catholic leaders and teachers in their teaching profession. The discussion on competency-based leadership was detailed because it highlighted those values that help to make leaders competent. The chapter recognized the importance of extending catholic ethos to Nigerian public schools where moral decadence is the order of the day. Catholic teachers in those public schools are challenged to bear witness to Christ by professing their faith and by promoting catholic ethos in their schools in order to change the narratives and then enthrone Christ everywhere so that he will reign supreme.

References

Akudo FU, Eneasator GO, Eresimadu FN (2006). *Introduction to education*. Onitsha: Lincel
Publishers

Catholic Church Policy on Education in Nigeria (2015). Abuja: Catholic Secretariat of

Nigeria

Declaration on Christian Education (1966). Vatican II Dublin

D'Souza, A (2009) *Leadership: Trilogy on leadership and management*. Nairobi: Paulines

D'Souza, A (2009) *Leadership for today hope for tomorrow: Empowering and empowered
leadership*. Nairobi: Paulines

Farrant, JS (1991) *Principles and practice of education*. Harare: Longman

Gombe JM, Madziyire NC, Mhlanga E, Mtezo JZ (2002) *Organizational Development in
Education*. Harare: ZOU Publications

Hagan, M. (2016) Learning and teaching in Catholic College the importance of ethos: A
Study in Northern Ireland. In*International studies in catholic education*. London:
Routledge Taylor and Francis Group

Johan le Roux (2002) Educational Leadership in Multi-cultural School. In *Leadership in
education*; ed. Calitz, Otto, Solvi. Cape Town: Heinemann

Lineamenta (2014) *World congress on catholic education. Educating today & tomorrow:
A renewing passion*. Vatican: Vatican Press

Maile S. (2002) Competency-based Leadership. In *Leadership in
education*; ed. Calitz, Otto, Solvi. Cape Town: Heinemann

Mehmet A & Malatya H. (2015). The Significance of establishing democratic education
Environment at schools. In the *Journal of education & institutional studies in the
world*. Vol. 5 article 01

Nagara, E. (2004) *Christian leadership: A challenge to African church*. Nairobi: Paulines

OboegbulemA&Onwurah, C. (2011) *Organization and management of education: A
Nigerian perspective*.Nsukka: Express Publishers

OfforchukwuJI (2011) *Perspectives on leadership: A synthesis of types & theories*. NY: Author House

Ogbonnaya, NO (2009) *Social and political contexts of educational administration*.Nssuka: Chuks Educational Publishers

Segun AO (2014) The Catholic Ethos in Nigerian Public Schools. In *Catholic education in Nigeria: Proceedings of the first summit on catholic education*. Abuja: Catholic Secretariat of Nigeria.