Title : An Exploration of The Impact of Principal Leadership Behaviour on School Culture

Submitted by
Bro. Nicholas Phiranant Numkanisorn. B.A., M.Sc.

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Faculty of Education
School of Educational Leadership
Australian Catholic University
Research Services
Locked Bag 4115,
Fitzoy, Victoria 3065
Australia

/   /   /
Date of submission

Abstract

Thailand is entering into a new phase of educational administration under the new National Education Act of 1999 which requires all educational institutions to have internal and external quality assurance in order to ensure improvement of educational quality and standards at all levels (Section 47). This means that all educational institutions, especially in the private sector, have to undergo many changes, including changes in administration, teaching and learning processes, methods of evaluation and professional development programs.

The current study focused specifically on the transformational leadership behaviour of principals on school culture. Culture is considered to be a key factor in determining whether school improvement is possible (Deal & Peterson, 1999). The study was conducted in two phases: quantitative and a qualitative, and carried out in the secondary schools of the Brothers of St. Gabriel, in Thailand.

In the quantitative phase, the researcher used two instruments, namely the Multifactor Leadership Questionnaire (MLQ, Short form) developed by Bass (2000) to measure the leadership behaviour of principals, and the School Culture Survey developed by Gruenert (1998) to measure school culture. The results from the quantitative study were used to select a school for the second phase of the study that was carried out using a qualitative approach.

The quantitative findings provided descriptive evidence that transformational leadership existed in the schools of the Brothers of St. Gabriel, in Thailand and the dominant culture of the Gabrieltie schools was Professional Development. In addition, the findings also revealed that there was a significant relationship between leadership behaviour and school culture. In the second phase, the leadership behaviour of the selected principal was interpreted based on transformational leadership applied in a school setting. This process was outlined by Leithwood (1996) as frame of reference to identify a pattern of leadership behaviour of the selected principal. The findings revealed that the selected principal exercised the qualities of transformational leadership to some extent. Some qualities were missing and some were practised to a moderate degree.

The study helps provide guidance and direction to principals who wish to exercise their leadership in a more appropriate and relevant way particularly in a context of change.

Statement of Sources

This thesis contains no material published elsewhere or extracted in whole or in part from thesis by which I have qualified for or been awarded another degree or diploma.

No other person's work has been used without due acknowledgement in the main text of the thesis.

This thesis has not been submitted for the award of any degree or diploma in any other tertiary institution.

All research procedures reported in the thesis received the approval of the relevant Ethics/Safety Committees.

This thesis has been guided by Dr. Helga Neidhart, principal supervisor and received statistics advice from Dr. Ken Smith, Co-supervisor. Data collection was completed through collaboration of the principals and participating teachers of the Gabrielite schools, in Thailand and data analysis was assisted from the staff at the Research Development Centre, at Assumption University, Bangkok.

Signed by

(Bro. Phiranant Numkanisorn)

Date   /   /   .

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CHAPTER 1

BACKGROUND TO THE STUDY

1.1 Introduction

Thailand is implementing a new Education Act of 1999, which is the first Educational Act to become law in the history of Thai education. The Act requires all educational institutions to operate under quality assurance. It is also mandated that parents and the local community have some part to play on the board of educational administration. Moreover, the Act considers teaching as a professional career and demands that all teachers practise their teaching professionally (See Appendix E, Sections 44, 47, and 52). To respond to the requirements of the Act, all schools need to undergo extensive changes both in structure and in internal practices. Schools of the congregation of St. Gabriel, in Thailand are not exempted. The focus of this study therefore has been on the appropriate type of principal leadership to respond to these changes in an effective way. The following section includes a brief history of Thai education and the Thai Education Act, which provides the background for further development of this research.

1.1.1 Brief History of Education in Thailand

Education in Thailand has a history of eight hundred years. From 1220 to 1868, there was no formal education. Education for boys was offered in the temple where they received moral education in an ecclesiastical context. Its aim was to prepare the students for monastic life before they entered into secular life. Girls were

not allowed to receive education except in their households, where they were taught the arts of handicraft, weaving, sewing, cooking and helping in the fields (Office of National Education Commission , 1998).

In 1868, pressured by imperialism from the West, the country began to be more open to the outside world. It traded with Western countries, such as England, France, Portugal, and Holland. From that time formal education, along with other services, was well established by the various groups of missionaries. In the context of the influence of missionaries and threats from western military powers, King Rama V, initiated education reforms. His aim was to educate a new generation to be qualified leaders and administrators in order to anticipate and keep pace with modernisation.

Twenty years later, during the reign of King Rama VI, the country launched its first National Education Plan and fifteen years after that, the first Private School Act was promulgated, drawing private schools, including the missionary schools, under the supervision of the government. During this period also, a law on compulsory primary education was issued, requiring every 7 year old child to receive education until the age of 14 (Office of National Education Commission , 1998).

In 1932, a coup marked the end of the monarchy that had ruled the kingdom for over 600 years. From that time on, the country was governed as a constitutional monarchy. All previous education policies and plans were revised to suit the new political system. In 1936, another National Scheme of Education was promulgated.

This scheme divided the education system into general and vocational education streams and reduced compulsory education to four years.

In 1951, the country developed another National Scheme of Education. It was the first time that "the desire for education be deflected towards that which will contribute to the building of an independent national economy" (Watson, 1980, p. 137). In this plan, education was seen as a means of developing both the individual and society 'in harmony with' the economic and political development of the country.

The 1951 Plan remained the basis of education until it was replaced and modified by the 1960 National Scheme of Education which came into force on 1st April, 1961. In general terms its objectives were much the same as those of the 1951 Plan with slight modification, otherwise "the objectives were deliberately vague and broad, allowing for considerable flexibility of interpretation" (Watson, 1980, p. 138).

The Plan lasted for one year and became a platform for the draft of the First National Education Development Plan. It was the first time in the history of Thailand that the National Education Development Plan became an integral part of the National Economic and Social Development Plan (Office of National Education Commission, 1998) and was assigned to assume a full functional role as an instrument for development.

In the next 40 years (1960-2000), the country developed one education plan after another but there was no real interest in putting the plans into action. Disparity

and inequality of educational services still exist in the society today (Chongsatityoo, 1999). For instance, Bangkok, the capital city, has an average family income of Baht 254,611 (AUS$ 11,573), whereas that for Sri-Sa-Ket, a province in the northeast, is Baht 19,636 (AUS$ 892) which is 13 times lower (Chongsatityoo, 1999).

Research has shown that there is a high correlation between household earnings and educational attainment; for example, the enrolment rate in primary education in both Yasothorn and Sri-Sa-Ket, two northeastern provinces, with similar household earnings, is 75%, against the national rate of 92%. This also holds true for lower secondary education whereas the participation rate in poorer provinces is below the national average (72%). For example, Nong Khai and Nong Bua Lam Phu in the northeast had an enrolment rate of 62% and 63%; whereas Kamphaeng Phet and Mae Hong Son in the north had participation rates of 64% and 65% respectively (Office of National Education Commission, 1999).

Inequality in resource allocation is another problem. Large urban schools have far greater advantages than smaller schools (Chongsatityoo, 1999). This is partly because the budget allocation is mainly based on existing workloads and resources received for the preceding year. As a result, a number of primary school students do not perform well in reading, writing and mathematics. As for performance at the upper secondary level, only 27% and 32% pass academic achievement tests in mathematics and sciences respectively. Student performance in international languages, particularly English, which is essential in this new era, was found to be unsatisfactory (Chongsatityoo, 1999).

The researcher is of the opinion that under the former system of education, the problems of inequality of education and its varying quality would never have been solved. However, a new hope has arisen with the creation of the new Education Act of 1999. This has given a boost to Thai educators as well as numerous challenges and extensive changes that come with the Bill.

The schools managed by the Brothers of St. Gabriel in Thailand, whose mission is to provide education for school-going youth, must face these challenges and changes. At present, there are 12 secondary schools, one vocational centre and one university under the supervision of the Order. The researcher is convinced that only schools that are well prepared will be able to respond to the new challenges effectively. The researcher is also concerned about the maintenance and sustainability of the traditions and charisma of the congregation handed down by the founder more than two hundred years ago. Driven by these two main concerns, the researcher intends to explore how change can be managed effectively in line with requirements of the Act while at the same time remaining true to the mission of the Order.

1.1.2 Thai Education Act

The situation in Thai education might not have improved if the country had not been facing an economic crisis. Dr Kaewdang, Secretary General, Office of the National Education Commission states that "Thailand has attempted several times to reform education in response to the changing social and economic situation but never succeeded, due to unstable domestic politics and external threats that necessitated more concern on national defence than on education. It was not until the economic

crisis occurred that we came to realize there had been something wrong with our education system and reform was urgently needed" (Kaewdang, 1999, p. 1).

The new National Education Act, A.D. 1999 which took effect in August, 2002, will affect all schools including the secondary schools under the supervision of the Brothers of St. Gabriel in Thailand. In order to maintain their educational mission and traditions that go back over a hundred years, the Gabrielite schools need to respond to the changes and challenges in educating young people under this new education system, in which quality education is required and professional standards are called for.

According to the Bill, Thai education is to be based on the following principles: lifelong education for all; all segments of the society to participate in the provision of education; regular and continuous development of the learning process; religion, arts, culture, sports and Thai wisdom are essential elements of educational provision; educational institutions will provide education for the full development of individuals by taking into account diversification so as to meet the needs of individual groups of learners; education will be organized through formal, non-formal and informal approaches which are interlinked and transferable, with the learner as the centre of the educational process (Office of National Education Commission, 1999).

It is only in this National Education Act that the role and responsibilities of Private Education have been spelled out clearly. Section 43 states that the administration and management of education by the private sector shall enjoy

independence with the State being responsible for overseeing, monitoring, and assessing educational quality and standards. Private educational institutions are mandated to follow the same rules for assessment of educational quality and standards as those for the state educational institutions (Office of National Education Commission, 1999).

To ensure educational standards and quality assurance, the new Ministry of Education has set up a public assessment body responsible for developing criteria and methods of external evaluation, and conducting evaluation of educational achievements to assess the quality of institutions as stated in Section 47 (See Appendix E). This means that there will be a system of educational quality assurance to ensure improvement of educational quality and standards at all levels. Such a system will comprise internal and external quality assurance.

In addition, an Office for National Educational Standards and Quality Assessment has been established as a public organization, responsible for development of criteria and methods of external evaluation as well as for conducting the evaluation of educational achievements in order to assess the quality of institutions, bearing in mind the objectives and principles and guidelines for each level of education as stipulated in this Act. It recognises teachers and educational staff as respected professionals who need to be developed and nurtured, so that their teaching will be enhanced and be consistent with the standards prescribed by the Ministry and stated in Section 52 (See Appendix E). The Act also ensures that the Ministry will promote development of a system for teachers and educational

personnel, including production and further refinement of this category of personnel, so that teaching will be further enhanced and become a highly respected profession.

Also Section 53 mandates an Organization for Teachers, Educational Institution Administrators, and Educational Administrators (See Appendix E). The organisation is to have the appropriate powers and duties for setting professional standards; issuing and withdrawal of licenses; overseeing maintenance of professional standards and ethics; and development of the profession of teachers, educational institution administrators, and general educational administrators.

Moreover, the new National Education Act empowers local administration to administer their local schools and ensures that parents will have a greater say in the school policies and administration. As stated in Section 41, " Local administration organisations shall have the right to provide education at any or all levels of education in accord with readiness, suitability and requirements of the local areas". Section 44 adds that private education institutions referred to in Section 28(2) will be legal entities and will establish their own boards, comprising private education administrators, authorized persons, representatives of parents, of community organisations, teachers and alumni, and scholars.

In summary, the education system in Thailand has started to undergo extensive changes from the time the Education Act was enacted, in August, 2002. The new Act ensures all educational institutions are operated on a quality assurance basis and that parents and the public will be part of school administration. Above all, it treats

teachers as professionals, who on the basis of quality assurance, need to develop themselves throughout their careers.

The Act required all the schools in Thailand to implement practices described above. Therefore, schools will have to develop their school organization to be consistent with the reform. The new kind of organization will be required to support and facilitate the school to bring about this great change in the educational system.

Probably there are many ways that this can be done. However, it is of interest to the researcher to explore the relevant and appropriate types of principal leadership that will facilitate the desired change required by the new Act while at the same time, preserving the traditions and charisma of the congregation which is to provide education for youth especially those who are less privileged.

The literature on principal leadership suggests that the conceptualisation of the role of principal has evolved considerably over the past two decades (Hallinger & Heck, 1996). Many studies also reveal that principal leadership of any type has effects on school outcomes and improvement processes through mission building, influencing organisational structures and social networks, and working through people (Hallinger & Heck, 1996). In short, the principal's role is a key influence on school personnel and shaping organisational processes (Hallinger, 1999).

In addition, researchers who acknowledge the role of leadership in the organisational change process emphasise different aspects of the process through

which leaders introduce change. For Bower and Weinberg (1988), organisational change is viewed as predominantly political, whereas Sashkin (1992) considers it as a process of instilling new values and organisational culture. Nadler and Tushman (1990) regard it as a process of envisioning, energising, and empowering organisational members.

However, it should be noted that the role of principal is also mandated by the new Act. The fact is that it affects both the administrative structure and the internal practices of teachers in schools (Sections 44, 47, and 52), and the schools of the Brothers of St Gabriel are no exception. If they want to get financial support from the government, they need to undergo changes in their administration. They also need to realise that they are mission schools, which have their own goals as well. It is these concerns that have led the researcher, as a member of the Brotherhood, to examine the appropriate type of leadership styles that will meet these new challenges.

In response to the challenges brought about by school restructuring, some researchers advocate transformational leadership as appropriate to initiate change in schools. Leithwood and Janzi (1999), for example, claimed that transformational leadership is sensitive to organisation building, developing shared vision, distributing leadership and building the school culture necessary for current restructuring efforts in schools. Recent studies about the effects of transformational leadership suggest it contributes to restructuring initiatives and 'teacher perceived' student outcomes (Leithwood, 1994; Leithwood, Dart, Janzi, & Steinbech, 1993; Silins, 1994).

The role of the principal's leadership in school improvement and reform is particularly significant in Thailand, because of the highly centralised educational system (Hallinger, & Heck, 1999; Ketudat, 1984). Moreover, the Thai people adopt a kind of compliance culture in which orders from above tend to be followed without question (Wheeler, Gallagher, MacDonough, & Sookpokakit-Namfa, 1997). This institutional culture, in fact, underlies the educational practices of teachers and administrators in schools (Sykes, Floden, & Wheeler, 1997). Hallinger (1999) therefore suggested that Thai principals need to be concerned about the traditional cultural norms when they are implementing change in their schools.

Some authors have noted that leadership and culture are closely related. Peters and Waterman (1982) stated that leadership and organisational culture are purported to be tightly intertwined. Schein (1997) also claimed that they are two sides of the same coin in that leaders first create culture when they create groups and organisations. Furthermore, Schein (1997) stated that leaders must have a deep understanding of the identity and impact of the organisational culture in order to communicate and implement a new vision and inspire follower commitment to the vision. Deal and Peterson (1999) maintained that school culture is a key factor in determining whether improvement is possible.

The findings cited above seem to indicate that principal leadership is a key element in effecting school change, and the transformational type of leadership is a leadership style appropriate to bring about change. In addition, organisational culture is considered to be closely related to leadership. These two forces are purported to be

tightly intertwined. For leaders to be able to create and manage culture, they must understand and work with the culture (Schein, 1997).

Based on the above, this study is seeking to explore the effect of leadership behaviour of principals on school culture in St. Gabriel secondary schools in Thailand. It is expected that the findings will be of benefit to St. Gabriel principals in Thailand. It will assist them in planning for management of change in their schools in line with the requirements stipulated by the Education Act. The study will also contribute to the literature on forms of leadership. However, it is important to note that the researcher is very much concerned with the fact that most of the Thai people are Buddhists. The discussion on Catholic leadership may not be appropriate in this study for fear that it may cause a religion rift in the society.

Clearly, the effect of a transformed school culture on the teaching and learning process would need to be investigated at a future point. At this point in the research, it is suggested that the main beneficiary of such cultural transformation are the students, and teachers whose environment, it is postulated, will be made more positive and supportive than before.

1.2 The Purpose of this Study

The main purpose of this study was:

1). To describe quantitatively the leadership behaviour of principals and school culture in the 12 schools of the Brothers of St. Gabriel, in Thailand and

2). To identify the pattern of leadership behaviour of the principal in the selected school which possesses the highest significant scores on both the transformational leadership behaviour of the principal and school culture using ranking as a basis for selection.

1.3 Research Questions

1). Does the leadership behaviour of the principal affect school culture?

To answer the first research question, the following sub questions will be examined:

    1.1 What types of leadership behaviour do Gabrielite principals practise?

    1.2 What types of school culture exist in the Gabrielite secondary schools, in Thailand?

    1.3 Is there a relationship between the leadership behaviour of principals and school culture in these schools?

2). How does the selected principal's leadership behaviour strengthen school culture?

To answer the above, the following specific questions will be addressed:

    2.1 What is the vision of the selected principal?

    2.2 How does the selected principal communicate his vision?

    2.3 How does the selected principal relate to teachers?

    2.4 How does the selected principal develop an organisational culture through the conduct of school activities?

    2.5 How does the principal guide the implementation of vision?

1.4 Definition of Terms

The following terms are defined as they appear in this study:

1). The Congregation of Brothers of St. Gabriel, in Thailand - A male religious group founded by St. Louis Mary De Montfort, a French priest, in 1716. The main mission is to provide education for youth, especially the least privileged. The mission was first started in Thailand, in 1901, by five pioneer Brothers from France. At present, there are 11 schools, one commercial school, one vocational training centre, one university, and three houses of formation, across the country.

2). Province - The communities of the Gabrielite Brothers are grouped into an entity, competent of its own administration and carried out its mission in line with the spirit of Gabrielite Institute.

3). Provincial - A perpetually professed Brother for at least five years, appointed by the Superior General and his Council to act collegially for the good and unity of the Institute.

4). Principal - A senior member of the Brothers of St. Gabriel, appointed by Brother Provincial as administrator of the school under the guidelines and policies laid down by the Province of Thailand.

5). School Culture - The guiding beliefs and expectations evident in the way a school operates, particularly in reference to how people relate to each other.

6). Principal's Leadership Behaviour - The behaviour of an individual principal exercised in directing activities toward a shared goal and perceived by teachers as such.

7). Mixed methodology - The paradigm that underpins the research. Mixed methodology explains the differences between using mixed methods in only the research methodology portion of a study, versus using mixed model studies across all phases of the research process, and then presents a typology of mixed methods and mixed model studies (Tashakkori & Teddlie, 1998).

8). Mixed methods - Tools of data collection or techniques such as interview and questionnaire when used within a single research study.

9). Internal activities - The seasonal and daily activities conducted in school outside of classroom-hours which include rites, rituals, ceremonies, meetings, and which are participated by teachers and students.

1.5 Conceptual Framework

Principal leadership behaviour is the key topic of this study. The conceptual framework has been developed on three significant notions, school effectiveness, leadership, and school culture. This conceptual framework, detailed in the review of literature and depicted as an exploratory model, is used to guide this research study and provides a focus (Merriam, 1998; Miles & Huberman, 1994), to accomplish the purpose of this study. The literature on school effectiveness provides a broad base for understanding school effectiveness and models to understand how well a school can perform in different aspects of its dynamic process. The literature on leadership suggests the significant role of principal leadership in managing school change and improvement. In addition, literature on school culture gives a knowledge base to understand the creation of culture and its significance in relation to school change.

1.5.1 The Conceptualisation of School Effectiveness

The study of school effectiveness has been one of the biggest growth areas in educational research over the last 30 years (Donmoyer, Imber, & Scheurich, 1995). The flourishing knowledge base resulting from this expansion reflects a trend toward internationalisation and globalisation, and Thailand is not exempted (Beare & Boyd, 1993). This is due to the new National Education Act that was enacted in 2002 and requires that all educational institutions must operate quality assurance systems, in which assessments will be undertaken in schools every 5 years in relation to professional standards and criteria prescribed by the law (Office of National Education Commission, 1999, Sections 47, 49).

As a former principal, who was actively involved in school administration and improvement, the researcher is interested in exploring alternative leadership which is more appropriate and relevant, so as to bring about required school changes in response to the Bill. The researcher began with an exploration of literature on school effectiveness in order to:

1). Deepen the understanding of quality education in relation to school effectiveness which is the term mostly used; and to

2). Develop a frame of reference for further discussion.

Research on school effectiveness originated with the influential work of Coleman et al., (1966) and Jencks et al., (1972), who argued that the effect of schools per se upon pupil performance had been neglected. Their work was criticised by Carver (1975) who noted that there was a lack of relevance of the standardised tests

on the effects of schooling. Despite the methodological weakness of some of these early works (Goldstein, 1997), school effectiveness research flourished during the 1980s and 1990s, and is becoming more sophisticated both in the kinds of data used and statistical modelling techniques applied.

School effectiveness has been difficult to conceptualise. It is a complicated and multifaceted construct. The factor of student achievement in standardized tests is used most frequently to measure the effectiveness of schools. Also important are administrative functioning; leadership behaviours; morale; level of trust, culture and climate; and the commitment, loyalty, and satisfaction of teachers. The attempt to include all of these variables to measure school effectiveness would be complicated and difficult to administer (Ostroff & Schmitt, 1993).

Cheng (1996) suggested that to conceptualise school effectiveness is to understand school functions. He based his argument on Conflict Theory in sociology which classified the potential school functions into five types: technical/economic functions, human/social functions, political functions, cultural functions, and educational functions. From the conception of school functions, he defined school effectiveness as the capacity of the school to maximize these functions or the degree to which the school can perform school functions. He therefore classified school effectiveness into five types: technical/economic effectiveness, human/social effectiveness, political effectiveness, cultural effectiveness, and educational effectiveness.

Influenced by the literature on school effectiveness, Cheng (1996) studied the works of Cameron (1984) and Cameron and Whetten (1983), whose main concern was a comprehensive review of the literature on organisational effectiveness. Cameron (1984) suggested seven major models that can be used to study effectiveness of organizations in general. They include the goal model, system-resource model, internal process model, strategic-constituencies model, competing-values model, legitimacy model and ineffectiveness model. Cheng (1996) integrated the work of Cameron (1984) and Cameron and Whetten (1983) with the concept of school functions and added the organizational learning model into the classification of school effectiveness models. Cheng (1996) suggested the following eight models:

1). The goal model - It reflects the importance and priorities of goals of some powerful constituencies to be satisfied in the dynamic process in a given period;

2). The resource-input model - The limitation of resources available for a school restricts its ability to maximize its effectiveness on multiple goals. Acquisition of more resources can enhance a school's potential to pursue multiple goals. Therefore, the resource-input model reflects the importance of the acquisition of resources in the process of becoming effective. This model measures the potential school effectiveness;

3). The process model - The internal constituencies are also multiple, generating different pressures on the school's process of achieving multiple goals. The internal process model reflects the interactions among internal constituencies and also the importance of internal interaction process to school effectiveness;

4). The satisfaction model - Pressures from different strategic constituencies influence the survival of a school and also the priorities of goals to be pursued. The model reflects the impact of powerful constituencies on the dynamic process of maximizing effectiveness on multiple criteria. It measures the relative achievement of multiple goals in terms of constituencies' satisfaction;

5). The legitimacy model - Environment constraints set limits to the school's process of struggling for survival. Whether a school can eliminate these limits reflects its effectiveness. The legitimacy model emphasizes the importance of environmental constraints to a school's survival in terms of legitimacy with external public. It measures a school's effectiveness in dealing with legitimate activities through marketing and public relations;

6). The ineffectiveness model - The ineffectiveness model provides a baseline for a school to identify the 'obvious' unbalanced situation in the process of achieving multiple goals;

7). The organizational learning model - In the dynamic process, the awareness of unbalanced pressures from environmental constraints and multiple constituencies and the dynamic adaptation to the unbalanced situation are critical for long term effectiveness;

8). The total management model - This model is an integration of the above models, in other words, the model emphasizes a holistic perspective of the dynamic process of struggling for school effectiveness (pp. 38-39).

Cheng (1996) concluded that the different models of school effectiveness are needed to understand how well a school can perform in different aspects of its dynamic process. The model also provides congruence in pursuing effectiveness in the long term process. Nadler and Tushman (1983) further argued that effectiveness of education and the school process may be affected by congruence in process. Furthermore, based on Cheng and Chan (1987), a principle of congruence can be proposed to predict the relationship of internal school effectiveness to the school process, as follows: The greater the congruence in the school process, the higher the internal school effectiveness.

Taking into account the significance of models to assess and interpret school effectiveness, the process model was selected as a frame for discussion. It is assumed that the process model will provide an appropriate approach in which the alternative leadership can be developed in line with the principle of congruence: the greater the congruence with appropriate leadership is, the greater the school improvement will be.

1.5.2 Principal as Transformational Leader

Research reveals that school effectiveness is characterised by a variety of factors. Wildy (1991) found that strong leadership, high expectation of academic achievement, a shared sense of mission and clear goals, performance monitoring, quality teaching and staff development, parental involvement and support, are common characteristics of effective schools (Wildy, 1991). Reynolds, Sammons, Stoll, Barber and Hillman (1996) identified nine key factors associated with effective

schools. They were: professional leadership, shared vision and goals, a learning environment, high quality teaching and learning, high expectations, positive reinforcement, monitoring pupil progress, pupil rights and responsibilities and purposeful teaching.

Lezotte (1997) indicated that school culture, a safe and orderly environment, instructional leadership, a clear and focused mission, high expectations, frequent monitoring, and time on tasks are correlates of effective schools. Furthermore, Mortimore's (1996) meta-analysis identified the same nine factors and added two more key characteristics of effective schools: home-school partnership and learning organization.

However in this study, the focus will be principal leadership and the development of conditions conducive to creating effective school culture (Barth, 1990; Fullan & Hargreaves, 1991; Rosenholtz, 1989). In relation to this, the researcher will also study in depth the leadership behaviour of a principal in developing such an environment (Barth, 1990; Fullan, 1992; Sergiovanni, 1992). It is also important to note that the there is no best leadership style that fits all situations and organizations (Verdugo, Greenberg, Henderson, Ubribe, & Schneider, 1997). Verdugo et al., (1997) contended that it is not necessary to have any particular leadership style as long as the style of the leader matches the expectations of the followers. Hersey, Blanchard and Johnson (1996) reported similar findings in their situational leadership studies.

To respond specifically to the challenges and change stipulated by the new Education Act of 1999, an appropriate form of leadership needs to be studied. According to Leithwood and Janzi (1997), transformational leadership has the potential for building high levels of commitment (in teachers) to the complex and uncertain nature of the school reform agenda and for fostering growth in the capacities teachers must develop to respond positively to this agenda. Moreover, transformational leadership is seen to be sensitive to organization building, developing shared vision, distributing leadership and building school culture necessary to current restructuring efforts in schools (Leithwood, Janzi, & Steinbach, 1999).

The concpt of transformational leadership was first developed by Burns (1978) who conceptualised two forms of leadership, transactional and transformational. Transactional leadership is based on an exchange relationship in which follower compliance is exchanged for expected rewards. Transformational leaders raise followers' consciousness levels about the importance and value of designated outcomes and ways of achieving them.

Bass (1985) built on the ideas of Burns (1978) and proposed that leadership can be divided into three types: transformational, transactional and laissez faire. Bass (1985) viewed transformational and transactional leadership as distinct and recognised that the same leader may use both types of leadership at different times in different situations.

Bass's model (Bass & Avolio, 1997) proposed that transformational leadership can be identified by four distinct behavioural constructs. The first is idealised influence (charisma) where leaders are role models and are respected and admired by followers. The next is inspirational motivation, where leaders motivate and inspire followers by providing meaning and challenge to their work. The third is intellectual stimulation, where leaders encourage followers to think creatively and approach situations in different ways. The fourth is individualised consideration, where leaders consider each individual's needs and assist them in their development.

Three behavioural constructs identify transactional leadership. The first is contingent reward, where inactions between a leader and a follower involve an exchange. The second is management by exception (active), where a leader monitors to make sure mistakes are not made. The last is management by exception (passive), where a leader only intervenes when things go wrong. A non-leadership construct known as laissez faire leadership, which reflects the absence of leadership and avoidance of intervention are also included in the model.

The literature suggests that transformational leadership has an impact on productivity and the development of followers and the organisation. Bass' study (1985) on the effect of transformational leadership on individual followers indicated that transformational leadership influences followers' lower level of values for higher values beneficial to the organisation's collective effort. Yukl (1998) asserted that transformational approaches to leadership have long been advocated as productive under conditions fundamentally the same as those faced

by schools targeted for reform. Yammarino et al., (1998) supported the evidence that transformational practices do contribute to the development and commitment of followers.

Transformational leaders are effective for several reasons. They are able to unite followers and change followers' goals and beliefs (Kuhnert & Lewis, 1987). For Conger and Kanungo (1987), transformational leaders portray vivid representations of a future vision for followers. They are able to formulate a clear vision and they like to motivate their followers in sharing that vision (Singer & Singer, 1990). Pawar and Eastman (1997) concluded that transformational leaders are effective due to the result of three factors. These are the organisation's relative position on the continuum of organisational receptivity (openness to change), the degree of correspondence between the transformational process required by the organisation's position and the actual transformational leadership process, and the transformational leaders' capabilities for undertaking the appropriate transformational process.

There is however some scepticism about transformational leadership. Gronn (1995) viewed transformational leadership as revisiting earlier notions that linked leadership with atypical characteristics or greatness. Lakomski (1995) argued for the replacement of transformational leadership with the concept of organisational learning. For Gronn (1995), transformational leadership was often equated by its proponents with charismatic leadership, while Lakomski (1995) believed that transformational leadership is conceptually weak and is incapable of explaining the kind of cognitive activity exemplified in being an effective practitioner or leader.

Both Gronn (1995) and Lakomski (1995) were critical of the methodological basis of transformational leadership research (Gurr, 1996). Lakomski's methodological concerns were associated with the dual issues of individual beliefs about leadership and use of language to interpret cognitive activity. Lakomski (1995) criticised the use of questionnaires to assess follower perceptions of leadership behaviour as not tapping into the respondents' mental processes and merely uncovering fabricated views of leadership. She believed that language cannot be used to interpret this underlying cognitive activity.

Gronn's criticism (1995) was that the research failed to demonstrate a link between transformational leadership and organisational outcomes. He also argued that there was a lack of understanding of how transformational leadership was learnt and that there was little evidence of the efficacy of training programs. However, Gurr (1996) suggested it may be premature to abandon transformational leadership since there is much that this conception of leadership has to offer educators, particularly school leaders.

Considering the context characterised by the requirement of the Education Act of 1999, this study will adopt transformational leadership as an appropriate model for further study. This model of leadership motivates and inspires followers, and in doing so, it can help to bring about desired change and organisational growth (Burns, 1978 & Nanus, 1992).

1.5.3 Transformational Leadership and School Culture

Schein (1992) asserted that to bring about any desired change, the true and primary task of an organisational leader is to create, manage, and shape the organisation's culture, and that the distinguishing characteristic of leadership is the ability to understand and then work productively with organisational culture. For Schein, culture is a relatively stable pattern or integration of phenomena that lies outside the immediate awareness of the organisation's members and reflects the shared behavioural, emotional, and cognitive learning the group has undergone over time.

In relation to school culture, Cunningham and Gresso (1993) asserted that schools as organizations must recognise that their structure, behaviour, and performance all flow from the culture of the school. Maehr and Midgeley (1996) have developed impressive empirical evidence to suggest that school culture, can make a school a place in which teachers feel positive about their work and students are motivated to learn. Stolp and Smith (1995) found that a positive school culture is associated with higher student motivation and achievement, improved teacher collaboration and attitudes of teachers toward their jobs.

A number of researchers suggested that for effective restructuring efforts to occur, significant attention must be paid to the culture of the school (Blase & Blase, 1994; Deal, 1993; Maehr & Buck, 1993). Schlechty (1997) proposed that if school leaders wish to modify the structure of the schools, they cannot ignore the culture.

In fact, the culture must also be modified, as it is the culture that provides the foundations upon which structure depends.

Research has also indicated that the culture of the school affects student outcomes (Deal, 1993; Lieberman, Falk, & Alexander, 1995; Maehr & Buck, 1993; McLaughlin & Talbert, 1993). Stolp (1996) stated that healthy and sound school cultures correlate strongly with increased student achievement and motivation, and with teacher productivity and satisfaction. Cheng (1993) found stronger school cultures had better motivated teachers. He concluded that in an environment with strong organisational ideology, shared participation, charismatic leadership, and intimacy, teachers experienced higher job satisfaction and increased productivity.

Deal and Peterson (1999) stated that school leaders are the key to shaping school culture. They further elaborated that it is up to principals to help identify and shape strong, positive, student-focused cultures. Peterson (1988) suggested that in shaping school culture, principals work closely with other members of the school. Through their interactions with others over time, norms and values will be shaped as leaders and followers move closer together.

The cited empirical research reflects the significant role of principals as providers of transformational leadership in restructuring the school in relation to school culture. In the current research, the leadership behaviour of a selected principal will be explored from a Transformational Leadership perspective and will focus on the conduct of the school's internal activities. It is assumed that the greater the

principal's transformational leadership is exercised, the higher the effect of its leadership will be. Therefore, it is suggested that principals in this context exercise their transformational leadership consistently in dealing with their teachers and in conducting school activities. The greater the congruence of their leadership, the more effective their leadership will be on the conduct of school internal activities and thus brings about the desired change in their school (Cunningham & Gresso, 1993).

The following conceptual diagram illustrates the relationship between the key concepts being examined by thesis:
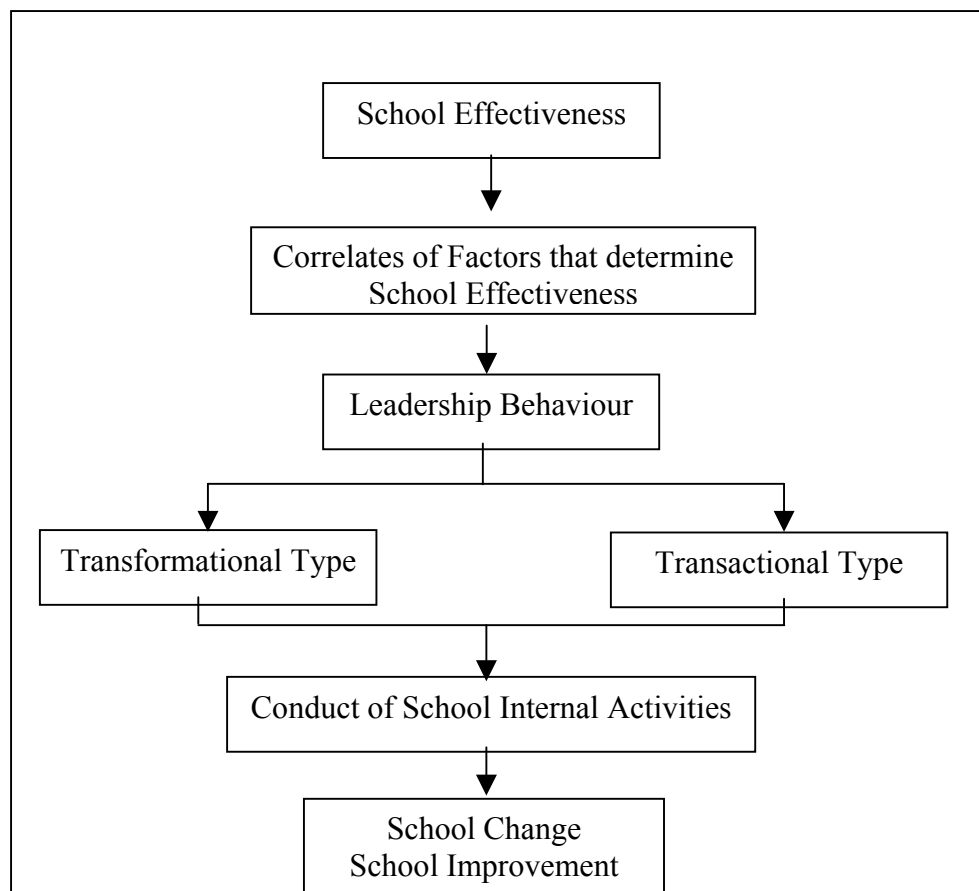
Figure 1.1 Conceptual Model Developed for this Study

The literature on school effectiveness suggests that there are correlates of factors that affect school change and effectiveness. Strong leadership, high

expectation of academic achievement, a shared sense of mission and clear goals, performance monitoring, quality teaching and staff development are common characteristics of effective schools (Wildy, 1991). Corresponding to the interest of the researcher, leadership behaviour was chosen for this research, specifically the type of principal leadership style that is suitable to school restructuring. Leithwood (1996) stated that leadership that is suitable for school restructuring is transformational because this type of leadership has the potential for building high levels of commitment to the complex and uncertain nature of the restructuring agenda and for fostering growth in the capacities that school staffs must develop to respond productively to this agenda.

School culture also is another factor that interests the researcher because nothing can be accomplished if the culture works against needed reform (Bush, 1995). William and Donn (1993) believed that culture is very important because it shapes the different ways people recognise and react to events in their work life. Moreover, Beare, Caldwell and Millikan (1989) stated that the leader has an important role in developing the culture of the organization. The authors believed that school culture can be established and managed.

This research will be developed in the light of this conceptual framework. The present study will examine the relationship between principal leadership and school culture and the pattern of principal leadership in the selected school will be explored to see how leadership is exercised in relation to the way internal activities

are conducted as they, which are considered to be tools for principals to manage and create desired change.

1.6 Significance of the Study

Schools in Thailand after the year 2002 will face enormous challenges as a result of the enactment of the new National Education Act, which will take effect three years after its promulgation. It is in fact the first Education bill in the history of the country in which education is taken seriously as a means for national reform (Kaewdang, 1999).

Under this Act private education at all levels will gain autonomy in the administration and management of education, with the State being responsible for overseeing, monitoring, and assessing educational quality and standards. It is different from the previous Act that empowered the Office of Private Education to take charge of private education through rules and regulations which at times impeded its development. This bill states clearly in section 45 that …Clear-cut policies and measures shall be defined by the State regarding participation of the private sector in the provision of education (Office of National Education Commission, 1999). In earlier Acts, as commented by Watson (1980), there was a lack of clear understanding about educational planning and its purposes, too much inter-departmental rivalry and overlap and too many vested interests and traditional administrative processes.

The Act not only gives independence to private education in terms of administration, it also includes responsibilities. After the bill takes effect, all education institutions, either private or public, will have to operate under the same education quality basis. This means that all educational institutions must follow the same rules for assessment of educational quality and standards as stated in Section 43. This also means that the administration and management of education by the private sector shall enjoy independence, with the State being responsible for overseeing, monitoring, and assessing educational quality and standards. Both state and private educational institutions will be required to follow the same rules for assessment of educational quality and standards.

As a consequence, private schools will undergo many changes including changes in administration, teaching processes, methods of evaluation and professional development. Formerly there was no requirement that private schools had to cooperate with the School Boards. Under this new Act, all schools are required to have Boards of Administration comprising of the following: authorised persons; representatives of parents; community organisations; teachers and alumni; and scholars (Section 44).

Responding to the challenges brought about by the Bill, the researcher is interested in finding appropriate approaches to principal leadership that maintain and develop school culture through the conduct of internal activities. However, the emphasis is not on what the principal is supposed to do, but on how the principal

actually exercises his/her leadership in real contexts and in relation to the conduct of school activities.

A recent review of the literature suggested that there are many "blank spots" (i.e., shortcomings of the research) and "blind spots" (i.e., areas that have been overlooked because of theoretical and epistemological biases) in the understanding of leadership (Hallinger & Heck, 1998). To account for these shortcomings, researchers recommend in-depth descriptions of how principals and other school leaders create and sustain the in-school factors that foster successful schooling (Hallinger & Heck, 1999). With respect to blind spots, they noted that school leadership and principalship are not synonymous terms and an in-depth analysis of the practice of school leaders is essential to understand school leadership (Hallinger & Heck, 1999).

Moreover, some sociologists have argued that the way in which people work is not always apparent. Too often assumptions are made as to how tasks are performed rather than unearthing the underlying work practices (Eccles, Nohria, & Berkley, 1992 & Heifetz, 1994). Some researchers also commented that much attention has been paid to structures, states, and design (Eccles et al., 1992). They concluded that to understand the reality of management, an approach to studying leadership should centre on action.

In addition, it is assumed that educators can learn from each other in their approach to change. As suggested by Hanson (1996, p. 307), "Educators can be change agents by influencing others' behaviour in desired directions". Sarros and

Butchatsky (1996) also stated that it is possible to receive guidance and direction from role models in one's field of expertise. Mortimore (1996) claimed that a most crucial research goal is that of establishing reliable techniques for transforming ineffective schools. He further suggested that what others do successfully can be used as criteria for changing less effective schools, however success is dependent on factors in given situations.

It is important to note that the Thai national culture, as well as the culture of the Gabrielite Order, have been considered to have some effect on organisational change and its effectiveness. Cheng (1996) stated that contextual cultures such as classroom culture, school culture, community culture and societal culture are the critical sources of ambient and discretionary stimuli that affect and shape school members' behaviour and performance. They may affect school members' behaviour and attitudes and some may also shape their values and beliefs. Hallinger and Kantamara (2000) agreed that to understand organisational change, the national culture should be employed as a conceptual framework in examining the process of change. However, in the current study, the focus was on the analysis of leadership behaviour in relation to school culture, and not on the contextual culture in particular. The latter is beyond the scope of this study, where the researcher's focus was specifically on the aspect of leadership.

This research will attempt to open the "black box" of principal leadership by conducting an in-depth exploration of the selected principal's leadership practices in

relation to the conduct of his school's internal activities based on transformational leadership theory. Silverman (1993), highlighting the importance of theory, suggested that theories provide a set of explanatory concepts. These concepts offer ways of looking at the world which are essential in defining research problem. Without a theory, there is nothing to research. It can also provide a frame for practitioners to reflect and interpret their on-going practices. This study therefore sought to identify the components that constitute transformational and transactional leadership and articulate the relationship that may appear in the internal activities of the school.

This is important for the practice of principal leadership and future research for the following reasons. Research on school leadership and change is less mature in Asian countries (Cheng, 1996). In addition, the development of an indigenous knowledge based on school leadership is needed.

Schools in Thailand have to undergo many changes to meet the requirement of the new Education Act of 1999. An appropriate leadership style for principals needs to be sought to cope effectively with the changes. These findings may provide an alternative pattern of leadership for educators who wish to facilitate change in their schools.

School culture can be created, maintained and changed by the leadership of the principal. This findings may help interested principals to become more aware of their leadership behaviour and pay more attention to the conduct of their school's internal activities.

1.7 Outline of the Thesis

The remainder of the thesis has been structured as follows:

Chapter 2   The Literature Review forms a knowledge base which helps in the understanding of the way principals exercise their leadership to effect change in their schools through the conduct of school's internal activities. The relevant literature comprises three areas: (1) school effectiveness (2) the development of transformational leadership and (3) school culture.

Chapter 3   Research Methodology. The theoretical framework will be discussed. The rationale for research design will be presented and data collection and analysis will be explained.

Chapter 4   Presentation of the findings comprises: a quantitative part and a qualitative part. The quantitative part will describe the types of principals' leadership and school culture as perceived by the teachers. The quantitative part also explores how a school is selected for further study.   In the qualitative part, the pattern of leadership of the selected principal will be explored.

Chapter 5   Discussion. The discussion of the quantitative findings will be presented, followed by the interpretation of the qualitative findings.

Chapter 6   Conclusion and Recommendations. The study will be summarised in three steps: the introduction, the overview and the implication of the both findings. Recommendations for further study will also be included.

1.8 Delimitations and Limitations

This study is deemed to be delimited and limited by the following factors and conditions.

1.8.1 Delimitation

1). The study was limited to private secondary schools, supervised by the Brothers of St. Gabriel in Thailand. It may be difficult to generalise the results to other types of schools in other localities or cultures.

2). The schools studied were not classified according to size, which might impact on the results.

1.8.2 Limitation

1). The time frame during which data were collected was between the months of July-August, 2002. Some principals in the schools studied were newly posted and their leadership types may have been difficult to identify.

2). Some teachers who participated in the research might not be part of their school's culture due to their lack of participation in the group. This may cause errors in questionnaire responses.

3). The study focused only on transactional and transformational leadership behaviour. There were also other types of leadership in the schools studied.

1.9 Ethical Issues

This research was conducted in line with the Australian Catholic University's Human Research Ethics Committee. The following ethical procedures were adopted:

1). The working guidelines were clearly set out and explained to all the participants.

2) Permission to observe and administer questionnaires in the schools under study were obtained from the appropriate authority and the participating principals (See Appendix B and C).

3). Reports on the progress of the research were disseminated to the participants twice: once after all data were collected and after data analysis.

4). The researcher observed the rights of authors cited in the study.

5). The researcher responsible maintained confidentiality.

6). The researcher endeavoured to report the findings with fairness and accuracy.

1.10 Conclusion

The background to the study has set a stage for this research, which has its focus on leadership behaviour of the principal. Specifically, attention has been paid to transformational leadership, which was considered to be the relevant type for the context, characterised by change. This research also studied the culture of the school,

which was regarded as another important factor that effects change. The following chapter will explore conceptually the two factors concerned.

CHAPTER 2

LITERATURE REVIEW

2.1 Introduction

The previous chapter has outlined a foreground for this study, which placed its emphasis on leadership behaviour of the principal and school culture in the context, characterised by change. In this chapter, the attempt is to synthesize various concepts relevant to the research: school effectiveness, leadership behaviour and school culture into a framework that will help provide a better understanding of their significance and thus help provide a platform for principals in schools who wish to facilitate change in their schools.

This chapter begins with a brief review of school effectiveness literature that will underpin the correlates of school effectiveness. The review provides a framework to understand how to interpret and assess school effectiveness. Next, the chapter explores concepts of leadership behaviour. This includes an overview of definitions and history of leadership, and various aspects of transformational leadership. This section explains the development of leadership, why transformational leadership is significant for school change and how transformational leadership is related to school culture. Lastly, the study focuses on the notion of school culture including the concept of organisational culture, the mechanism for the creation and transmission of culture, and the implications for building school culture.

The researcher attempts to demonstrate how leadership, particularly transformational leadership, and school culture are related and thus provide a guide for those who are interested in facilitating change in their schools. It also provides a base for future study.

2.2 School Effectiveness

School effectiveness literature spans three decades. It began in the 1960s, with the Coleman report that claimed the effect of schools upon pupil performance had been neglected (Coleman et al., 1966). The report identified student background as the most powerful determinant of achievement. Subsequent studies during the 1970s refined the list of school level process indicators, resulting in challenges to this scepticism (Brookover, Beady, Flood, Schweitzer, & Wisenbaker, 1979). These studies revealed substantial evidence that schools do, in fact, make a difference (Stringfield & Herman, 1996). Research in the 1980s considered additional school inputs such as enrolment, ethnic composition, the proportion of limited-English proficient students and staff characteristics in relation to school effectiveness.

In addition, the studies included school goals, instructional leadership, opportunity to learn, school climate, staff development, collegial teacher interactions, shared governance, and parental involvement in the list of correlates for school effectiveness (Purkey & Smith, 1982; David, 1989; Oakes, Quartz, Gong, Guiton, & Libton, 1993) By the 1990s, researchers began to isolate the specific school attributes that matter most and concluded that all those on the process side of the dynamic are, indeed, alterable (Stringfield & Herman, 1996). They then altered their attention to

student and classroom attributes while at the same time placing emphasis on the school context.

Later, the effort to understand the complexities of school effectiveness specifically has been directed to organisational culture and development of conditions conducive to creating effective school culture (Rosenholtz, 1989; Barth, 1990; Fullan & Hargreaves, 1991). Some researchers even identified the responsibility of leadership to develop such environments (Barth, 1990; Fullan, 1992; Sergiovanni, 1992).

The term 'school effectiveness' itself however is difficult to conceptualise because it is a complicated and multifaceted construct. Cheng (1996) therefore suggested that to conceptualise school effectiveness, it is necessary to identify school effectiveness with school functions. He classified school functions into five types: technical/economic functions, human/social functions, political functions, cultural functions, and educational functions. He defined school effectiveness as the capacity of the school to maximize school functions or the degree to which the school can perform school functions, when given a fixed output.

Cheng further proposed that to interpret school effectiveness and select criteria to assess it, theoretical models are needed. He used seven models from the work of Cameron (1984) and Cameron and Whetten (1983) as a frame to study the effectiveness of schools. The seven models include the goal model, system-resource model, internal process model, strategic-constituencies model, competing-values model, legitimacy model and ineffectiveness model.

In the present study, the researcher investigated the correlates of school effectiveness in relation to the internal process model. This model has been selected because it assumes that a school is effective if its internal functioning is smooth and healthy. It also views effectiveness in terms of a process instead of an end state which in itself is a solution that minimizes many of the obstacles to effectiveness (Steers, 1977).

Moreover, this model considers internal activities as important criteria of school effectiveness (Cheng, 1994). If the internal activities are the criteria that determine the effectiveness of the school, the principal as school leader certainly has a strong role to play in directing all the school activities toward its goals. In fact, the principal is seen as a key leader in developing excellent schools (Anderson, 1991).

The literature also suggests that leadership behaviour must be transformational. The literature reveals that these leaders have the ability to reshape organisational cultures, formulate vision that is embodied in their leadership behaviour in a way that communicates the vision to others, engages them, and mobilises their energies toward its realisation (Burns, 1978; Tichy & Devanna, 1986; Bennis & Nanus, 1985; Kanter, 1983). The discussion which follows attempts to establish a link between transformational leadership and school culture in the process of school effectiveness.

2.3 Leadership and Its Development

Traditionally, principals have been held accountable for the effectiveness of the schools due to the influence and interactions they exercise in schools. A great deal of research has been conducted to discover those leadership behaviours or practices that contribute to school effectiveness (Hallinger & Heck, 1996). Research also reveals that school culture is a key factor in determining whether improvement is possible (Deal & Peterson, 1999). In this study, it is assumed that the knowledge of principal leadership behaviour and school culture will be of primary use in improving school effectiveness only if common understandings of the two concepts are held congruently.

However, the term 'leadership' has already been defined in various ways depending on researchers' interests (Yukl, 1998) and culture has also been used variously by scholars in different fields, such as anthropology, sociology, psychology and education. Owen (2001) concluded that it is not surprising that there are a number of competing descriptions and definitions of organisational culture. The following paragraph is an attempt at creating a common understanding of what leadership means.

After a comprehensive review of the leadership literature, Stogdill, a US renowned theorist on leadership (1974, p. 259) concluded that "there are almost as many definitions of leadership as there are persons who have attempted to define the concept." Some of the definitions that have been formulated during the last 50 years include the following:

1). Leadership is the "the behaviour of an individual…directing the activities of a group toward a shared goal" (Hemphill & Coons, 1957, p. 7).

2). Leadership is directing and coordinating the work of group members (Feidler, 1967).

3). Leadership is an interpersonal relation in which others comply because they want to, not because they have to (Merton, 1969).

4). Leadership is the "influential increment over and above mechanical compliance with the routine directives of the organization" (Katz & Kahn, 1978, p. 528).

5). Leadership is "the process of influencing the activities of an organized group toward goal achievement" (Rauch & Behling, 1984, p. 46).

6). Leaders are those who consistently make effective contributions to social order and who are expected and perceived to do so (Hosking, 1988, p. 153).

7). Leadership is a process of giving purpose (meaningful direction) to collective effort, and causing willing effort to be expended to achieve a purpose (Jacobs & Jaques, 1987, p. 281).

8). Leadership is actions that focus resources to create desirable opportunities (Campbell, 1991).

9). Leadership… "Is the ability to step aside the culture…to start evolutionary change processes that are more adaptive" (Schein, 1992, p. 2).

10). Leadership is the process of making sense of what people are doing together so that people will understand and be committed (Drath & Palus, 1994, p. 4).

11). Leadership is about articulating visions, embodying values, and creating the environment within which things can be accomplished (Richards & Engle, 1986, p. 206).

Although such a large number of leadership definitions may seem confusing, it is important to understand that the definition of leadership is a complex task. The establishment of various definitions can help generate the multitude of factors that constitute leadership. For example, in Bennis' definition, the word subordinate seems to confine leadership to downward influence in hierarchical relationships and seems to exclude informal leadership. Fiedler's definition emphasises the directing and controlling aspects of leadership, and thereby deemphasises emotional aspects of leadership. The emphasis Merton places on subordinates' "wanting to" comply with leaders' wishes seems to exclude coercion of any kind as a leadership tool. In Schein's definition, leadership is concerned with the adaptability to change.

However, Yukl (1998) suggested that most definitions of leadership reflect the notion that leadership is an influential process whereby the leader exerts intentional influence over followers; that is to say, it is a group phenomenon involving the interaction between two or more persons to structure the activities and relationships in organizations. Influence, then seems to be a necessary part of the variation in leadership. This suggests that most variation in leadership concepts, types, or models, can be accounted for by differences in who exerts influence, the nature of that influence, the purpose for exercise of influence, and the outcomes of influence. However, it is assumed that the understanding of different types of leadership will

help determine the type of leadership that is relevant and appropriate for the leaders to exercise their influence to achieve their organisational purpose. Therefore the development of leadership can help us appreciate the multitude of factors that may affect leadership, as well as different perspectives from which to view it and thus enable us to form a framework necessary to determine the type of leadership relevant and appropriate for organisation.

Between the 1900s and the 1950s, research on leadership had focused on the characteristics of leaders and followers. The findings revealed that there was no single trait or combination of traits that could fully explain the abilities of leaders. Researchers then began to examine the influence of the situation on leaders' skills and behaviours. Subsequent leadership studies attempted to distinguish effective from non-effective leaders. These studies tried to characterise which leadership behaviours were exemplified by effective leaders. The contingency model was used as a means to examine the connection between personal traits, situational variables, and leader effectiveness. Research studies in the 1970s and 1980s once again shifted attention to the individual characteristics of leaders which influence the success and effectiveness of their organizations.

In recent research, the study of leadership examined goals held mutually by both leaders and followers. Leadership was deemed to be a process and not a person; a process between the leaders and the led, which put motivation at the core of the leadership process. The studies brought into focus two vastly important dimensions of leadership-that leadership was relational and that the motivations of leaders and

followers were the key factors in understanding change and leadership. This process was termed transformational leadership. The following overview will give a clearer picture of how the transformational leadership perspective has been developed in research on leadership and provide a rationale for selecting it as a relevant type of leadership for this research.

2.3.1 Traits Model

Initial investigation of leadership considered leaders as individuals endowed with certain personality traits which constituted their ability to lead. Individual traits such as intelligence, birth order, socio-economic status and child rearing practices were examined (Bass, 1960; Bird, 1940; Stogdill, 1948, 1974). Stogdill (1974) identified six categories of personal factors associated with leadership: capacity, achievement, responsibility, participation, status, and situation but concluded that such a narrow characterisation of leadership traits was insufficient: "A person does not become a leader by virtue of the possession of some combination of traits" (Stogdill, 1948, p. 64). The attempts to define specific individual traits led to the conclusion that there was no single characteristic that could distinguish leaders from non-leaders.

2.3.2 Situational

Following the investigation of "traits" came the examination of the "situation" as the determinant of leadership abilities, leading to the concept of situational

leadership. Studies attempted to identify "distinctive characteristics of the setting to which the leaders' success could be attributed" (Hoy & Miskel, 1987, p. 273). Hencley (1973) reviewed the leadership theories and claimed "leadership is determined not so much by the characters of the individuals as by the requirements of the social situation" (p. 38). Hoy and Miskel (1987) listed four areas of situational leadership: "structural properties of the organization, organisational climate, role characteristics, and subordinate characteristics" (p. 273). For research during this period, a person could be a follower or a leader depending upon circumstances. However, this distinction proved to be insufficient because it could not predict which leadership skills would be more effective in certain situations. Hence, attempts were made to examine leadership in relation to the types of leadership behaviour that determined its effectiveness.

2.3.3 Effective Leaders

These behaviours have been categorised along two common dimensions: initiating structures (concern for organisational tasks) and consideration (concern for individuals and interpersonal relations). Initiating structures include activities such as planning, organizing, and defining the tasks and work of people: how work gets done in an organization. Consideration addresses the social and emotional needs of individuals-their recognition, work satisfaction and self-esteem which will influence their performance in a particular situation. Speculation about which dimension, initiating structures or consideration was more relevant for a particular situation, led to the assessment of leaders' skills along these two dimensions. Among the assessment instruments developed to measure leadership skills, the Leader Behaviour

Description Questionnaire (Halpin, 1966) has been the most widely used. In summary, effective leaders are those who can address both the tasks and human aspects of their organizations.

2.3.4 Current Research

The leadership literature of the 1970s and 1980s with its focus on effective leaders had contributed to an understanding of the impact of personal characteristics and individual behaviours of effective leaders and their role in making organisations successful. The 1990s studies attempted to differentiate leaders and managers and at the same time introduced a new leadership characteristic - vision - and explored its importance. Along with having vision, effective leaders are said to facilitate the development of a shared vision and value the human resources of their organizations. In addition to these insights, a new theory emerged - transformational leadership.

2.3.5 Leaders and Managers

Later attempts were made to distinguish between leader and manager. According to Bennis and Nanus (1985) "Managers are people who do things right and leaders are people who do the right thing" (p. 21). Burns described managers as transactors and leaders as transformers. Managers concern themselves with the procurement, coordination, and distribution of human and material resources needed by an organisation (Ubben & Hughes, 1997). The skills of a manager facilitate the work of an organization because they ensure that what is done is in accord with the organization's rules and regulations. It is not the same for leaders who would facilitate the identification of organisational goals. They initiate the development of a vision of

what their organization is about. Bennis and Nanus (1985) put it this way, "Management controls, arranges, does things right; leadership unleashes energy, sets the vision so we do the right thing" (p. 21).

In addition, Duttweiler and Hord (1987) also stated that, "the research shows that in addition to being accomplished administrators who develop and implement sound policies, procedures, and practices, effective administrators are also leaders who shape the school's culture by creating and articulating a vision, winning support for it, and inspiring others to attain it' (p. 65). In this context views of leadership start to shift from individual characteristics to the process between leaders and their followers, with vision and shared vision playing the key role in between.

2.3.6 Vision

Literature on leadership characterises the leader as the vision holder, the keeper of the dream, or the person who has a vision of the organisation's purpose. Bennis (1990, p. 46) stated that "All leaders must have the capacity to create a compelling vision, one that takes people to a new place, and the ability to translate that vision into a reality". Manasse (1986, p. 150) defined vision as "the force which moulds meaning for the people of an organisation".

According to Manasse (1986), this aspect of leadership is "visionary leadership". He categorised vision into four types: organisational, future-oriented, personal, and strategic. He defined organisational vision as a complete picture of a system's components as well as an understanding of their interrelationships.

He considered future vision as a comprehensive picture of how an organisation will look at some point in the future, including how it will be positioned in its environment and how it will function internally. Personal vision includes the leader's personal aspiration for the organisation and acts as the impetus for the leader's actions that link organisational and future vision.

Lastly, strategic vision involves connecting the reality of the present (organisational vision) to the possibilities of the future (future vision) in a unique way (personal vision) that is appropriate for the organisation and its leader (Manasse, 1986). Manasse (1986) concluded that a leader's vision needs to be shared by those who will be involved in the realisation of the vision.

2.3.7 Transformational Theory

Transformational leadership emerged as a new model of leadership in the 1980s (Bennis & Nanus, 1985; Conger & Kanungo, 1987; Kotter, 1990; Nadler & Tushman, 1990). In contrast to earlier approaches, which emphasised the instrumental aspects of leadership (such as structuring the task and positive reward behaviour) (Clover, 1990; Yukl, 1994), transformational leadership theories shifted the focus of attention to the affective reaction of followers to their leader (Bass & Avolio, 1988; Bass, 1985; Conger & Kanungo, 1987; House, 1977; House & Shamir, 1993). For some authors, transformational leadership is most appropriate for organizations that are facing dramatic changes and in need of the substantive outcomes of increased efficiency and competitiveness (Bennis, 1990; Dunphy & Stace, 1993; Nutt & Backoff, 1993). In these environments of change, the transformational leader provides

a vision for subordinates to strive for, and empowers them to take ownership of the change.

It was Burns (1978, p. 20) who introduced the concept of transformational leadership and described it not as a set of specific behaviours but rather a process by which "leaders and followers raise one another to higher levels of morality and motivation". In a series of studies, Kanter (1993) revealed how successful leaders of change use dramatic appeals, symbolic actions and a wide range of vocal and non-vocal characteristics to make the change of vision as compelling and appealing as possible.

The theory of transformational leadership emphasises engaging leaders with followers in order to inspire them to go beyond self-interest, work toward values-driven, higher-level goals, participate in shared decision making, and develop school-based solutions to challenges. Transformational leadership, then, seems to be a leadership model well-suited to the changing contexts required by the Thai Education Act of 1999. Applying the constructs of transformational leadership to principals is therefore a preferred approach to directing desired change in schools. The following section will further examine and discuss the concept of transformational leadership in various aspects. It is important at this stage to illustrate at length what transformational leadership means, the contrast between transformational and transactional leadership, the distinction between authentic transformational and pseudo-transformational leadership, and the elements that constitute transformational

leadership. It is assumed that in-depth of this subject will provide a framework for further development of this study.

2.4 Transformational Leadership

Burns (1978) was one of the first to provide an explicit definition of transformational leadership. He described it as a process by which leaders effect radical change in the outlook and behaviour of followers and he characterised transactional leadership as the exchange of valued things that served the individual interests of participants.

Burns' work was expanded by Bass (1985) who argued that transformational leadership is comprised of charismatic leadership, individualized consideration, and intellectual stimulation. Bass, like Burns, noted that effective transformational leaders influence followers through both characteristics of their personalities and the purposes for which they stand.

Bennis & Nanus (1985) conceptualised transformational leadership as a process which changes the organisation by focusing on action, converting followers to be leaders, and leaders to be agents of change. In their study of ninety top leaders in both the private and government sectors, they found that in order to coordinate action in an effective manner from the lower level, the leader must articulate vision, in which a shared meaning and purpose can be grounded. They further stressed that it is through a values-based and common purpose that appeals to the followers' higher levels of motivation and transcends lower levels of followers' motivation.

Burns (1978) defined transformational leadership as the process of pursuing collective goals through the mutual tapping of leaders' and followers' motive bases toward the achievement of the intended change. Rouche, Baker and Rose (1989) defined transformational leadership in terms of the ability of a leader to influence the values, attitudes, beliefs, and behaviours of others by working with and through them in order to accomplish the organisation's mission and purpose.   Bass, Avolio and Goodheim (1987) looked at transformational leadership as a motivator. They suggested that a transformational leader motivates followers to work for transcendental goals and for higher level self actualising needs instead of working through a simple exchange relationship.

In addition, Tichy and Devanna (1986) considered a transformational leader as one who has a compelling vision, a holistic picture of how the organization should look in the future when it is meeting all of its stated goals. Sashkin and Fulmer, (1987, p. 62-63) characterised transformational leadership by five specific behaviours: (a) "focusing attention," (b) "taking risks," (c) "communicating skilfully," (d) "demonstrating consistency and trustworthiness," and (e) "expressing active concern" for others.

Meanwhile, Hoover (1991) contended that a transformational leader raises the organisation's level of consciousness about the purpose of the organization through

his/her symbolic actions. Peters (1992) added that the transformational leader must have a passion: a passion to achieve the goals and vision of the community.

Kouzes and Posner (1989) emphasised the importance of making followers feel their work and contribution are larger than life. They also suggested that for leaders to inspire their followers, they must be honest, competent and forward-looking. Also Konnert and Augenstien (1990) proposed that the transformational leader is able to inspire the members of the organization to aspire to, and achieve, more than they thought was possible.

In relation to the change process, Tichy and Devanna (1990) focused on transformation at the macro-level. Their interest in transformational leadership derives from the need for contemporary organisations to change and be innovative. They concluded that leaders who desire to be at the centre of the transformation process that fosters organizational viability must be creative, imaginative, empathetic, and risk-taking.

Fairholm (1991) attached significance to vision. He asserted that the task of the leader is to develop and define a vision for the organisation and to base its interactions on a set of values. He continued that the thrust of Values Leadership is attaining excellence in organizations through a conception of leadership that is values-driven, change-oriented, developmental and based on a few unifying, founding values that celebrate the individual.

In regard to school change, Leithwood (1992) considered transformational leadership as a leadership that facilitates the redefinition of a people's mission and vision, a renewal of their commitment and the restructuring of their systems for goal accomplishment. He concluded that it is a relationship of mutual elevation that converts followers into leaders and may convert leaders into moral agents.

The above overview of various aspects of transformational leadership indicates that the concept evolves around shared goals, beliefs and values of leaders and their followers in the same organization. Leadership in this form will occur only when leaders are vision oriented, able to embody the shared values and provide a role model for their followers. In this way both leaders and followers will raise one another to higher levels of motivation and morality (Burns, 1978).

To be congruent with the prior definitions of leadership, transformational leadership will be defined in this research as an intentional process in which leaders exercise their leadership with passion through shared vision, values embodiment, symbolic actions, and role modelling together with their followers to achieve a greater purpose.

The following section will attempt to provide a more detailed picture of what transformational leaders are, the qualities of transformational leaders, and the elements that constitute transformational qualities. It is assumed that in this way, greater clarity will result and lead to a better understanding of the constituents of transformational leadership.

2.4.1 Ethics, Character and Authenticity

The first aspect that needs to be looked at is the long-standing literature on virtue and moral character, as exemplified by Socratic and Confucian typologies such as self-determination, due process and the defence of individual liberty. These are some of the typological characteristics prescribed by Western philosophies. Characteristics such as fidelity to traditions of authority, the preservation of harmonious relationships and loyalty to family are the constituents of Eastern leadership.

Transformational leadership in a real sense also includes the major themes of modern Western ethical agendas such as distributive justice, utility of power, trust, persuasion and cooperative action (Bass & Steidlmeier, 1998). Transformational leadership is based on these virtues and characters. To be authentic, Bass and Steidlmeier further suggested that transformational leadership must be grounded in moral foundations. These foundations are based on three pillars: (1) the moral character of the leader, (2) the ethical values embedded in the leader's vision, articulation, and program which followers either embrace or reject, and (3) the morality of the process of social ethical choice and action that leaders and followers engage in and collectively pursue.

Both transformational and transactional leadership have strong philosophical underpinnings and ethical components. In terms of self-interest, Bass and Steidlmeier (1998) stated that authentic transformational leadership provides a more reasonable

and realistic concept of self-a self that is connected to friends, family, and community, whose affairs may be more important to oneself than one's own obligations. One's obligations to others are grounded in a broader conception of individuals within a community and are related to social norms and cultural beliefs while transactional leadership manages outcomes and aims for behavioural compliance independent of the ideals a follower may happen to have.

Transformational leadership is predicated upon the inner dynamics of a freely embraced change of heart in the realm of core values and motivation, upon open-ended intellectual stimulation and a commitment to treating people as ends not mere means. To bring about change, authentic transformational leadership fosters the modal values of honesty, loyalty and fairness and the end values of justice, equality, and human rights.

In contrast, pseudo - transformational leadership endorses perverse modal values such as favouritism, victimization, and special interests and end values such as racial superiority, submission, and social Darwinism (Carey, 1992 & Solomon, 1996). Likewise, transactional leadership is moral when the truth is told, promises are kept, negotiations are fair and choices are free (Hollander, 1995). It is immoral when information harmful to associates is concealed from them, when bribes are proffered, when nepotism is practiced, and when authority is abused.

Another aspect of transformational leadership that needs to be examined is the qualities of authentic transformational leadership. When discussing leadership in

terms of transformation, Burns (1978) stated both the leader and the led are transformed-sharply, changed in performance and outlook. He further stated that leaders can be transformational only when they are morally uplifting. Howell and Avolio (1993) argued that only socialised leaders concerned for the common good can be truly transformational leaders. Personalised leaders, primarily concerned with their own self-interest, cannot be called transformational leaders.

According to Bass (1985) transformational leadership comprises four components: (a) idealised influence or charismatic leadership, (b) inspirational motivation (c) intellectual stimulation, and (d) individualised consideration. The following is a short section on each component.

Idealised influence and inspirational motivation: A difference between authentic transformational leadership and pseudo-transformational leadership lies in the values for which they are idealized. Authentic transformational leaders call for universal brotherhood-sisterhood while the pseudo-transformational leaders stand for "we-they" differences in values and argue that "we" have inherently good values and "they" do not.

In addition, authentic transformational leaders promote within their organisation ethical policies, procedures and processes (Howell & Avolio, 1993). They are also committed to a clearly stated, continually-enforced code of ethical conduct which helps establish acceptable standards. They foster an organisational

culture with high ethical standards by appropriate recruitment, training and rewards to eventually internalise shared moral standards in all organisational members.

In reference to inspirational motivation, authentic transformational leaders tend to focus on the best in people-on harmony, charity and good works, while pseudo-transformational leadership tend to focus on the worst in people-on the demonic plots, conspiracies, unreal dangers and insecurities.

Idealised and inspirational leaders who are pseudo-transformational may mislead, deceive and prevaricate. They can say one thing and yet behave in an opposing way (Bass, 1985). They pretend to give power to their followers yet they continue to treat them as dependent children (Sankowsky, 1995). Bass (1985) claimed that true and authentic transformational leaders are inwardly and outwardly concerned about the good that can be achieved for the group, organisation, or society for which they feel responsible. False and pseudo-transformational leaders may publicly give the same impression and be idealized by their followers for it, but privately be concerned about the good they can achieve for themselves. They are captains who sail under false colours. They are spiritual leaders who are false prophets (Bass, 1985).

In brief, the distinction between authentically idealised, inspirational leaders and pseudo idealised, inspirational leaders lies in two aspects: values and motivation. Authentic idealised, inspirational leaders aim for the goodness of society as a whole but the false and untrue idealised, inspirational leaders are aiming at their own achievement in disguise for the public good.

Intellectual stimulation: According to Bass and Steidlmeier (1998) the intellectual stimulation of pseudo-transformational leaders manifests a logic containing false assumptions to solve the problem of uncertainty. Pseudo-transformational leaders tend to give more importance to authority and less importance to reason. They feed on the ignorance of their followers. Followers under pseudo-leaders work with more ambiguities and inconsistencies and this type of atmosphere is open to the opportunities for self-enhancement of false knowledge.

In contrast, authentic transformational leaders persuade others on the merits of the issues. They openly bring about changes in followers' values by the merit and relevancy of the leader's ideas and mission to their followers' ultimate benefit and satisfaction (Howell, 1988). Pseudo leaders like to create the impression that they are doing the right things, but will secretly fail to do so when doing the right thing conflicts with their own self-interests. They are less likely to listen to conflicting views and more likely to be intolerant of the differences of opinion between their followers and themselves. They substitute emotional argumentation for rational discourse (Howell & Avolio, 1993).

In summary, the difference between the authentic and pseudo transformational leadership in this regard is in being open to change for the benefit of the followers. True transformational leaders initiate change through the reconstruction of their followers' values while pseudo transformational will be secretly against it if it conflicts with their own interests.

Individualised consideration: In the view of Bass and Steidlmeier (1998) true transformational leaders are concerned about developing their followers into leaders, while pseudo-transformational leaders are more concerned about maintaining the dependence of their followers. Pseudo-transformational leaders will welcome and expect blind obedience. They will attempt to enhance their personal status by maintaining the personal distance between themselves and their followers. They encourage fantasy and magic in their vision of an attractive future while true transformational leaders promote attainable shared goals.

Another difference between authentic and pseudo-transformational leaders can also be seen in their respective utilisation of power. Authentic transformational leaders will exercise their power in constructive ways for the service of others, while pseudo-transformational leaders will use it primarily for self-aggrandisement and will be contemptuous privately of those whom they are supposed to be serving as leaders (Howell & Avolio, 1993).

Moreover pseudo-transformational leaders are very much concerned about gaining more power. Insiders who are their close associates know well that they are deceptive, domineering, egoistical and political agitators while their public image may be that of saviours. They wear different masks for different occasions, believe themselves to be high in self-monitoring but are betrayed by their non-verbal contradictory behaviour (Bass & Steidlmeier, 1998).

Hence, the distinction between authentic and pseudo transformational leaders is marked by the way they utilize their power. Authentic transformational leaders share their leadership with their followers, while pseudo-transformational leaders are concerned about seeking more power to satisfy their own interests and needs.

2.4.2 Transactional and Transformational Leadership

Bass and Avolio (1988, p. 30-33) used as a contrast the following three factors as the components of transactional leadership:

1). Contingent reward. The leader rewards followers for attaining common goals and objectives. The interaction between leader and followers is one of positive reinforcement, based on an exchange of desired items. Sample item: 'Make sure there is close agreement between what he or she expects me to do and what I can get from him or her for my effort'.

2). Management-by-exception. The leader intervenes when mistakes are made or problems occur which need correcting. The intervention is characterised by negative feedback, punishment or disciplinary action. Sample item: 'Take action only when a mistake has occurred'.

3). Laissez-faire. This is called the non-leadership factor, because leadership is absent. Decisions are delayed, not made or happen by accident. There is no intervention of either a positive or a negative kind. Sample item: 'Doesn't tell me where he or she stands on issues'.

Burns (1978) argued that transactional leadership entails an exchange between leader and follower. Bass (1985) noted that transactional leadership theories are

founded on the idea that leader-follower relations are based on a series of exchanges, or bargains, between leaders and followers. The general notion is that what is expected from subordinates, and what they receive in return, are the criteria that provide motivation for the followers to work (House, Woycke, & Foder, 1988).

In terms of motivation, transformational leaders predict followers' emotional attachment to the leader and emotional and motivational arousal of followers as a consequence of the leader's behaviour, while transactional leaders motivate subordinates to perform as expected. The transformational leaders inspire followers to do more than originally expected. Transactional leaders employ management-by-exception, intervention, and correction-behaviours that can be viewed as punitive and which can lead to negative emotions and performance on the part of subordinates (Ball, Trevino, & Sims, 1992). In comparison, transformational leaders entail actions that result in subordinates changing their values, goals, and aspirations (House et al., 1988).

In summary, transformational leaders and transactional leaders are sharply distinctive. Transformational leaders seem to be driven by a values-based style of leadership where all members have a part in contributing and developing their organizations. Leaders of this type strive to meet the needs of individuals and the organisation in relation to establishing interpersonal relationships. In contrast, transactional leaders emphasise work standards, assignments, and task-oriented goals. Leaders of this type rely heavily on rewards and punishments to influence the performance of members.

2.4.3 Elements of Transformational Leadership

The last notion of transformational leadership to be discussed is the elements of transformational leadership. There are three essential elements that constitute transformational leadership. They are motivation, morality, and empowerment. Such elements have been widely acknowledged by some researchers, (Wren, 1998; Kouzes & Posner, 1993). These elements make transformational leaders become more morally mature, by exercising higher moral reasoning and being more obligated and responsible for their organizations and society as a whole (Kouzes & Posner, 1993).

Motivation. Burns (1978), the originator of transformational leadership theory, referred to two developmental continua. The first concerns follower motivation. Burns proposed that transformational, unlike transactional leaders, motivate followers such that their primary motive is to satisfy self-actualisation needs rather than the lower needs in Maslow's (1954) need hierarchy. Bass (1998) added that transformational leaders expand their followers' needs portfolio by raising it up Maslow's hierarchy. Unlike transactional leaders, who concentrate on fulfilling current follower needs, transformational leaders arouse dormant needs.

Bass (1985) also posited that followers' extra efforts show how much a leader motivates them to perform beyond contractual expectations. Thus, emphasis on satisfying self-actualisation needs reflects the type of need underlying followers' motivation, and extra effort results from generating higher levels of motivation.

Morality. Burns' (1978) second developmental continuum is followers' moral development, based on Kohlberg's (1973) theory. Bass (1998) agreed with Burns that to be transformational, a leader should be "morally uplifting." One of the difficulties in investigating moral development is that, according to Kohlberg, moving from one moral stage to the next may take years, a time span rarely encompassed in leadership studies. Shamir, House, and Arthur (1993) provided an alternative for examining moral development, specifying that "frame alignment," or the creation of value congruence between the leader/organization and followers, is one of the processes undertaken by charismatic/transformational leaders.

Based on Kohlberg's study, Bass (1985) emphasised the collectivistic aspect of moral development and suggested that transformational leaders get their followers to transcend their self-interest for the sake of the team or organization. This is similar to Wagner's (1994) definition of collectivistic orientation. Shamir (1991) also suggested that follower collectivistic orientation is a transformational effect of charismatic leaders.

Empowerment. Transformational leadership theory, in contrast to early charismatic theories, has emphasised followers' development toward autonomy and empowerment over automatic followership (Graham, 1988). Bass and Avolio (1988) stated that transformational leaders enhance followers' capacity to think on their own, develop new ideas, and question outmoded operating rules. Avolio and Gibbon (1988) posited that a major goal of transformational leaders is to develop follower self-management and self-development. Shamir (1991) similarly stressed the

transformational effects of charismatic leaders on follower independence. A critical-independent follower as an outcome of transformational leadership is also consistent with Kelley's (1992) conceptualisation of styles of followership.

Kelly's respondents described the best followers as those who "think for themselves," "give constructive criticism," "are their own person," and "are innovative and creative." Kelly's (1992) review of the best, worst, and typical follower characteristics revealed a second dimension, namely *active engagement in the task.* The best followers *"take initiative,"* "participate actively," are *"self-starters,"* and "go above and beyond the job." According to Conger and Kanungo (1987), charismatic leadership is tied to empowerment also through *self-efficacy.* Shamir et al. (1993) and Avolio and Gibbon (1988) specified increased follower *self-efficacy* as a developmental effect of transformational leaders.

In summary, transformational leadership theory postulates a unique connection between leaders and their followers that accounts for extraordinary performance and accomplishments. Its integrity constitutes three elements: motivation, morality and empowerment. Transformational leadership goes beyond the attempts of leaders who seek to satisfy their personal needs and the current needs of their followers through transactions via contingent reward behaviour. Transformational leaders develop their followers to the point where followers are able to take on leadership roles and perform beyond established standards or goals (Bass & Avolio, 1994). Authentic transformational leaders share their leadership with their

followers. They aim at transforming their followers to be leaders and leaders to be agents of change.

2.4.4 Transformational Leadership in Schools

Transformational leadership was first documented in business and has become known as the stakeholder theory. The stakeholder theory views business firms as being composed of various constituencies (workers, managers, customers, suppliers, and so forth), all of whom have a legitimate strategic and moral stake in the organization but may have different values, and beliefs. Therefore in order to achieve an organizational goal that will be beneficial to every stakeholder, stakeholders should come together and cooperate on the basis of values, interests and social choice (Bass & Steidlmeier, 1998). In schools, transformational leaders deal with finding a way to become successful in collaboratively defining the essential purpose of teaching and learning and then empowering the entire school to become energized and focused (Liontos, 1992).

Liontos (1992) examined transformational leadership in reference to teamwork and total school improvement and contrasted transformational leadership with other modes of leadership, such as instructional and transactional. The findings revealed that instructional leadership encompassed hierarchies and leader supervision to the exclusion of teacher development. Transactional leadership on the other hand, is an exchange of services for various kinds of rewards that the leader controls, at least in part. Liontos (1992) confirmed that transformational leadership helps to maintain

collaborative and professional development, plan for teacher development and solve teachers' problems more effectively.

Stone (1992) also studied transformational leadership in elementary principals and found that transformational leadership helps to stimulate and enhance teachers' problem solving intellectually and also encourages teachers to challenge existing policies and practices. Kirby, Paradise, and King (1992) studied extraordinary leaders in education and reported that transformational styles of individualised consideration and intellectual stimulation are related to subordinate satisfaction and perception of effectiveness.

Leithwood (1992) argued that to apply the concept of transformational leadership in schools, leaders should be in pursuit of three major goals: helping staff members develop and maintain a collaborative, professional school environment; fostering teacher development; and helping teachers solve problems more effectively. To help staff members develop and maintain a collaborative, professional school environment, Leithwood (1992) further proposed that the norms of collective responsibility and continuous improvement should be conducted in such a way that the staff are encouraged to teach one another and, as a result, learn how to teach better. Regarding strategies used by leaders to build and maintain collaborative school cultures, Leithwood (1992) also suggested two aspects: involve the staff members in setting goals and reducing teachers' isolation. In terms of culture building, Liontos (1992) insisted the school leaders must be responsible for actively communicating the

school's cultural values, norms and beliefs and sharing leadership with others by delegating power to specific school improvement teams.

Leithwood (1992) suggested that teachers' motivation for development is enhanced when they internalise goals for professional growth. This process is facilitated when they engage in establishing a school mission to which they are committed. Teachers' development can be enhanced by giving them a role in solving non-routine school improvement problems and ensuring that goals are clear, explicit and challenging but not unrealistic.

Leithwood (1992) proposed teachers' engagement in group discussion and in administration. He added that school leaders should assist teachers in finding alternative solutions, but not commit to preconceived solutions and avoid biased perspectives by always keeping the group on task. He concluded that the most significant belief the school leaders should have is that their staff members, as a group, can develop better solutions than the principal alone.

In conclusion, Leithwood (1992) affirmed that transformational leadership has a sizable influence on teacher collaboration and a significant relationship exists between collaboration and the changes of teachers' attitudes toward school improvement and altered instructional behaviour. Bass and Steidlmeier (1998) argued that desired change can be brought about only if the leaders foster the modal values of honesty, loyalty and fairness and the end values of justice, equality and human rights.

Hence, transformational leadership will be a benchmark for principals in Gabrielite schools who wish to mobilize staff and resources in their schools to achieve a shared vision with stakeholders through fostering appropriate values, working together in collaboration, and raising each other to higher levels of morality and motivation to achieve a desired change in their schools.

2.5 Schools as Organisations with Cultures

Cunningham and Gresso (1993) asserted that schools as organizations must recognise that their structure, behaviour, and performance, all flow from the culture of the school. Deal and Peterson (1999) contended that positive and collaborative school cultures strongly affect school performance by fostering school productivity and effectiveness; improving collaboration, collegiality, communication, and problem solving; engendering successful change and improvement efforts; building staff, student, and administrator commitment and identification; amplifying staff, student, and community motivation, energy, and vitality; and increasing the focus on what is important and valued in daily behaviour.

Therefore, any leadership efforts aimed at encouraging continuous school improvement must be aimed primarily at the culture, rather than the structure of the school (Deal & Peterson, 1999). Particularly in times of rapid and great change in schools in Thailand required by the Education Act A.D. 1999, it is crucial that principals be able to step outside of the school's culture and initiate processes that will enable the school to function more responsively to its changing environment and, thus be more effective (Schein, 1992).

The following section will attempt to examine the meaning of culture, its significance, its creation and maintenance and various typologies of school culture. It is expected that this framework will help increase the understanding of school culture for principals who wish to create and maintain appropriate culture in their schools.

2.5.1 Importance

A great deal of research reveals that culture is recognized as the central component from which behaviour and performance flow. This affects real change in an organization. Howard Schulz, Chief Executive Officer of Starbucks, put it this way: "A company can grow big without losing the passion and personality that built it, but only if it is driven not by profits but by values and by people…The key is heart. I pour my heart into every cup of coffee, and so do my partners at Starbucks. When customers sense that, they respond in kind. If you pour heart into your work, or into any worthy enterprise, you can achieve dreams others may think impossible" (Schultz & Yang, 1997, p. 8). Ricks (1997), in his book *Making the Corps*, pointed to culture as the symbolic glue that has bonded the Marine Corps together throughout its heralded military campaigns. He observed, "Culture that is, the values and assumptions that shape its members is all the Marines have. It is what holds them together" (p. 19). Cunningham and Gresso (1993) stated that culture produces the performance and shapes the behaviour of the organization. They continued that to improve performance and achieve excellence is a matter of changing the culture.

Owen (2001) maintained that the culture shapes the energy of the workforce to reach organizational goals and objectives.

The research on effective schools consistently showed that the schools with a purposeful climate and ethos were conducive to learning (Levine & Lezotte, 1990). Levine and Lezotte concluded that these were the places where a clear mission focused on student learning was embedded in a culture that supported high expectations for all students. Rutter, Maughan, Mortimore, Ouston and Smith (1979), in a landmark British study, also established school "ethos" as a prime contributor to the academic achievement of students. They suggested that the underlying norms, values, and traditions of a school contributed to achievement gains.

More recently, numerous studies of school change have identified the organisational culture as critical to the successful improvement of teaching and learning (Fullan, 1992; Rossman, Corbett, & Firestone, 1988). McLaughlin (1995) in a longitudinal study, found that a school where cohesion, passion, commitment, and extensive interactions among teachers was present had a positive, focused culture and could perform better than other schools. In a study that compared public and private schools, Bryk, Lee and Holland (1993) found that a sense of community was a key factor in cultivating a sense of excellence in private schools. They argued that teachers in these schools were more satisfied with their work, were seen by students as enjoying teaching, and were less likely to be absent. Students in these schools were less likely to misbehave, and to drop out, and showed higher gains in mathematics achievement. The researchers concluded that the strength and cohesion

of culture in private schools relative to their public counterparts was an important factor (Bryk et al., 1993).

In short, research reveals that school culture plays a significant role in affecting school change and achievement. In order to create change in schools principals should pay ample attention to creating and managing culture (Schein, 1997). It is through culture that teachers' performance "flows" and it is also through culture that better performance can be achieved (Owen, 1987). It is therefore essential to understand the meaning of culture and its elements so as to be able to understand how it is created, evolves, and changes in organisations and thus how this can be applied in schools. The following section will describe the meanings of culture discussed by scholars.

2.5.2 Meaning

Schein (1992) stated that it is essential for leaders who wish to create and manage culture of their own to first understand the concept of what culture is. However, the concept of culture seems to be elusive and remains the subject of academic debate (Schein, 1992). For example, Marshall (1988) defined culture as, ".... a process of acculturation, [whereby] people learn the rules of the game, organizational climate, norms, dominant values, and informal structures the basic pattern of assumptions that make up the culture of an organization" (p. 262). Writers such as Kilmann (1984) defined culture as the shared philosophies, ideologies, values, assumptions, beliefs, expectations, and attitudes of organisations. Sergiovanni (1993) considered culture as the organisation's behaviours that are tightly

linked with sets of shared values, whilst Erickson (1987) looked at culture as what makes intuitive sense.

Louis (1983) considered culture as an expression of values or social ideals and the beliefs that organisation members come to share. Deal and Peterson (1990) defined culture as deep patterns of values, beliefs, and traditions that have been formed over the course of [the school's] history. Finally, Schein (1992) suggests that culture is a pattern of shared basic assumptions that the group learned as it solved its problems of external adaptation and internal integration that has worked well enough to be considered valid and, to be taught to new members as the correct way to perceive, think, and feel in relation to those problems.

Though there are different conceptualisations of culture, researchers agree reasonably well on what culture is. Most basic is that culture is a collective phenomenon in which people who belong to the same culture think and behave similarly in key respects. Moreover researchers agree that organisational culture has both ideational and observable aspects (Kopelman, Brief, & Guzzo, 1990).

Deal and Peterson (1999) believed that beneath the conscious awareness of everyday life in schools, there is a stream of thought and activity. They further argued that this underground flow of feelings and folkways wends its way within schools, dragging people, programs, and ideas toward often unstated purposes. They wrote: "This invisible, taken-for-granted flow of beliefs and assumptions gives meaning to what people say and do. It shapes how they interpret hundreds of daily transactions.

This deeper structure of life in organisations is reflected and transmitted through symbolic language and expressive action. In short, culture consists of stable, underlying social meanings that shape beliefs and behaviour over time" (Deal & Peterson, 1999, p. 7.).

Fullan and Hargreaves (1996) applied the concept of culture to schools and defined school culture as the guiding beliefs and expectations evident in the way a school operates, particularly in reference to how people relate (or fail to relate) to each other. Heckman (1988) stated that school culture consists of the commonly held beliefs of teachers, students, and principals that guide such characteristic behaviour as learning activities, grouping practices, and the way that teachers talk with each other and evaluate student achievement.

Deal and Peterson (1999) defined school culture as complex webs of traditions and rituals that have been built up over time as teachers, students, parents, and administrators work together and deal with crises and accomplishments. Evans (1996) defined school culture as a system of attitudes, actions, and artefacts that endures over time and produces among its members a relatively unique common psychology.

The cited definitions of school culture suggest that the study of school culture is very much related to organisational culture and can be applicable to school administration. Culture deals with a pattern of values and assumptions that affect the way people in the school think and act. The concept of school culture helps

understand these varied patterns- understand what they are, how they came to be, and how they affect performance.

In the following section, the researcher attempts an analysis of the elements of culture, so as to better understand how it is created, maintained and transmitted and thus to create a platform for re-shaping it into a conducive condition, in which desired change can take place.

2.5.3 Elements of Culture

As already stated, Schein (1997) claimed that the only thing of real importance that leaders do is to create and manage culture and that this unique talent is their ability to understand, and work with culture. For Schein (1997) culture and leadership are two sides of the same coin in that leaders first create cultures when they create groups and organisations. He continued to argue that once culture exists, it determines the criteria for leadership and thus determines who will, or will not be a leader. He argued that the bottom line for leaders is that if they do not become conscious of the cultures in which they are embedded, those cultures will manage them. Therefore cultural understanding is imperative for leaders who want to lead their organisations.

Sarason (1996) agreed with Schein about this concept and maintained that leaders who want to initiate change in their institutions must have an understanding of their organisational culture. She noted that in order to institute change in a school, one should understand the present culture and endeavour to improve it before other changes can be made.

Schein (1997) portrayed culture as existing at three levels of awareness. The most apparent are artefacts, which are visible organizational structures and processes.

1). Artefacts would include the visible product of the group such as the architecture of its physical environment, its language, its technology and products, its artistic creations and its style as embodied in clothing, manner of address, emotional displays, myths and stories told about the organization, published lists of values, observable rituals and ceremonies, and so on.

2). Somewhat less evident are espoused values, which are the strategies, goals, and philosophies expressed by leaders and members of the organizational culture. Schein (1997) pointed out that the most important point about this level of the culture is that it is easy to observe and very difficult to decipher. Certain values are confirmed only by the shared social experience of a group. Such values involve the group's internal relations, where the test of whether they work or not is, how comfortable and anxiety-free members are when they follow them.

3). Least evident are what he called the basic underlying assumptions. Schein (1997) explained that basic assumptions, in this sense, are different from what some anthropologists call dominant value orientation.

Schein (1997) suggested that a set of values that becomes embodied in an ideology or organizational philosophy can serve as a guide and a way of dealing with

the uncertainty of intrinsically uncontrollable or difficult events. He cautioned that in analysing values one must discriminate carefully between those that are congruent with the underlying assumptions and those that are either rationalisations or only aspirations for the future. He remarked that often such lists of values are not patterned, sometimes they are even mutually contradictory, and often they are inconsistent with observed behaviour.

For Schein (1997), basic assumptions are concepts about which one finds little variation within a cultural unit. If these are strongly held in a group, the members find behaviour based on any other premise inconceivable. These assumptions define what to pay attention to, what things mean, how to react emotionally to what is going on, and what actions to take in various kinds of situations. It can be thought of as psychological cognitive defence mechanisms that permit the group to continue to function. It provides a thought world or mental map in which people feel comfortable with others who share the same set of assumptions and very uncomfortable and vulnerable in situations where different assumptions operate.

Schein (1997) concluded that leaders, who want to predict the future behaviour of their followers correctly and set out to change the culture of an organisation, need to understand more fully the category of basic assumptions.

Other writers such as Bolman and Deal (1994) viewed culture from the perspective of a symbolic frame. For them, symbolism relies on concepts from a variety of disciplines and the symbolic frame distils these diverse ideas into a lens for

viewing life in collective settings. Frames in their sense mean windows on the world and lenses that bring the world into focus. The symbolic frame centres on the concepts of meaning, belief, and faith. People in the organization create and use symbols to bring meaning out of chaos, clarity out of confusion, and predictability out of mystery. These symbols are reflected in myths, fairy tales, stories, rituals, ceremonies, and other symbolic forms.

In myths and stories, members find cohesiveness, clarity, and direction to events that would otherwise be confusing and mysterious. Rituals and ceremonies provide ways of taking meaningful action in the face of ambiguity, unpredictability, and threats. Bolman and Deal (1994) also concluded that leaders who take time to understand symbolic forms and activities and then go on to encourage their use can help create an effective organisation if what the organisation stands for is isomorphic with the challenges of the environment or market place.

Other writers have applied the metaphor of layers to Schein's basic conceptualisation, portraying culture as consisting of successive layers, like those of an onion (Ott, 1989; Rousseau, 1990; Hunt, 1991). Rousseau (1990) built on Schein's original model by distinguishing between 'behavioural norms' and 'patterns of behaviour', which Schein wraps into a single 'layer'. The outer layer is composed of the observable aspects of culture, whereas the two inner layers are ideational.

Hofstede (1991) adopted a similar conceptual framework but extended the analogy of the 'onion layers' using a sociological perspective which included

symbols, heroes and rituals, all underpinned by values with organizational practices spanning the three uppermost levels of culture.

Hofstede's (1991) five layers can be summarized as follows:

Symbols: Words, gestures, pictures and objects that carry a particular meaning recognized only by those 'inside' the culture, for example; forms of dress, flags and status symbols.

Heroes: Persons alive or dead, real or imaginary, who possess characteristics which are highly valued within the culture. These often include the founder of the organization, or other individuals who are seen as influential in the organization's history and development.

Rituals: Collective activities considered socially essential to the culture and carried out for their own sake, including for example, special handshakes, social ceremonies, and leaving/engagement/retirement presentations.

Practices: This term subsumes the levels of symbols, heroes and rituals since these levels are all visible to the outsider, yet their significance is only fully apparent to the insider.

Values: As with Schein's and Rousseau's models, values underpin culture, holding it together. They described value preferences held by all or most employees or individuals who are part of the culture.

Trice and Beyer (1993) divided cultures into two elements: substance and forms. The substance of cultures consists of shared, emotionally charged belief systems that they call ideologies. By ideologies they mean "shared, interrelated sets of beliefs about how things work; values that indicate what's worth having or doing; and norms that tell people how they should behave" (p. 33). They defined cultural forms as the observable entities, including actions, through which members of a culture express, affirm, and communicate the substance of their culture to one another.

Meyerson and Martin (1987) discussed culture in terms of paradigms. They described three paradigms which emphasise different aspects of the subject. In paradigm one, culture is looked at as that which is shared by, and/or unique, to a given organization or group. It is an integrating mechanism that holds together a potentially diverse group of organization members. The word 'shared' here is taken as a code-breaker for identifying relevant manifestations of culture such as common language, shared values, or an agreed-upon set of appropriate behaviours which is used as normative glue to hold members in the group together.

In paradigm two, culture is considered as a composition or a collection of values and manifestations, some of which may be contradictory. Portrayals of culture in paradigm two often emphasise disagreement rather than consensus. It also reflects an organisation as an organism which is complex and contains elements of occupational, class, racial, ethnic, and gender-based identifications that often create overlapping, nested subcultures and diverse practices.

In paradigm three, culture is viewed as an awareness of ambiguity and complexity. Its manifestations are not clearly consistent or inconsistent with each other. Instead, the relationships among manifestations are characterised by a lack of clarity from ignorance or complexity which result in different formations of individuals' responses to the same view; some may agree, some may disagree and some may simply ignore or be indifferent to them.

The previous section indicated that culture is a very complex phenomenon, existing at different levels (Schein, 1997), presented itself in symbolism (Bolman & Deal, 1994), being compared as onion's layers (Hofstede, 1991) and being termed as paradigms (Meyerson & Martin, 1987). The understanding of each view helps provide a frame to look at culture and thus determines the approach the leaders can use to re-shape their members' behaviour. The following section will suggest how leaders can create, maintain and transmit culture.

2.5.4 The Creation, Maintenance and Transmission

With all the considerable evidence from both business and education highlighting culture as a critical aspect of organisational cohesion and performance, it is therefore important for leaders to look at culture as a system, which leaders can manipulate as a mechanism to communicate major assumptions and values in a vivid and clear manner and thus bring about desired change in their organisations.

Ladriere (1977) cited in Dion (1996) has defined culture as a system including representations, values and norms, modes of expression and modes of action.

According to Ladriere (1977), the cultural subsystem representations include all concepts, ideas, beliefs, knowledge, paradigms and worldviews which people use as tools to understand themselves and their world. To Ladriere (1977), the whole set of representations is inherently linked to the human activity of "understanding" the reality. Abelson, Aronson, McGuire, Newcomb, Rosenberg and Tanenbaum (1968) described this reality as the "threshold of intolerance to flimsiness" in which it determines the birth, life and death of every system of representations. That is to say, every representation, every pattern for understanding reality can arise, grow and die.

Dion (1996) studied the work of Ladriere and later claimed that within the cultural subsystem of representations, ideologies play a major role in interpreting the empirical nature of the group. These ideologies imply the adherence to a belief system which integrates and synthesises all aspects of the cultural experience of a social group in a coherent and meaningful system. They provide an existential goal as well as a collective identity to members of a social group. This system of shared ideas as explained by Dion (1996), gave a specific view of social predicament and also an orientation to human behaviour in the present state of cultural confusion.

Dion (1996) further stated that within the subcultural system of representations, beliefs also play an important role in shaping the whole existence and identity of a human being in his/her physical and social environment. Organisational beliefs explain how to manage the organisation and how to compete with others (Schein, 1992). They are basically implied in the core mission, the ethical documents, the whole decision-making process, and the way the economic, social, political,

aesthetic, intellectual and religious dimensions are taken into account (Davis, 1984). They influence the way organisational power is shared and exerted, the kind of organisational structures and the level of individual influence in the process of decision making (Dion, 1996).

Values are specific desires for concrete objects that are personally considered as important (Dion, 1996). These values are basic determinants of human behaviour and social attitudes. They define what is desirable and acceptable to an individual ("personal values") or a society ("societal values"). According to Wood (1990) values have four functions: (a) they serve as decision criteria; (b) they shape the way people understand and interpret themselves, their world and their God; (c) they limit available choices, by excluding what is unthinkable and totally undesirable; (d) they define positive sanctions (rewards, bonuses, praise, respect), as well as negative sanctions (for example; criticism, disapproval, ostracism, demotions) that are applied to actions.

According to Ladriere (1977), values constitute the unity of control and regulation in the cultural system. They give stability to the cultural system and put in order the modes of actions. A value system is the result of historical and cultural conditions and thus has a direct impact on the arising of specific norms of human behaviour. Dion (1996) concluded that value systems cannot be modified without changing normative system and vice versa.

According to Dion (1996) norms are intrinsically linked to the existence and growth of social institutions and groups. Norms vary in their content and meaning. Norms usually manifest the social expectations of human behaviour, such as reproduction, division of labour and sharing of power (Blake & Davis, 1964). Some norms are universally accepted, especially those which reflect human nature, and others are accepted only in some social groups and in most cases reflect the specific culture of those groups.

The norms that meet the internal needs of the individuals and external requirements of a social setting are those that can permanently survive (Dion, 1996). Norms that are developed out of value systems shared by most of the social groups and institutions have often led to the development and growth of social institutions such as education systems and political systems, which in return reinforce the societal norms (Hofstede, 1984; Wood, 1990).

The next aspect to be discussed is modes of expression. Generally, the cultural subsystem of modes of expression includes a set of metaphors, stories and heroes, rituals and ceremonies. An organisation uses modes of expression to share its own values and norms and to facilitate their internalisation by every organisational member (Dion, 1996).

Leaders can use metaphors to transfer meaning from the usual concrete to the unusual abstract. Such a transfer of meaning is useful in the problem solving process, since metaphors reduce these problems to images which are understandable and

directly affect organisational members' attitudes, actions, and decisions. Organisational metaphors are required to facilitate communication in the organisation as well as to shape the understanding and interpretation of one's actions or decisions in the organisation (Sims & Gioia, 1986; Mount, 1990).

Stories are told in order to gain power and influence. Leaders may use stories to change reality. Stories are powerful ways to convey information and shape behaviour. They can develop into an organisational culture if they are supported by organisational actions. They are essential to maintain cohesion and to provide guidelines of the human behaviour in the organisation. They exalt organizational heroes as examples of values (Deal & Kennedy, 1982; Schein, 1990; Mount, 1990). Organisational stories often serve as a stimulus to job motivation insofar as their heroes are presented as examples that everyone can follow (Dion, 1996). They reveal the personal attitudes and qualities that an organisation closely relates to its success. Organisational stories tend to improve the image of the organization in the society. They reduce anxiety and uncertainty in the organisation (Bolman & Deal, 1994).

Organisational heroes are individuals who work determinedly to create strong organisational cultures (Deal & Kennedy, 1982). They personify the organisational values and define the role models in their organisations. Most strong organisational cultures have organisational heroes (Dion, 1996). Organizational heroes function as symbolic figures in the organisational context. They reflect that the ideal of success is linked to human freedom. They set a standard of performance for everyone in the

organization. They safeguard the basic characteristics of the organisation and stimulate a sense of responsibility throughout the organization (Dion, 1996).

To internalise organisational values and norms, organisational leaders may use rituals and ceremonies as means to socialise their members (Dion, 1996). Organisational rituals generally support cohesion and relieve stress within the various social subgroups of the organisation. They tend to create pseudo-faith in the organisation that makes possible the usual organizational behaviour and decision process. Rituals stimulate the mental imagery of organisational members insofar as they make the members believe that they can do the things as expected of them (p. 18). Organisational rituals justify the organisational values and norms. They provide security, a collective identity and a meaning of the organisational life to the members. Organizational rituals of strong cultures tend to teach individuals how to act and react not only in the organisation but also in the whole world (Deal & Kennedy, 1982; Hofstede, 1984).

Organisational ceremonies help organisational members to celebrate myths, stories, and heroes in their organisation. They reflect the performance and outcomes that motivate people and inspire them in their work. Organisational ceremonies often emphasise the positive role of technology for organisational growth. They reinforce the organizational values and norms and justify the corporate code of ethics (Dion, 1996). Leaders also may use such ceremonies to convey a sense of community, create social cohesion and the feeling of being an important part of the organisation among the members. Ceremonies express the way the power is shared and specify the

behaviour which is expected of every member within the organization. They also reflect the punitive power of the organization when an individual member has transgressed the code of ethics (Bowditch & Buono, 1985).

The last aspect to be discussed is the cultural subsystem of modes of action. According to Dion (1996), this includes a set of patterns for action and relational games. He further argued that a pattern for action has been formed by two types of focus, an organisation can base its execution on: the focus on the individual and the focus on the organisation.

The focus on the individual will aim at facilitating the search for truth and stimulating excessive emotions and frustration. The organisational climate of such an organization, claimed Dion (1996), will be impregnated by familiarity, trust, intensity, energy but also a lot of conflict. He further stated that the respect of the organisational hierarchy is not a basic norm of organisational behaviour. The individuals will be considered in terms of their motivation and competency. Power comes from personal success and the creation of a network of social support. Each individual member is encouraged to participate in meetings and to voice his/her opinion. He/she is expected to keep control of the situation and problems are considered as a normal condition of organisational life.

When the focus is on organisation, the organisation-centred organisation encourages respect for the hierarchy. It emphasises organisational planning, punctuality, and formal procedures in various organisational committees. Promotion

is linked to seniority, global performance and the academic background of the individual. Truth is usually conceived as coming from scientific-technological reports. Innovative ideas are hardly accepted. Individual loyalty toward the organization is considered much more important than individual creativity.

In relation to games, Berne (1975) stated that people in organisations always play games. Such games constitute the unfolding of a set of hidden and complementary exchanges leading to a predictable outcome. Relational games are basically dishonest and have a dramatic character (Dion, 1996). To a large extent, they can determine what people in the organisation are and want to be in their adult life. They are closely related to the socialisation process and context in the organisation.

In summary, this section has endeavoured to describe a system in which culture can be created, maintained and transmitted. It is useful in this present study as a framework to analyse and explain how culture is maintained and created. A cultural system consists of the subcultural system of representations, modes of action, and modes of expression (Dion, 1996). These are means of communication that transmit culture and influence its maintenance within the organization. The knowledge of culture transmission can be used to facilitate and organise desired change in the organizations. In fact, it is a tool to understand behaviour of the people in the organizations (Ladriere, 1977) and also can serve as mechanism to maintain and create desired culture.

2.5.5 Typologies

Numerous educational practitioners and researchers have taken on the task of studying and describing school organisational cultures. According to Ancona and Caldwell (1992) typologies allow for the categorising of groups by the distinctive styles, traits, and patterns they exhibit in interacting with their environments. Some researchers are interested in examining and identifying typologies of school culture. For example, Cooke (1989) described the following typologies of culture: Constructive cultures are as those with members that are encouraged to interact with others and approach tasks in ways that will help them meet their higher-order satisfaction needs; Passive-Defensive cultures have members that believe they must interact with people in ways that will not threaten their own security; Aggressive-Defensive cultures have members that are expected to approach tasks in forceful ways to protect their status and security.

Fullan and Hargreaves (1996) described five typologies that provide a broad range of contrasting cultures in schools:

1). Fragmented Individualism. A culture where a teacher is isolated, takes refuge in the classroom, and is somewhat protected from outside interference. This culture reinforces uncertainty and discourages collaboration and external support.

2). Balkanisation. A culture where the subcultures of teachers are strong and compete for position and supremacy. There is little collective acceptance about learning, teaching styles, discipline, or curriculum.

3). Contrived Collegiality. A culture where the forms of collaboration are determined and structures are created by administration, not the teachers. The teachers are regulated and become predictable. This culture initially discourages true collegiality, yet is an effective beginning to a collaborative culture.

4). Comfortable Collaboration. This culture finds teachers engaging in conversation that is limited to the degree of inquiry and advertisement that occurs within the faculty. It is limited to advice giving, trick-trading, and material sharing, thus satisfying the immediate needs of individuals.

5). Collaborative Culture. A culture where teacher development is facilitated through mutual support, joint work, and broad agreement on educational values. In schools with collaborative cultures, the individual and the group are inherently and simultaneously valued.

Rosenholtz (1989) presented two expressions of school culture, which she termed 'stuck' and 'moving'. Hopkins, Ainscow and West (1994) have added to Rosenholtz's work with the inclusion of two intermediate typologies, wandering and promenading. The followings are typologies of their work.

Stuck schools are often failing schools. Conditions are poor, teaching is an isolated activity, and a sense of mediocrity and powerlessness pervades. Expectations are very low, and external conditions are blamed for the situation. Teachers are not responsive to change. They follow their routine of work and no initiatives come from their side. There is little appreciation of the difference between development and

maintenance, and in many ways the school could be regarded as inactive (Hopkins et al., 1994).

The wandering school has experienced and is experiencing too much innovation. These schools have all the appearance, but little of the reality, of change, and staff quickly become exhausted and fragmented. Overall there is movement going on but it lacks a settled route or a clear destination. Sometimes this involves a lack of agreement about purpose, with groups or individuals pursuing their own aims. These activities, however, may lead to some valuable developments. Teachers claim they have tried many new things, but nothing gets finished. This is the school that is committed to development at the expense of maintenance and could be categorised as hyperactive (Hopkins et al., 1994).

The promenading school often seems to be living on its past achievements, which may well have been substantive. The school does not move fast or far, and when it does the movement may be for public display rather than for the benefit of students. Promenading schools are often traditional schools with a stable staff that has enjoyed success in more stable times and are somewhat reluctant to change. Staff members often indicate they are pretty pleased with the way things are-there is no real reason to change. These are very difficult schools to change. Maintenance is everything. Members in promenading schools believe improvement will be done when they have time to do it (Hopkins et al., 1994).

The moving school is an ideal type of active school which demonstrates both change and stability, with balanced improvement and maintenance efforts. Internally the school is relatively calm as it adapts successfully to external expectations. It adapts its structures in line with its culture and traditions, and teachers discuss how they are constantly trying to learn new ways of doing things (Hopkins et al., 1994).

The typologies cited above indicate that there are many possible categories of cultures existing in schools. However, the category that seems to be relevant for assessing and developing culture in the school is the collaborative culture. According to Hargreaves (1991) and other researchers such as Fullan (1992), Wagner (1994), Sarason (1996), and Schlechty (1997), the most effective type of school culture is collaborative. Rosenholtz (1989) defined collaboration as "teachers' requests for and offers of, collegial advice and assistance" (p. 41). Donaldson and Sanderson (1996) described two fundamental components of working collaboratively: (1) there must be mutual respect among the teachers and (2) structures in place that facilitate the process. They also stated that collaboration in schools" can reduce isolation, build collegial relationships, and make school work more creative and satisfying" (p. 21).

In this current study, the typology developed by Gruenert (1998), is used as an instrument to assess school culture in the schools under study. Much of the research on school culture reveals that the most effective type of school culture is one that promotes student achievement, and that type of culture is collaborative (Hargreaves, 1991). The typology of Gruenert (1998) consist of six dimensions. These include collaborative leadership, teacher collaboration, professional

development, unity of purpose, collegial support, and learning partnership. The following section outlines research that supports this typology.

In relation to professional development, Barth (1990) stated that true collaboration is a means of seeking help or advice without the potential embarrassment of appearing incompetent. It is a means of giving professional assistance without appearing arrogant. Rosenholtz (1989) claimed that collaborative schools emphasise successful teacher performance as one that requires mutual advice and assistance. McCombs and Whistler (1997) agreed that collaborative schools provide cultures that are supportive of the teaching process. Fullan and Hargreaves (1991) also agreed that collaborative schools have a culture where teacher development is facilitated through mutual support, joint work, and broad agreement on educational values.

In terms of collegiality, Little (1990) agreed that the most effective collaborative culture is in "joint" work, where teachers work together on substantive tasks. In so doing, strong interdependence, shared responsibility, and collective commitment must be evident. McCombs and Whistler (1997) concluded in a shared-influence collaborative setting, teachers have less individual autonomy because the pressure to do things differently comes from a source that they need to respond to: their peers.

The principal plays a crucial role in promoting norms of collaboration. Cunningham and Gresso (1993) claimed that principals in collaborative schools are more actively involved in observing and evaluating teachers and in working with

teachers on curriculum and scheduling, than are principals in schools where teachers traditionally are isolated in their classrooms. They work with teachers in planing, designing, researching and comparing materials together. Both principals and teachers share the burden of long-term improvement, confirm their emerging understanding of their approach and make rising standards for their work attainable (Little, 1990).

Concerning unity of purpose, Squires and Kranyik (1995) stated that the success of collaboration depends on the willing participation of personnel within the school. Fullan and Hargreaves (1991) suggested that collaboration is likely to work only when the principal and a significant number of teachers at a school become convinced that collaboration will actually lead to improved teaching and learning.

To achieve this, Deal and Peterson (1999) claimed that collaboration should be included in a mission or vision statement. Sergiovanni (1993) further suggested that these statements need to be "understood" by the faculty. Only when staff consciously practise collaboration will the school's culture be transformed (Fullan, 1992).

In summary, school culture is important because it affects everything that goes on within the school, including teaching, learning, and staff development (Hamilton & Richardson, 1995). The school culture strongly influences the effectiveness of structural changes made to improve and reform schools (Keedy & Achilles, 1997). Failure to understand and work within the context of the existing school culture usually proves fatal to the adoption of packaged reform efforts (Cunningham & Gresso, 1993).

Therefore, the use of school culture typologies can help categorise school culture in order both to assess the culture and also to develop it. However the most effective type of school culture that promotes student achievement is collaborative (Fullan & Hargreaves, 1991). It includes the following dimensions: collaborative leadership, teacher collaboration, professional development, unity of purpose, collegial support and learning partnership. In this study, the typologies of school culture developed by Gruenert (1998) will be used as an instrument to assess the types of school culture existing in the schools under study.

2.6 Integration

As the above explorations of literature on transformational leadership and culture illustrate, there is a need to integrate these perspectives to gain understanding of how transformational leadership can effectively enact change. The literature on leadership and culture demonstrates that certain transformational leadership qualities are appropriate for leading certain types of change. To further develop the two aspects of leadership and culture, Bass (1991) argued that there is a constant interplay between culture and leadership. He stated that leaders create mechanisms for cultural development and the reinforcement of norms and behaviours expressed within the boundaries of culture. He also noted that cultural norms arise and change because of what leaders focus their attention on, how they react to crises, the behaviours they role model, and whom they attract to their organizations. He concluded that the characteristics and qualities of an organizational culture are taught by its leadership and adopted by its followers.

According to Beare et al., (1989), leaders have an important role in developing the culture of the organisation. Weindling (1991) also believed that leaders are likely to exert a greater influence on the culture than other members of the organisation. He pointed out that considerable research has found that organizations with positive cultures have leaders with strong visions that influence the culture. He concluded that principals through their leadership influence mould the culture.

In relation to school culture, Maehr and Midgeley (1996) developed empirical evidence to suggest that school culture can make a school a place in which teachers feel positive about their work and students are motivated to learn. A positive school culture is associated with higher student motivation and achievement, improved teacher collaboration and attitudes toward their jobs (Stolp & Smith, 1995).

Leithwood (1994) suggested that school culture does not operate in a vacuum and that the leadership practices of the school principal are crucial to its creation and maintenance. Moreover, Sergiovanni (1996) indicated that school culture and principal leadership are critical to the reform and improvement of schools. In addition, Sergiovanni, Burlingame, Coombs and Thurston (1999) spoke of school culture and leadership as reacting to each other. Once a culture has been established in a school, the school culture can act as the determinant of thought and behaviours. They further stated that school culture does not just happen- it is formed by the participants within the environment.

Snowden and Gorton (1998) also stated that a school principal has the power to influence and mould the school culture in positive ways. School principals have the power to create successful school cultures if they are able to work with teachers, students and community members to form a bond with one another to create a commitment to common values and beliefs.

The review presented above provides strong support for the claim that leadership and culture are significantly interrelated. However, in the current study the researcher is interested in investigating transformational leadership in relation to school culture. This is because empirical evidence indicates that transformational leadership has the potential for building high levels of commitment to the complex and uncertain nature of the restructuring agenda (Leithwood, 1992) and for fostering growth in their followers (Bass & Avolio, 1988). Some researchers believe that only transformational leadership will bring about significant change. In fact, it is the only type that is supported by empirical research (Fisher, 1994). Transformational leadership contributes to restructuring initiatives and 'teacher perceived' student outcomes (Leithwood, 1994; Leithwood et al., 1993; Silins, 1994).

The following models of transformational leadership developed as a result of empirical research can be applied in schools:

1). Identifying and articulating a vision. Fairholm (1991) identified the
   task of transformational leaders as those who develop and define a vision
   of the organization based on a set of values.

2). Fostering the acceptance of group goals. Bass et al., (1987) indicated that transformational leaders motivate followers to work for transcendental goals and for a higher level of self-actualising needs.

3). Providing individualised support. Bass and Steidmeir (1998) stated that true transformational leaders are concerned about developing their followers into leaders and promoting them to attain shared goals.

4). Providing intellectual stimulation. According to Bass and Steidmeire (1998), authentic transformational leaders persuade followers on the merits of issues. They openly bring about changes in followers' values by the merit and relevancy of the leaders' ideas and mission to their followers' ultimate benefit and satisfaction (Howell, 1998).

5). Providing an appropriate model. Authentic transformational leaders are committed to clearly stated goals, they continually enforce a code of ethical conduct (Howell & Avolio, 1993) and promote universal brotherhood and sisterhood (Bass & Steidlmeier, 1998).

6). Providing high performance expectations. Authentic transformational leaders will evaluate the potential of all followers in terms of their ability to fulfil current commitments (Avolio & Gibbon, 1988). They expand their followers' need portfolio by raising levels on Maslow's hierarchy (Bass, 1985). Thus, emphasis on satisfying the self-actualisation needs of their followers, results in followers' performance going beyond contractual expectations.

To establish a link between transformational leadership and a positive school culture, is to align transformational leadership behaviour with the elements of culture, since culture is partially influenced by leaders' behaviour (Schein, 1997) and leaders themselves create mechanisms for cultural development and the reinforcement of norms and behaviours expressed within the boundaries of culture (Bass, 1991). In Dion's view (1996), norms are developed out of a value system shared by most of the members in the same organization. They are linked to the existence and growth of social institutions and groups. They are expressed through a set of metaphors, stories and heroes, rituals and ceremonies. They serve as a transfer of meaning to facilitate communication in the organization (metaphors), a stimulus to job motivation (stories), a set of standards of performance (heroes), and a means of socialising members (rituals and ceremonies).

To be able to manage and develop desired school culture, Schein (1997) suggested that leaders first understand the dynamics of culture. Then, as transformational leaders, principals can exercise the following four components: idealised influence, inspirational motivation, intellectual stimulation and individualised consideration. These transformational qualities of leaders are expressed as:

1). School mission

2). School codes of conduct

3). Heroes' display

4). Rituals and ceremonies

5). Metaphors and

6). Stories.

These are the means that transformational principals can use to express their values and norms and enable teachers to internalise the desired behaviours (Dion, 1996). Gardner (1990) pointed out that principals as leaders should first understand and appreciate the "interweaving of continuity and change" to re-shape the school culture, for long-term purposes and values. He also suggested that the old values should continue to be promoted if apparently still relevant and appropriate. In addition, Bass and Avolio (1993) cautioned that as leaders, principals need to be attentive to the conservativeness reflected in beliefs, values, assumptions, rites and ceremonies embedded in the culture that can hinder efforts to change the school. They further suggested that principals need to modify key aspects of culture so as to maintain and create the school conditions to fit the new directions desired by the leadership and membership in the schools.

In short, principals should be concerned about how to create positive scool culture. They can do this by identifying the category of positive school culture needed for change and improvement through the typologies of school culture (Little, 1982; Cooke, 1989; Rosenholtz, 1989; Fullan & Hargreaves, 1991, 1996) and exercise their leadership in such a way that facitates collaborative culture in their schools.

2.7 Summary

This chapter endeavoured to demonstrate the close link between leadership and culture. Both play a significant role in making schools more effective in bringing about desired change.

The chapter began with a discussion of school effectiveness literature, in which a platform was built to provide an understanding of the concept of school effectiveness and the correlates of effectiveness. In the present study, the focus is on leadership and school culture. The chapter then described the development of leadership. The review of leadership showed that transformational leadership has emerged as a model of leadership that seems appropriate for organisations facing dramatic change and in need of the substantive outcomes of increased efficiency and competencies.

The literature pointed to the significance of school culture in affecting the behaviour and performance of the members of the organization. The chapter indicated how culture is created and maintained and how important it is for leaders, who wished to manage and change their organisation, to understand the culture in which they were working.

Lastly, an attempt was made to show the close relationship which exists between leadership and culture and to highlight some types of leadership that may help shape positive school cultures. It is expected that this literature review will

provide an adequate basis for further development of this study. The following chapter will deal with an account of the methodology selected for this research.

CHAPTER 3

RESEARCH METHODOLOGY

3.1 Introduction

In the previous chapter, an attempt was made to synthesize the related concepts that formed the conceptual framework for this study. To further develop it, this chapter outlines the research methodology and provides an account of the rationale for the choice of the methodology employed. The chapter begins with the paradigms that were applied as a lens to look at reality. These paradigms are positivism and interpretivism. Guided by these paradigms, a research design has been selected to fit the guiding beliefs of the researcher. Mixed methodology has been used. The design calls for two phases of study: a quantitative phase, followed by a qualitative phase. In each phase, an explanation is presented of how data were collected and analysed. In addition, the chapter explains the instruments used for data collection and analysis.

3.2 Theoretical Framework

The framework of this study is centred around the concepts of leadership behaviour and school culture. These two concepts have been derived from the literature on school effectiveness that suggests the correlate of factors affecting school change and outcomes. It is expected that the leadership behaviour of the principal will have an impact on school culture. The following model reflects the theoretical framework mentioned.
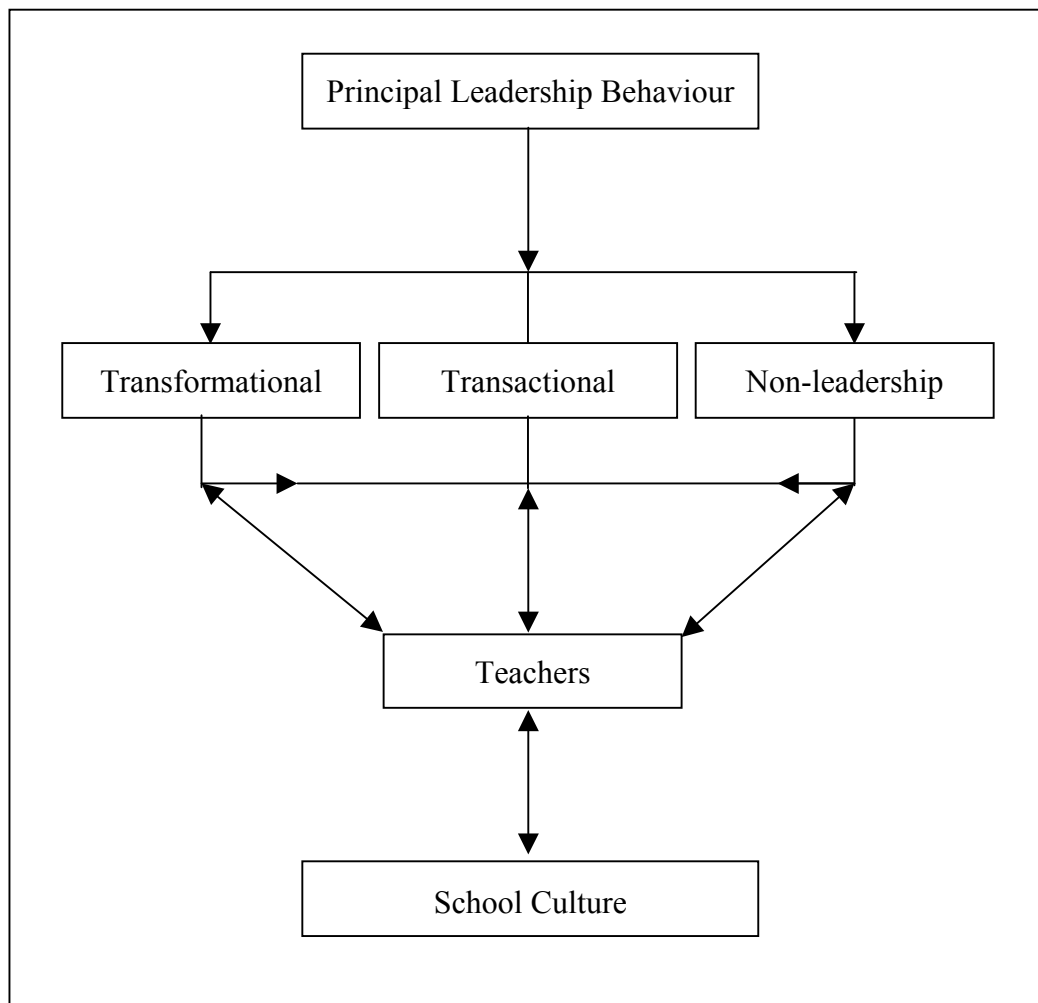
Figure 3.1 Theoretical Model Developed for this study

3.2.1 Ontology

Ontology refers to the nature of social reality (Burrell & Morgan, 1979). To the positivist the social world is tangible, hard, made up of relatively immutable structures that exist independently of individual descriptions. The social world is real and external to the individual. The constructionist however views reality as constructed in the names, labels and concepts that are used to structure that reality (Burrell & Morgan, 1979).

In this research, the ontology chosen lies in both positivist and constructionist paradigms. According to Lincoln and Guba (1994) a research paradigm is the basic belief system or worldview that guides the investigator, not only in choices of method but in ontologically and epistemologically fundamental ways. The researcher in the first place, used positivism to describe the realities studied through the observational experiences of the participants and undertakes empirical analysis by statistical methodology. In this study the 12 schools of the Brothers of St. Gabriel, in Thailand took part. Empirical methods therefore were then used to select a case for further detailed study.

In the second stage, the researcher sought to understand the selected phenomenon in terms of relativism. In this current study, it was the selected school. Under this assumption, the selected phenomenon was multiple, conflicting, yet apprehendable social reality. The reality was viewed as socially constructed and experientially based, and dependent on individual persons or groups holding a particular construction of reality.

3.2.2 Epistemology

Epistemology refers to the nature of knowing and the construction of knowledge (Burrell & Morgan, 1979). Since the purpose of the study is not only to describe reality but also to understand it, the chosen epistemology for this study has to be both empiricism and interpretivism. In the first phase, the researcher assumes that social reality can be known through empirical experiences, which have to be

observable and measurable, as well as through intellectual constructions, which need to be worked through a dialectical process.

This study takes up school change as an object of knowledge. The goal is to generate a body of empirical generalisations that is capable of explaining and helping to understand the factors that are related to school change. In this study these two factors are principal leadership behaviour and school culture.

These two variables were examined, operationalised, and then tested in the school that possessed the highest mean scores on both variables. This was done to select an object of study for second phase of the study. The second phase of the study was initiated because the researcher was aware that the description of the findings was not enough to respond to the inherent challenges of inquiry focused on human experience. The principal concern was to understand the way, in which each participants created, modified and interpreted their social reality. To investigate this reality, the researcher interacted with the research participants in an attempt to understand their positions, feelings and experiences to expand the findings. The researcher assumes that the results of this study will be applicable to similar school contexts in Thailand, and beneficial for other private school principals who wish to undertake school change.

3.3 Research Design

Guided by the mentioned philosophical stance, this study was carried out using mixed methodology. This has been derived from the mixed model studies that

are the product of the pragmatist paradigm, by combining qualitative and quantitative approaches within different phases of the research process (Tashakkori & Teddlie, 1998). This methodology was chosen for the current study because the researcher was interested in the questions of "how", instead of "why". Slife and Williams (1995) supported this, suggesting that the most appropriate research design is the one that best fits the question or problem at hand.

Patton (1987) suggested that the choice of research design should be appropriate to the subject being investigated. The subject of this study not only consisted of a description of behavioural characteristics, elemental properties and empirical boundaries by which quantitative inquiry could be applied, but also described the features of the social environment in which they were constructed. For this type of inquiry, qualitative design was more suitable. In fact, the use of mixed methodology has been advocated by a number of authors.

From the pragmatist point of view, which is a "reactive, debunking philosophy" that argues against dominant systematic philosophies, making mocking critiques of metaphysical assertions such as "the grand Either-Or" (Tashakkori & Tedddlie, 1998, p. 23), they reject the either-or of the incompatibility thesis and embrace both points of view. Hence, pragmatists consider monomethods as a diversity of imperfection. Brewer and Hunter (1989) supported monomethods as follows:

> "Social science methods should not be treated as mutually exclusive alternatives among which we must choose. Our individual methods may be flawed, but the flaws are not identical. A diversity of imperfection allows us to

combine methods to compensate for their particular faults and imperfections"
(pp. 16-17).

In support of mixed methodology, Cook and Campbell (1979), in a discussion
of the threats to the validity of research results, pointed out the shortcomings of
monomethods in measuring underlying constructs. They contended that if a construct
was measured using one method, then it would be difficult to differentiate the
construct from its particular monomethod operational definition.

In addition, Brewer and Hunter (1989) stated that a multimethod approach
allows investigators to attack a research problem with an arsenal of methods that
have nonoverlapping weaknesses in addition to their complementary strengths.
They suggested that a multimethod approach to research is superior to monomethod
research in that it provides grounds for data triangulation.

Further support for the use of mixed methodology is provided by Duffy (1987,
pp. 130-133), who cited the following as the benefits of combining qualitative and
quantitative methods:

    1). While the quantitative design strives to control for bias so that facts can be
        understood in an objective way, the qualitative approach is striving to
        understand the perspectives of the program stakeholders, looking to
        experience to provide meaningful data.

2). The accumulation of facts and causes of behaviour are addressed by quantitative methodology as the qualitative methodology addresses concerns with the changing and dynamic nature of reality.

3). Quantitative research designs strive to identify and isolate specific variables within the context of the study as the qualitative design focuses on a holistic view of what is being studied.

4). Quantitative data are collected under controlled conditions in order to rule out the possibility that variables other than the one under study can account for the relationships identified, while qualitative data are collected within the context of their natural occurrence.

5). Both quantitative and qualitative research designs seek reliable and valid results. Data that are consistent or stable, as indicated by the researcher's ability to replicate the findings, is of major concern in the quantitative arena, while validity of the qualitative findings are paramount, so that data are representative of a true and full picture of the constructs under investigation.

According to Creswell (2002), there are three types of mixed method designs: the triangulation mixed method design, explanatory mixed method design and exploratory mixed method design.

1). Triangulation mixed method design is the design that aims to simultaneously collect both quantitative and qualitative data, merge the data, and use the results to best understand a research problem.

2). Explanatory mixed method design consists of first collecting quantitative data and then collecting qualitative data to help explain or elaborate on the quantitative results.

3). Exploratory mixed method design is the procedure of first gathering qualitative data to explore a phenomenon, and then collecting quantitative data to explain relationships found in the qualitative data (pp. 565-567).

In this study, the researcher applied explanatory mixed method design. Creswell (1994) called this mixed method design a two-phase design. He explained that in the Quan/Qual sequence, the investigator starts with a quantitative method and then proceeds with a follow-up qualitative study. He concluded that the advantage of this approach is that it "presents a consistent paradigm picture… and still gathers limited information to probe in detail one aspect of the study" (p. 177).

In light of the above rationale, the research design of the current study was carried out in two phases: the quantitative approach in the first phase and the qualitative approach in the second phase, as shown in the Figure 3.1.

Qualitative Methods to Explain Quantitative Results

Quantitative → □ ← Qualitative
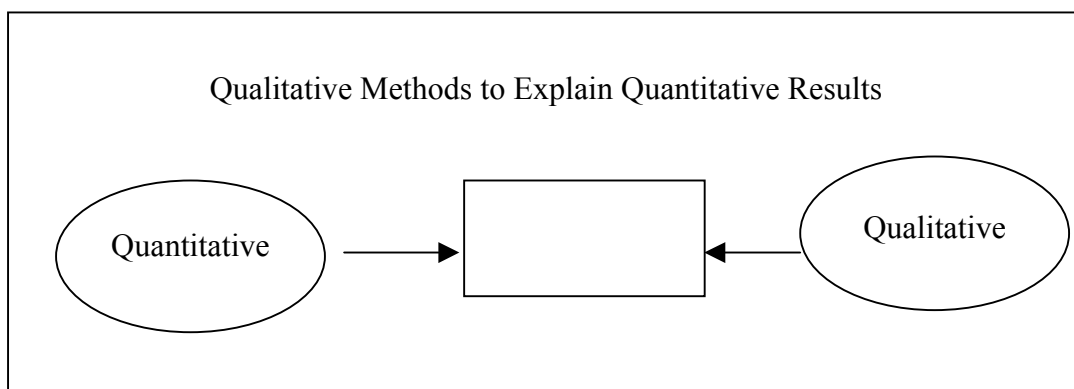
Figure 3.2   Research Design
Source: Adopted from Ulin, Waszak, & Pfannenschmidt (1996).

Similar research has also been conducted in Australia by Barnett, McCormick and Corners (2000) with 41 randomly selected government secondary schools in the state of New South Wales. The researchers applied both quantitative and qualitative approaches to confirm their findings.

For the quantitative research, they used two questionnaires namely the Multifactor Leadership Questionnaire- the MLQ 5X (short) developed by Bass and Avolio (1997) to measure the leadership styles of the principals, and the Patterns of Adaptive Learning Survey, developed by Maehr and Midgley (1996), to measure the dimensions of school learning culture.

The current study used quantitative methods to test a prior hypothesis that the leadership behaviour of the principal has an impact on school culture. This hypothesis was tested in the secondary schools of the Brothers of St. Gabriel, in Thailand. To further develop this research, ranking was applied to select a school for qualitative study. Once this was done, qualitative methods including observation, interview and document search were used to collect data. The researcher applied a qualitative approach to support and explicate the meaning of the quantitative research (Jayarantne, 1993).

The two methodologies were combined to focus on the relevant strengths of each methodology. The researcher thus endeavoured to ensure that the final report

would maximise the strengths of a mixed methods approach with these following assumptions:

1). Quantitative methodologies are appropriate to measure overt behaviour.

2). They are strong in measuring descriptive aspects such as the descriptive components of principals' leadership and school culture.

3). They produce objective data and analysis to be used as criteria for selecting a school for further study.

4). Reliability and validity may be determined more objectively than qualitative techniques which results in generalisability of the findings.

The choice of qualitative methods is based on the following assumptions:

5). Qualitative methods, especially observation, or interviews allow the researcher to develop a fuller picture of the subject under study.

6). They allow the researcher to study the subject in its natural setting.

7). They reveal how the context works to understand the subject under study that may confirm the a priori knowledge of this study.

The researcher believed that "blending qualitative and quantitative methods of research can produce a final product which can highlight the significant contributions of both" (Nau, 1995, p. 1) and thus qualitative data should support and explicate the meaning of quantitative research (Jayarantne, 1993). The following illustrates the stages of the research process:
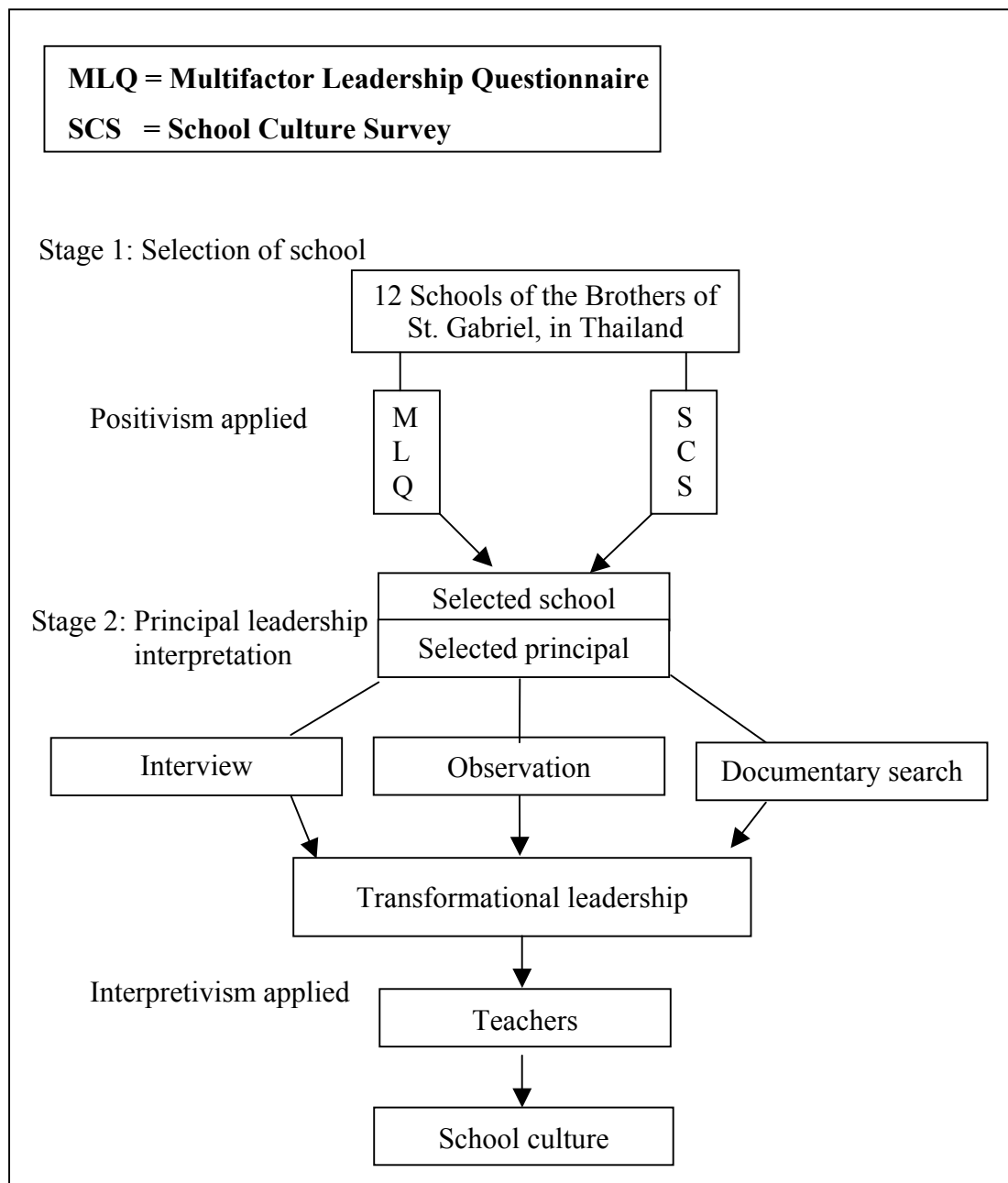
Figure 3.3: Stages of Research Process Developed for this Study

3.4 Research Procedure

The main purposes of this study are:

1). To describe quantitatively the leadership behaviour of principals and the school culture in the twelve schools of the Brothers of St. Gabriel, in Thailand.

2). To identify the pattern of leadership behaviour of the principal in the school which possesses the highest scores on both the transformational leadership behaviour and school culture. Ranking was used as a basis for selection.

In order to do this, a number of research questions were formulated. The aim was to examine and describe the pattern of leadership behaviour of the selected principal, and to explore how he successfully creates and maintains a school culture conducive to the desired change. Thus the key research question was as follows:

1. Is the transformational leadership behaviour of the principal related to school culture?

To answer the above question, the following specific sub questions also need to be examined:

1.1). To what extent, do Gabrielite principals practise transformational leadership?

1.2). What types of school culture exist in Gabrielite schools?

1.3). Is there a relationship between the leadership behaviour of principals and school culture?

The second key question was:

2. How does the selected principal practise transformational leadership in strengthening school culture?

In answering the above, the following specific questions also needed to be addressed:

2.1). What was the vision of the selected principal?

2.2). How did the selected principal communicate vision?

2.3). How did the selected principal relate to teachers?

2.4). How did the selected principal develop an organisational culture through the way he conducted school activities?

2.5). How did the principal guide the implementation of vision?

These research questions were intended to explore how the selected principal exercised transformational leadership in creating and maintaining a school culture conducive to the desired change, as well as to identify the pattern of leadership behaviour of this principal.

Through the quantitative phase, the researcher investigated research question one and the qualitative phase to examine research question two. As mentioned earlier, the purpose of using this design was because quantitative data and results provide a general picture of the research problem. The results were then used to select a case for further qualitative study. Through qualitative data collection and analysis, the general picture provided by the quantitative results were refined, extended, and explained. The following research procedure was applied in the current study:

1). After permission was granted by Brother Provincial, the researcher contacted Brother principals in each school to arrange for quantitative data collection. Five schools, namely Assumption College, Thonburi (ACT); Assumption College, Ubolrajthani (ACU); Assumption College, Nakornrajsima (ACN); Assumption College, Lampang (ACL); and Montfort College (MC) allowed the researcher to collect data directly in their schools. The remainder requested that questionnaires be mailed. These were Saint Gabriel College, (SG); Assumption Commercial College, (ACC); Saint Louis, (SL); Assumption College, Sriracha (ACS); Assumption College, Rayong (ACR); Assumption College, Samrong (ACSR); and Assumption College, (AC).

2). The sampling size was drawn using the equation of Taro Yamane (1967). The questionnaires for each school were prepared according to the number calculated by the prescribed equation (See p. 122) and sealed in envelopes. Instruction letters were sent to those schools that were willing to administer the questionnaires on behalf of the researcher.

3). After data were collected and processed, the findings indicated that Saint Louis College had obtained the highest scores on both Principal Leadership Behaviour and also on School Culture, therefore Saint Louis College was selected for further qualitative study.

4). A qualitative study was conducted on site using multi sources of data collection. The instruments included interview, observation and documentary analysis.

5). After all the qualitative data were collected, coding and memoing were used to screen the materials, and data display and data reduction were used to identify the pattern of leadership behaviour of the selected principal. The researcher applied Transformational Leadership Theory as a base to identify the pattern of Saint Louis' principal leadership.

3.5 Data Collection

3.5.1 The First Phase of Study

The purpose of conducting a quantitative study in this phase was to identify the types of principal leadership behaviour and school culture in the secondary schools of the Brothers of St. Gabriel. Two instruments were used, namely the Multifactor Leadership Behaviour Questionnaire, developed by Bass and Avolio (2002) to measure the leadership behaviour of principals, and the School Culture Survey, developed by Gruenert (1998), to measure the school culture typology. The study also aimed to explore the relationship between these variables in each school. The school with the highest scores on both instruments was selected for the case study in the second phase.

3.5.1.1 Population

The population for this study was teachers teaching in the schools of Brothers of St. Gabriel, in Thailand.

3.5.1.2 Scientific Estimate of Sample Size

1). This research adopted census sampling. Teachers from the sample school were chosen by random simple sampling in their schools.

2). The sample in each school was calculated using Yamane's method (1967). This was to ensure that the sample in each cluster was sufficiently large for validity.

3). The population in 12 schools of the Brothers of St. Gabriel was 3,902. This research was intended to establish a confidence interval at 95% or an alpha value to .05, and whose t-value has been estimated at 1.96. The researcher had to accept the error of the study to appear at 5% due to the variation errors from sampling elements instead of all the population elements.

4). Thus the sample size was determined as follows:
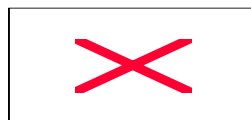
n = sample size in each cluster

N = population in each cluster

e = error estimation,

Source: Adopted from Yamane's (1967)

The following Table indicates teacher population and the sample size for each school.

Table 3.1 The Sample Size Drawn from the Population

Name of the School	Population	Sample Size
Assumption College, Nakornrajsima (ACN)	127	96
Assumption College, Ubolrajthani (ACU)	54	47
Assumption College, Rayong (ACR)	136	101
Assumption College, Lampang (ACL)	282	165
Saint Louis College (SL)	190	128
Assumption College, Sriracha (ACS)	257	156
Montfort College (MC)	302	172
Assumption College, Samrong (ACSR)	197	131
Assumption College, Thonburi (ACT)	275	162
Assumption Commercial College (ACC)	65	55
Saint Gabriel College (SG)	255	155
Assumption College (AC)	461	214
Total	**3902**	**1582**

The total sample included 1582 teachers from the twelve schools. Schools were located in different parts of the country. Two (Montfort College and Assumption College, Lampang) were located in the north, two schools (Assumption College, Ubolrajthani and Assumption College, Nakornrajsima) in the northeast, three (Saint Louis College , Assumption College, Sriracha, and Assumption College, Rayong) in the east, one (Assumption College, Samrong) outside Bangkok, and the remainder (Assumption College , Saint Gabriel College, Assumption Commercial College , and Assumption College, Thonburi) were in Bangkok.

3.5.1.3 Data Collection

Both surveys were sent to school principals. The required number of copies of each instrument was sent with accompanying letter, which outlined the process for distribution and collection. A running number was recorded on each questionnaire. The two instruments were distributed randomly to participating teachers. After completion, the two instruments were collected and returned to the researcher in the stamped and addressed envelopes provided.

The results from each school were tabulated and ranked on the basis of staff perceptions of their school culture and their principal's leadership behaviour. These results were analysed to determine whether there was a correlation between these two variables.

3.5.1.4 Instruments

A. Principal's Leadership Behaviour Questionnaire

It is important to note that cultural differences may have an impact in applying the concept of transformational leadership in the Thai context. Some studies have examined the cross-cultural applicability of transformational leadership in various settings. Yokochi (1989) for example, found that Japanese Chief Executives of Organisations were much more transformational than transactional. They displayed several distinctive behaviours of transformational leadership, which had been observed mostly in Western cultures. In Singapore, Koh (1990) found the augmentation effect of transformational leadership over transactional leadership for 90 secondary school principals being evaluated by their colleagues and followers.

Similar results have been found in a wide variety of culturally different samples, including Australian (Hede & Wear, 1993), Canadian (Howell & Avolio, 1993), and Mexican (Dorfman & Howell, 1988) samples among others. Indeed, Dorfman (1996) found that transformational leadership behaviour was culturally universal across the five different countries mentioned. Taking into account prior studies on the applicability of transformational leadership in different settings, it seemed appropriate for the researcher to employ the Multifactor Leadership Questionnaire the MLQ 5X (short) in the present research to study the types of principal leadership in the twelve Thai Gabrielite schools.

The questionnaire consists of 45 items and identifies five factors which represent the behavioural components of transformational leadership:

1). Idealised Influence (II): The way leaders behave that results in their being a role model for their followers. Idealised Influence (Attributed) (IIA) is the ability of leadership to consider other's needs over their own personal needs. Idealised

2). Influence (Behavioural) (IIB) is when a leader communicates openly about those values and beliefs that are most important and shares the importance and urgency of a shared common purpose that is best accomplished through mutual trust and a collective effort.

3). Inspirational Motivation (IM): The way leaders behave that motivates and inspires followers by providing meaning and challenge to their work.

4). Intellectual Stimulation (IS): The way leaders behave that results in followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways.

5). Individualised Consideration (IC): The way leaders pay special attention to each individual's needs for achievement and growth by acting as a coach or mentor.

Three factors defined and identified the behavioural components of transactional leadership:

6). Contingent Reward (CR): This style of leadership involves an interaction between the leader and the followers that emphasises an exchange. The leader provides appropriate rewards when followers meet agreed upon objectives.

7). Management-By-Exception (Active) (MBEA): Leadership behaviour where the leader arranges to actively monitor deviations from standards, mistakes and errors in a follower's assignments and to take corrective action as necessary.

8). Management-By-Exception (Passive) (MBEP): leadership behaviour, where the leader waits passively for deviations, mistakes, and errors to occur and then takes corrective action (Bass & Avolio, 2000).

In addition to the dimensions of transformational and transactional leadership, the model identifies a non-leadership factor which indicates the absence of leadership. This was also included.

The participating teachers are asked to rate their principal, judging how frequently each statement fits the principal. The statements are evaluated on the 5-point Likert Scale. Numerical values are given for each of the response. The values are: 0 = Not at all, 1 = Once in while, 2 = Sometimes, 3 = Fairly often, 4 = Frequently, if not always. A lower score indicates the leader's behaviours were perceived to be inconsistent with the description of the leadership factor(s) and a higher score is indicative of the perception of the presence of behaviours consistent with the leadership factor(s) (Bass & Avolio, 2000).

B. School Culture Survey

It is widely accepted that the culture of the school is the key to successful school improvement (Hargreaves, 1991). Hargreaves concluded that the most effective type is collaborative culture. This was supported by other researchers (Fullan , 1992; Wagner, 1994; Newman & Wehlage, 1995; Chance, Cummins, & Wood, 1996; Kain, 1996; Sarason, 1996; Schlechty, 1997). Based on a review of the literature on school culture, Gruenert (1998) developed the School Culture Survey in response to a need for a quality measure of school culture. This instrument was used in the current study to examine the types of school culture in the twelve schools.

The instrument comprised of 35 Likert-type items organised within six factors. The School Culture Survey measured teachers' perceptions of the following six factors that underlie the construct of school culture:

1). Collaborative leadership (items 2, 7, 11, 14, 18, 20, 22, 26, 28, 32, 34) measures the degree to which school leaders establish and maintain collaborative relationships with school staff.

2). Teacher collaboration (items 3, 8, 15, 23, 29, 33) measures the degree to which teachers engage in constructive dialogue that furthers the educational vision of the school.

3). Professional development (items 1, 9, 16, 24, 30) measures the degree to which teachers value continuous personal development and school-wide improvement.

4). Unity of purpose (items 5, 12, 19, 27, 31) measures the degree to which teachers work toward a common mission for the school.

5). Collegial support (items 4, 10, 17, 25) measures the degree to which teachers work together effectively.

6). Learning partnership (items 6, 13, 21, 35) measures the degree to which teachers, parents, and students work together for the common good of the student (Gruenert, 1998).

The participating teachers are asked to rate their school culture, judging how strongly each statement agrees with their school culture. The statements are evaluated on the 5-point Likert Scale. Numerical values are given for each the responses. The values are: 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree. The instrument helps provide school leaders with a different perspective through which to view the context of improving schools. The findings on each of the factors present cultural issues related to collaboration (Gruenert, 1998)

which will be used together with qualitative research for taking stock of changes in school culture.

The 79 item instrument was originally administered to 632 teachers in the state of Missouri. An item analysis was performed to obtain descriptive statistics for the items. Item standard deviations were studied to determine weak items. The seven factor varimax rotation of 45 items was run. It yielded 35 items within six factors that met the original criteria. Cronbach's Alphas were computed to establish the reliability of this instrument. The instrument's validity was then established through correlational analysis of the six factors with selected factors from the National Association of Secondary School Principals (NASSP) School Climate Survey.

3.5.1.5 Instruments Tested for Reliability

The two instruments employed in this research were translated and adapted for the Thai educational context by the researcher and then submitted for language approval by Burapha University Language Centre (See Appendix D). Reliability tests for both instruments were conducted in Darasamutr school, situated in eastern Thailand, 80 kilometres from Bangkok. The school is run by the diocese of Chantaburi and provides education, for students from kindergarten to the higher secondary level.

The results indicate a Cronbach Alpha Coefficient of Multifactor Leadership Behaviour for the first test of 0.92 and the second test of 0.87. For the School Culture Survey's Cronbach Alpha Coefficient, the value for the first test was 0.94 and for the

second test, 0.84. Nunnally (1978) indicated 0.7 to be an acceptable reliability coefficient. The correlation of the two sets of scores of the two instruments were above the acceptable reliability coefficient and so the instruments were accepted as reliable.

3.5.1.6 Data Analysis

After the questionnaires were collected and returned, each questionnaire was coded and processed using Statistical Passage for the Social Sciences (SPSS). The composite variables for Multifactor Leadership Behaviour and School Culture Survey were created. The responses of the individual items that created Multifactor leadership behaviour subscales were totalled to create the leadership behaviour index variable. Also six school culture subscale composites were created, by summing the items from the School Culture Survey that constituted each subscale. The overall school culture composite variable was created by totalling the six subscales.

Relative to research questions 1.1 and 1.2, means and standard deviations were computed and reported for each of the items in both questionnaires.

Relative to research question 1.3, the statistics applied were correlation techniques to analyse the relationship between principal's leadership behaviour and school culture for each school. The school with the highest values on both Multifactor Leadership Behaviour and on the School Culture Survey was selected for further qualitative study.

3.5.2 The Second Phase of Study

Qualitative research was used in this study to provide a fuller picture of how the principal in the selected school was involved in conducting the school's internal activities. The researcher sought to understand the real situations in which the observed principal carried out his duties (Baum, 1995). In addition, the researcher explored how teachers and students constructed their meaning from the internal activities, in which they are involved (Rice & Ezzy, 1999). The researcher studied the case in detail, and in its natural setting, so as to endeavour to understand it as a total entity and in a unitary context.

3.5.2.1 Data Collection

In this second phase of study, data were collected from a variety of sources including in-depth interview, direct observation, and document analysis. Evidence from these three sources was used to explore the leadership practices of the observed principal in relation to the way internal activities were conducted.

3.5.2.2 Sampling Method

Purposive sampling method was applied to select the participating teachers. Merriam (1988) described purposive sampling as "based on the assumption that one wants to discover, understand, gain insight; therefore one needs to select a sample from which one can learn the most" (p. 48). Miles and Huberman (1994) indicated that a small group of subjects studied in their context make up a purposive sample. In addition, they suggested that initial choices of participants in the research study

could lead to unlike or like subjects that help the researcher further describe the entity. Participating teachers were:

1). well informed about the way the internal activities were conducted.

2). involved in these activities conducted.

3.5.2.3 Sample Size

The sample size for this part of the research was not determined by statistical calculation; rather it was decided by the data that were to be rich enough and covered comprehensively the dimensions in which the researcher was interested.

3.5.2.4 In-Depth Interview

An in-depth interview was used to explore the complexity and in-process leadership practices of the principal in the eyes of the teachers concerning how internal activities were conducted. The goal was to elicit rich, detailed material, that could **be** used in analysis (Lofland & Lofland, 1995), and to corroborate certain facts, that had been already established, by interview protocols (Yin, 1994).

The interview was conducted face to face with individual teachers, who were involved in the internal activities and had five years of experience in the school. Each teacher interview lasted approximately one hour. Fifteen teachers were invited to take part. The interviews were recorded on audiotape and transcribed for data analysis, with the permission of the teachers concerned.

To ensure the validity of the transcribed interviews, the interviewed teachers were asked to check their own transcribed interview and to sign if accurate. Since the interviews were recorded in Thai, it was necessary to translate them into English. This was done by the researcher with the language approval authorised by Burapha University Language Centre (See Appendix J).

3.5.2.5 Interview Protocol

An interview protocol was used to form a conversation base for the in-depth interview. This was developed from the related literature. Thus, the interview protocol suggested the following questions for further conversation:

1). What is the vision of the selected principal?

2). How does the selected principal communicate vision?

3). How does the selected principal relate to teachers?

4). How does the selected principal develop an organisational culture through conducting school activities?

5). How does the principal guide the implementation of vision?

The interview protocol encouraged informants to talk freely and openly about what they perceived to be significant. The protocol allowed for comparison between responses and ensured that issues considered crucial to the researcher were not neglected. The conversation base was organised so as to provide rich data and provided the informants with the opportunity to have a two way communication with the researcher (Patton, 1990).

3.5.2.6 Direct Observation

To gain first hand data, the researcher also paid field visits to the case study "site," observing the case in its natural setting. According to Yin (1994), observational evidence is often useful in providing additional information about the topic being studied. Observation itself is a process 'by which a participant observer gradually makes organised sense out of what he/she sees, hears and becomes a part of' (Fox, 1974, p. 230).

The researcher employed this method to collect data on a wide range of behaviour, to capture a variety of interactions, to openly explore school artefacts and to witness some school activities. The researcher thus gained a deeper understanding of the context in which the observed leadership behaviour of the principal was operating in relation to the way school activities were conducted.

3.5.2.7 Documentary Data

This took many forms, for example: history of the school, memoranda, agendas, minutes of meetings, and administrative documents (Yin, 1994). These documentary records provided a descriptive and historical context of the school, the cultural values the insiders attached to distinct social occasions and internal activities, and the overall social realities that existed in the school.

All the documentary data were treated as social facts that were produced, circulated, and exchanged among the insiders in that school setting. These documentary data constructed particular kinds of representations with their own

conventions (Atkinson & Coffey, 1997). They reflected a vital way in which a school constituted 'reality' and the forms of knowledge appropriate to it (Bloomfield & Vurdabakis, 1994).

Documentary data were examined in order to understand the social realities that existed in the school could be better understood. The examination was not confined to an inspection of the documents themselves. A clear understanding of how documents were produced, circulated, read, stored and used was also incorporated (Atkinson & Coffey, 1997). For this purpose, the researcher visited the administrative offices and inquired about the school's information system so as to form a clearer picture of how the documents were organised and disseminated.   The researcher was well-aware that without reference to the production and use of textual materials, this context would not be investigated adequately.

In analysing the documentary data, the researcher looked for the intertexual relationships that were shared between the specific documents and the internal activities conducted. Thus it could be seen that these documents were linked as series or sequences of documents and thus formed a body of knowledge that enshrined the social realities of the school.

3.5.2.8 Data Analysis

Data collected from the three sources, namely in-depth interviews, direct observation and official documents, were largely in the form of field notes, tape-recorded interviews, and personal recollections of the researcher. They were

organised and interpreted by three concurrent flows of activity: data reduction, data display, and conclusion drawing/verification (Miles & Huberman, 1994).

Data reduction is the process of selecting, focusing, simplifying, abstracting, and transforming the data that appear in written-up field notes or transcriptions (Miles & Huberman, 1994). Data reduction occurs continuously throughout the life of qualitative oriented project. It is a form of analysis that sharpens, sorts, focuses, discards, and organises data in such a way that final conclusion can be drawn and verified. As Tesch (1990) pointed out, it also can be seen as data condensation.

Data display is a process of organising, compressing and assembling information that permits conclusion drawing and action (Miles & Huberman, 1994). Displaying data can be done in many ways-graphs, charts, networks, diagrams of different types-and any way that moves the analysis forward is appropriate. Displays were used at all stages, since they enabled data to be organised and summarised; they showed what stage the analysis had reached (Punch, 1998).

The third analysis activity was data reduction. After data reduction and display were completed, some conclusions needed to be drawn. This was in the form of propositions with verification (Punch, 1998). The following diagram demonstrates the data analysis.
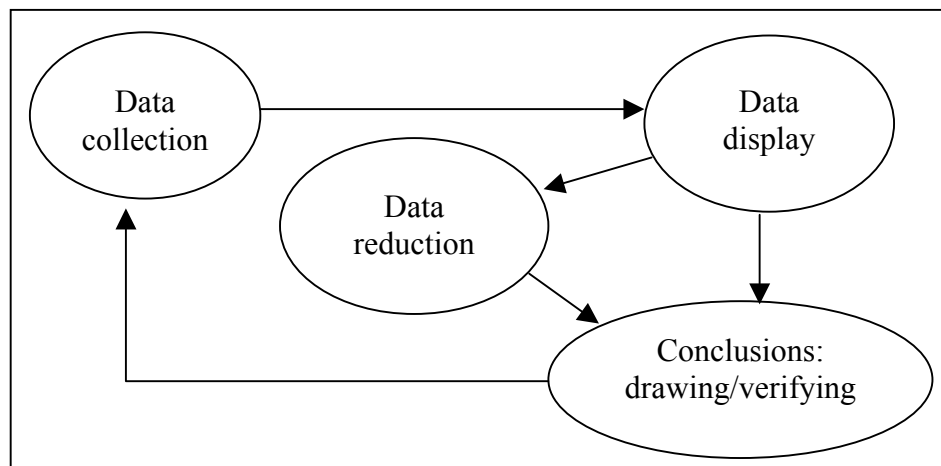
Figure 3.4 Components of Data Analysis: Interactive Model
Source: Miles & Huberman (1994, p. 12)

In the application of this data analysis model, the process of data analysis began. It started with assigning a running number to each page of the whole text of transcribed interviews, observation materials, and related documents. The researcher first examined the observation materials, which were in the form of observation sheets and field notes. Then each sheet was read, while keeping research question two in mind. These materials were written descriptively but in line with the given protocol. The researcher continued the examination in an attempt to absorb all the details. Gradually the clues and hunches emerged and at the end the researcher attempted to put all the pieces of information together so as to reflect the real picture of daily happenings at St Louis College.

Then the analysis moved on to the whole text of transcribed interviews. This procedure began with data reduction. Transformational Leadership Theory was applied as outlined by Leithwood (1996), as a frame of reference. The review of the

text was carried out with an attempt to dissect the transcribed interview into units while keeping the relations between the parts intact. Codes then were assigned to the inferential phrases and sentences that were related to the frame of reference.

Data display followed data reduction. At this stage the researcher attempted to assemble organized coded units relevant to the frame of reference and to form a pattern of leadership behavior exercised by the selected principal. This was done so that a justified conclusion could be drawn.

In the last stage, the researcher went over and over the sketchy pattern of leadership behavior exercised by the St. Louis principal, while maintaining openness and skepticism to the conclusion. The conclusion gradually emerged and tt became increasingly explicit and grounded when the related documentary analysis was done, in response to confirmatory evidence.

The three components of data reduction, data display and drawing conclusion were interwoven and concurrent throughout the data analysis (Miles & Huberman, 1994). They formed an interactive and cyclical process. They also helped the researcher analyse the data, refine the methods and make them more generally usable for others.

The researcher recognised that using these methods of analysis mentioned above would be an effective tool to integrate all data collected into a meaningful and

coherent picture of what the selected principal had done to strengthen the school culture.

3.5.3 Credibility and Validity

In order to strengthen the credibility and validity of the findings from the investigation, mixed methods were utilised, including survey, interview, direct observation and document search.

The purpose of using multi methods was to collect information from different perspectives and to develop broader and deeper understandings of the subject. Through the statistics generated by quantitative research, via assumptions and theories, it was expected that the findings would be objective and reliable to select the school for further study (Merriam, 2001). From the qualitative research, each individual, each culture and each setting can be seen as a unique social entity and in-depth understanding for the meaning of events to individuals in a specific setting could be drawn (Merriam, 2001; Patton, 1990).

3.5.4 Assumptions

It is assumed that the adapted translation of the two instruments (authorised by Burapha University Language Centre) was valid for use with the defined sample (See Appendix F) and that the translation of the transcribed interviews was accurate for interpretations (See Appendix J). It is also assumed that the respondents answered the two translated instruments honestly and to the best of their ability.

3.6 Summary

This chapter provided an account of the rationale for the choice of methods employed to collect and analyse data in this study. The chapter began with the explanation of the worldviews, which the researcher adopted to look at the realities studied. The researcher approached these realities with two worldviews: positivism and interpretivism. Positivism was adopted in the first place because the researcher wanted to grasp the objective meaning of the objects in a value-free way. One object was selected for further study. Once this was done, the researcher applied interpretivism to study it in the research situation and endeavoured to find meaning as constructed by the individual participants.

The research design and methods used to collect and analyse data were selected as appropriate to the researcher's worldview, and mixed methods were adopted.

Finally the instruments were explained and an account of data analysis was provided. The following chapter will present data analysis of both methods.

CHAPTER 4

DATA ANALYSIS

4.1 Introduction

This chapter is a presentation and analysis of the data collected to evaluate the relationship between the leadership behaviour of principals and school culture in the Gabrielite schools, in Thailand. It also describes the process and procedures in selecting the particular school for the qualitative data analyses.

The following are the main research questions that guided the process in understanding the relationship between school culture and principal's leadership behaviour:

1). To what extent, do Gabrielite principals practise transformational leadership?

2). What type of school culture exists in Gabrielite schools?

3). Is there a relationship between leadership behaviour of the principal and the school culture?

Following the description and relationship of the principals' leadership behaviour and school culture, qualitative data was used to address the following research questions:

4). How does the selected principal practise transformational leadership in strengthening school culture?

5). What was the vision of the selected principal?

6). How did the selected principal communicate vision?

7). How did the selected principal relate to teachers?

8). How did the selected principal develop an organisational culture through the way he conducted school activities?

9). How did the principal guide the implementation of vision?

The present study utilised both quantitative and qualitative approaches to explore the above questions. For the quantitative research questions (1-3), the researcher used two questionnaires. The Multifactor Leadership Questionnaire-the MLQ 5X (short) developed by Bass and Avolio (2002) was used to measure the principals' leadership behaviour (See detailed information in Chapter 3). The School Culture Survey developed by Gruenert (1998), was used to measure school culture (See detailed information in Chapter 3).

Following the quantitative analysis the school ranked the highest on both school culture and transformational leaderships was further investigated using qualitative methods (observation, interview, and documentary search) and guided by the research questions 4-9.

4.2 Sample Profile

The following Table 4.1 describes the sample profile (sex, age and work experience of the participants) of the participants in this study.

Table 4.1 Demographic Data of Participating Teachers.

Variables	Frequency	Percentage
Gender		
Female	961	67.4
Male	407	28.5
No response	58	4.1
Age		
Lower than 35 years old	728	51.1
Between 36-45 years old	452	31.7
Above 45 years old	227	15.9
No response	19	1.3
Teaching Experience		
5-10 years	777	54.4
11-15 years	213	14.9
16-20 years	134	9.4
Over 20 years	199	14
No response	103	7.2

n = 1,426

Table 4.1 indicates that 961 participants were female (67.4%), 407 participants were male (28.5%), and 58 participants (4.1%) did not respond.

Table 4.1 also indicates that 728 or 51.1% participants were under 35 years old, 452 or 31.7 % were between the ages of 36 and 45, while 227 or 15.9 % were over 45 years of age and the remaining 19 or 1.3% did not respond.

In regards to work experience, Table 4.1 shows that the majority of the participants, 777 or 54.4% had 5-10 years of work's experience, 213 or 14.9 % had between 11 and 15 years, and 9.4 % had between 16 and 20 years. A total of 199 or

14.0% had over 20 years of experience while 103 or 7.2% did not respond. Detailed

demographic data of individual schools can be found in Appendix G

4.3 Perceived Transformational Leadership Behaviour of Principals

To investigate the research question "To what extent, do Gabrielite principals

practise transformational leadership", the researcher employed the Multifactor

Leadership Questionnaire (MLQ, Form 5X-short) to measure the leadership behaviour

of principals perceived by the participating teachers. The number of respondents who

completed the MLQ from the schools of the Brothers of St. Gabriel was 1426.

The score ranged from a minimum 0 to a maximum of 4. The overall mean for the

transformational leadership was 2.42, with a standard deviation of .590; the mean for

the transactional leadership was 2.36, with a standard deviation of .607; and the mean

for non-leadership was 1.99, with a standard deviation of .525. It can be implied that

the respondents viewed the majority of Gabrielite principals as transformational

leaders. The following Table illustrates the mean scores of transformational

leadership of principals, perceived by the participating teachers in each school.

(Details of descriptive statistics of Leadership Behaviour and School Culture for each

school can be found in Appendix H).

Table 4.2 Transformational Leadership Behaviour Mean Scores as Measured by the Multifactor Leadership Questionnaire.

School	Mean	Standard Deviation
Assumption College, Samrong (ACSR)	2.34	.510
Montfort College (MC)	2.70	.510
Assumption College, Lampang (ACL)	2.10	621
Assumption College, Thonburi (ACT)	2.11	.536
Assumption Commercial College (ACC)	2.36	.699
Assumption College, Ubolrajthani (ACU)	2.47	.587
Assumption College, Nakornrajsima (ACN)	2.38	.547
Saint Louis College (SL)	2.77	.472
Assumption College, Sriracha (ACS)	2.52	.522
Assumption College, Rayong (ACR)	2.73	.370
Saint Gabriel College (SG)	2.46	.561
Assumption College (AC)	2.34	.546
Overall	2.42	.590

*The Score ranges from 0 (minimum) to 4 (maximum).

The Table 4.2 shows the mean scores of transformational leadership of each school. As can be determined from Table 4.2, the Saint Louis College principal obtained the highest mean score of 2.77 on transformational leadership.

4.4 School Culture

In answering the research question "What type of school culture exists in Gabrielite schools", the researcher employed the School Culture Survey to measure the existing school culture perceived by the participating teachers. The number of respondents who completed the SCS from the schools of the Brothers of St. Gabriel

was 1426. The scores ranged from a minimum of 1 to a maximum of 5. The overall mean for collaborative leadership was 3.62, with a standard deviation of .626; the mean for teacher collaboration was 3.52, with a standard deviation of .588; the mean for professional development was 3.98, with a standard deviation of .494; the mean for collegial support was 3.75, with a standard deviation of .616; the mean for unity of purpose was 3.74, with a standard deviation of .482; the mean for learning partnership was 3.94, with a standard deviation of .533. It can be implied that professional development predominantly existed in the culture of the Gabrielite schools with an overall mean of 3.98. The following Table shows the overall mean scores of each factor of school culture.

Table 4.3 Overall Mean Scores and Standard Deviations of School Culture in each Factor

School Culture	Mean	Standard Deviation
Collaborative Leadership	3.62	.626
Teacher Collaboration	3.52	.588
Professional Development	3.98	.494
Collegial Support	3.75	.616
Unity of Purpose	3.74	.482
Learning Partnership	3.94	.533
Sum of School Culture Score	3.72	.473

*The Score ranges from 1 (minimum) to 5 (maximum).

4.5 The Relationship between Principals' Leadership Behaviuor and School Culture

To respond to the research question "Is there a significant relationship between leadership behaviour and school culture?" the researcher employed Spearman Rho (See Appendix I) to measure the association between principal's leadership and school culture. The result of this analysis indicated transformational leadership behavior of principals has a significant relationship with school culture (r = .193**, p < .001). It can be implied that there is a positive relationship between transformational leadership of principals and the school culture. In this case, the relationship between transformational leadership behaviour of principals and school culture is significantly related. However, the main purpose of this research is not to study the relationship of the two variables but to explore how the principals exercised leadership in creating the impact on their school culture. As such, only one school was selected for this objective. The following section will illustrate how the school is selected.

4.6 Selection of School

To investigate further how transformational leadership of principals has created an impact on school culture, qualitative approach had been employed. To achieve this objective, rankings were utilised to select the school. The criteria for the selection was that the school that obtained the highest rankings for both transformational leadership of principal and school culture was selected for further study. The following illustrates how the ranking was carried out.

The following procedure was used for selection of the school.

1. The average scores of transformational leadership in each school were computed as well as the average scores of school culture that existed in each school.

2. Next, the Ranking was applied to the average score of each factor using Weighting Scores of 1-12. The weighting score of 12 represented the school that had the highest grand score, 11 represented the school that had the grand mean score next to the highest, following through to the weighting score of 1, which represented the school that had the lowest grand mean score.

3. After ranking the average scores to each factor of both instruments in each school, the addition of the weighting scores of each factor in each school was made and the ranking was arranged according to the highest score each obtained from the summation of the two factors. The school that obtained the highest aggregate ranking was selected for further qualitative study.

The following presentation illustrates the sum of weighting score of the two variables of each school.

Table 4.4 The Sum of the Weighting Score of Total Ranking of each School

School	Total Mean Scores of Transfor-mational Leadership	Weighting Score of Transfor-mational Leadership	Total Mean Scores of School Culture	Weighting Score of School Culture	Total Ranking
Saint Louis College (SL)	2.77	12	3.98	12	24
Assumption College, Rayong (ACR)	2.73	11	3.97	11	22
Assumption College, Sriracha (ACS)	2.52	9	3.85	9	18
Assumption College, Samrong (ACSR)	2.34	3	3.86	10	13
Montfort College (MC)	2.70	10	3.67	6	16
Saint Gabriel College (SG)	2.46	7	3.78	8	15
Assumption College, Ubolrajthani (ACU)	2.47	8	3.74	7	15
Assumption Commercial College (ACC)	2.36	5	3.61	4	9
Assumption College (AC)	2.34	4	3.67	5	9
Assumption College, Nakornrajsima (ACN)	2.38	6	3.59	3	9
Assumption College,Lampang (ACL)	2.10	1	3.55	2	3
Assumption College,Thonburi (ACT)	2.11	2	3.53	1	3

Table 4.4 indicates the sum of the weighting scores of each school. The results shown in the Total Ranking Column indicates that Saint Louis College had obtained the highest scores on both variables. Therefore, Saint Louis College was selected for further study.

4.7 Introduction

This second phase of study was carried out using qualitative research. Its intent was to explore in depth the practices of the selected individual principal, whose school obtained the highest scores on both variables-leadership behaviour and school culture. It is assumed that knowing what principals do is not sufficient to understanding the role of leadership in establishing and maintaining school culture through the conduct of internal activities. A rich understanding of how and why principals do what they do is essential in order to fully understand and to use this information to improve future practices (Spillane, Halverson, & Diamond, 2001).

In this study a qualitative approach was selected because qualitative research sets a stage for identification and investigation of variables in a natural setting (Patton, 1990). It allows researchers:

1. To be concerned with the process, rather than the outcomes or products.

2. To be interested in meaning-how people make sense of their lives, experience, and their structures of the world.

3. To be primary instrument for data collection and analysis.

4. To be involved in field work and

5. To be able to build abstractions, concepts, hypotheses, and theory from details (Merriam, 1988).

The inquiry methods in this qualitative part of the research included observation, interview, and document search. Observation was carried out to gain first hand data in its natural setting. A number of visits to Saint Louis College were paid to

obtain this first hand information. The purpose was to observe a wide range of behaviours of students and teachers, to capture a variety of their interactions and to openly explore school artefacts. Then interviews of participating teachers were conducted as the main source for data analysis. The interviews were completed within four days; each day's interviews lasting approximately four hours, and including 15 teachers. Documents such as minutes of meetings, history of the school, administrative documents and memos that were recorded during the mandate of the current principal were collected. These documentary data were examined to see if they corroborated with the interview data. The following section presents a summary of the findings collected by the above methods.

4.7.1 Summary of Findings

4.7.1.1 Observation

To explore the day to day life of Saint Louis College, certain observations were made on the site. Schein (1992) suggested that culture can be reflected at different levels. These levels range from the very tangible overt manifestations that one can see and feel to the deeply embedded, unconscious basic assumptions, which are the essence of culture. The level that is visible to the observer is called 'artefacts' (Schein, 1992, p. 17). Artefacts include the visible products of the group such as the architecture of its physical environment, its language, its technology and products, its artistic creations, and its style as embodied in clothing, manner of address, emotional displays, myths and stories about the organisation, and so on. The artefacts can lead to the identification of major images and root metaphors that reflect the deepest level of

the culture (Gagliardi, 1990). The artefacts also can reaffirm the portions of existing culture that may lead to the understanding of the whole culture (Schein, 1992).

However, it is important to note that the main purpose of this study is to explore the pattern of leadership behaviour of the selected principal, not to analyse school culture. Findings from the observation therefore serve as a reaffirmation for the themes that emerge from the interviews.

Qualities of transformational leadership of the Saint Louis principal were evident when the life of the school was observed. Intellectual stimulation and inspirational motivation were clearly apparent as the college offers three levels of education on the same campus: Nursery, Primary, and Secondary. Inevitably students at each level would be inspired daily and motivated to work harder and progressively achieve a higher level of study as teachers were motivated and inspired by principal leadership.

The principal tried to create an effective learning environment (Reynolds, Sammons, Stoll, Barber, & Hillman, 1996) by ensuring that, on a daily basis, students absorbed the important subjects such as science, mathematics, and English. In each primary classroom, a corner was dedicated to one of these subject areas in order to encourage and motivate student interest and learning. Learning kits and tools for various subjects were neatly put in their proper places. The library with its audio-visual and teaching media was clearly inviting to the students. Students stood in queues, waiting for their turn to use various media. Special areas were arranged

where they could watch videos or CDs and read, or make notes, in the library. This supports Richards and Engle's view that learning will flourish when the leader creates a conducive learning environment (Richards & Engle, 1986, p. 206).

Individualised consideration (Bass, 1985) for students was also demonstrated as it appeared that in each of the sections, students were actively involved in the creation of a positive school atmosphere. They were divided into groups according to their interest in studying posters and their peers' work, which was orderly and attractively displayed on all class-room walls.

A strong religious culture and a respect for the local culture are instilled in students and teachers through artifacts visible on the outside and within the school buildings. The Thai culture is not neglected and respect is shown as is evident in the display of pictures and statues of the present King and Queen, and the former Thai kings in the Library.

A statute of Our Lady occupied a prominent place in the school. It was noticeable that each building and important rooms were named after patron-Saints of the school, for example, Assumption Building, Martin Hall, and Montfort Auditorium. On the veranda of each building, a motto or slogan was displayed. A cross was hung on the wall in the centre front of each classroom, above the black board.

Cleanliness was obvious everywhere. The school grounds were clean and when any litter fell on the ground, it would be picked up by the staff member who happened to pass by. All buildings were clean as students are requested to remove their shoes before entering classrooms. Outside the classroom, student-shoes were in straight lines along the wall. A waste bin was in a corner of each classroom. Toilets were not obtrusive or offensive. Hence, cleanliness is much noticeable in the school. It can be concluded that the care from the principal has been spelled out over all the school.

In addition, the various factors that enhance school effectiveness seem apparent as the principal provides frequent monitoring and a safe and orderly environment for the students (Lezotte, 1997). Moreover, the school seems to have a strong, positive student-focused culture (Deal & Peterson, 1999). These qualities are evident in the students who were very active. Some older students, at lower secondary school level, were having examinations and were clearly on task. The teachers who were proctoring did so with great attention. While proceeding to kindergarten section, some nursery students were creatively exploring what they could do with the balls or among balls, in the ball pool. They hesitated for some time and then grasped the ball and threw it to each other laughing. The supervising teachers, were empowered (Wren, 1998; Kouzes & Posner, 1993) to look after them with watchful eyes but did not interfere. Hence students were able to play freely and creatively. Two of the nursery students in the ball pool were tired and were resting on the laps and in the arms of the two attending teachers. They seemed to feel safe and secure in this school atmosphere. In various places in the grounds, there were

some students sitting in shady areas, reading and chatting. They seemed to feel safe as well.

Home-school partnership (Mortimore, 1996) and parental involvement (Purkey & Smith, 1982; David, 1989; Oakes et al., 1993) essential for school effectiveness seem to exist at the college as the younger children were happily eating with friends in the care of participative parents who volunteered for lunch supervision.

Pupils' responsibility (Reynolds et al., 1996) and morality (Wren, 1998; Kouzes & Posner, 1993) were evident as shown by the fact that the older students, who were eating in the canteen, ate quietly and those who had finished eating, tidily and carefully put food scraps into the recycling bin and placed crockery and cutlery into the appropriate trays. Those who were playing in groups were respectful towards visitors.

Overall, the school was clean, in good order and shady. Buildings were named after the patron-saints. The statute of Our Lady occupied a prominent place in the school. The classrooms were attractively decorated. Students were well-disciplined. They behaved well and appeared enthusiastic about study. Teachers were attentive to their students. Many teachers used teaching media in classrooms. The atmosphere in general was conducive to learning.

It is important to note that Thailand is a Buddhist country in which 95% of the population are Buddhists (Office of National Education Commission, 1999). According to the Buddhist belief, to desire and want for one self brings about hatred, jealousy and ill-will, which causes misery, unhappiness and suffering. Buddhist monks are not to accumulate wealth and are only allowed to own the barest of earthly possessions, such as their robe and begging bowl. The monks have necessities such as food offered to them by the laity without cost, so they are able to avoid the desire for gains and the accompanying ills (Jumsai, 1980, pp. 2-39). According to Burstall (1993), Thai Buddhist faith has a great influence on the culture and character development of the Thai people. This is reflected in the following teacher interviews when speaking about the principal of Saint Louis College.

4.7.1.2 Interviews

The following description is a summary of the interviews with the 15 teachers who possessed the following criteria:

1. They were well informed about how the internal activities of the school are conducted.

2. They were involved in those activities.

These teachers comprised 8 female teachers and 7 male teachers. They held different positions ranging from the class teacher to head of department. Four were class teachers, 5 were subject- heads, 3 were assistant-heads of department and 2 were heads of department. Face-to-face interviews were held with the researcher, each interview lasting approximately one hour.

The interview questions centred round the following five guided questions:

1. What was the vision of the selected principal?

2. How did he communicate the vision?

3. How did he relate to his teachers?

4. How did he develop the organisational culture through the conduct of school activities?

5. How did he guide the implementation of his vision?

It is important to note that the following findings were based on the responses of the interviewed teachers to the same, or similar, questions. The responses were grouped under different themes that emerged from coding and memoing the interview and are considered crucial to integrate to understand how the Saint Louis principal managed the school and conducted school activities, as perceived by teachers.

4.7.1.2.1 Images of the Saint Louis Principal

According to the interviews, the Saint Louis principal was described in a variety of images. Some teachers perceived him as a father, looking after his children, or to a monk, or a religious father, who always listened to teachers especially if they had problems. Some even said that he acted as both a father and a helpful older brother. Some teachers described him as kind, always providing opportunities and encouraging teachers to think creatively and innovatively. Some other teachers described him as courteous, always attentive and serious about his work, and available to provide advice to teachers. Others described him as a good role model in whose company they always felt comfortable.

4.7.1.2.2 Moral Foundation of the Saint Louis Principal

Where do such images come from? There is no doubt that the Saint Louis Principal must be acting out of some conviction and belief. The interview results showed that he based his convictions on moral and religious grounds. Some teachers expressed the following views:

"He sees everyone as God's children and so he gives them opportunities for self improvement".

Others commented:

"He motivates teachers through religious teachings, using God as a source of encouragement".

Another teacher added:

"He bases his management on ethical and moral principles. He loves all the students and teachers".

His beliefs were manifested in the way he held meetings. One teacher stated:

"Take for example, when there is a meeting, or a seminar he will begin a prayer and ask God to guide the meeting or seminar".

In times of need, he also puts his trust in God. One teacher shared:

"When the school wished to open a higher secondary section, there was no money to build. The principal always said that he asked God for money by doing good things. He said good deeds should be rewarded. Finally, the building was built and a new section was opened".

4.7.1.2.3 Relationship with Teachers

His moral foundation was reflected in his relationship with teachers. One teacher shared:

"He allows teachers to get close to him. He listens, helps, and guides them, especially when there are problems".

Another added:

"He is usually kind and considerate. He inquires how teachers are and is always friendly towards them".

One teacher agreed and commented further:

"He motivates teachers by conversing with them, inquiring about their well-being and giving them advice".

In addition, the Saint Louis principal seemed to be open to teachers' opinions. One confirmed:

"He encourages teachers to voluntarily express their views freely. He never forces or scolds teachers in order to get things done".

4.7.1.2.4 Involvement in School Activities

As school activities are considered to be important tools to build up the school culture, another aspect for consideration is the way the Saint Louis principal was involved in those activities. One teacher shared:

"I am personally very involved in student activities and I find that the principal supports every project".

Another teacher confirmed the above view stating:

"He supports all the activities and makes suggestions as to how the activities could be conducted".

One teacher clarified the extent to which the Saint Louis principal was involved. He explained:

"He does not supervise right from the beginning, but will participate in the opening ceremony, observing the event and giving advice, if necessary".

Another teacher explained further:

"If activities deal with Buddhism or other religions, the principal will not get much involved but will assign teachers to be in charge of planning. However, if activities are Christianity, he will attend and chair meetings. He will also follow up from time to time".

Agreeing with the above, another teacher added:

"Mostly, the principal will preside over the ceremony, monitor it and later evaluate the result. The result will be used to initiate changes the next time".

4.7.1.2.5 Lifelong Learning

The Saint Louis principal was not only kind and considerate, he also emphasised lifelong learning. One teacher shared:

"He provides opportunities for teachers to do research and provides learning resources for students".

"He recommends particular teaching/learning methods and asks teachers to do further research", one teacher added.

Another teacher elaborated:

"He supports teachers to further their studies because he believes life long learning develops people. He emphasises that every one should learn all the time from nature, documents, children, even from colleagues, and use this learning to improve the quality of their lives".

The principal not only encouraged life long learning, but he practised it himself. One teacher revealed:

"When he comes across documents that are useful, he photocopies them and distributes them to teachers. In meetings, he shares his experiences and thoughts.

Moreover, he followed up on the documents distributed to teachers. One teacher shared:

"In the meetings, he shares some of his ideas and suggests books for teachers to read. He occasionally asks questions and follows up about the documents he distributed".

4.7.1.2.6 Overall View on School Administration

In summary, the Saint Louis principal managed his school through motivation and understanding teachers as he always encouraged teachers to think creatively and provided them opportunities for self-improvement. His management was based on moral principles and religious belief. He encouraged lifelong learning and treated teachers with kindness. The following ideas were shared by teachers who were interviewed:

One teacher shared:

"The principal motivates teachers through religious teaching, asking God to encourage them".

Another stated:

"He uses the carrot more than the stick. Most teachers see that he uses only the carrot. The stick is used very little".

Another added:

"His management is motivational. This makes teachers willing to do their duties voluntarily and results in stimulating them to help develop the school".

Another teacher had a different view, and stated:

"The principal tries to manage by helping teachers to understand themselves better and thus they willingly perform their duties".

Another teacher explained how he dealt with conflict:

"If there is a misunderstanding between teachers, he will ask both parties to come together and discuss their differences".

"Overall, he manages like a monk. His management is based on kindness. He believes that every one can think and recognise their faults and so to become a better person in the future", one teacher concluded.

4.7.1.3 Documentary Search

Documentary analysis was another means of collecting data to better understand the realities of the school. The documents included a history of the school, minutes of meetings, reports, and teacher development programs. The aim was to find a link between texts that enshrined the findings from interviews.

4.7.1.3.1 History of the School

According to the history of the Saint Louis College, the present principal was the 15th serving principal. He was appointed in May, 1999. There were 3076 students and 196 teachers under his leadership. This included 29 who were Catholic, while the remainder were Buddhist. His leadership was evident in many areas such as academic improvement, building maintenance, and improvement of grounds. To quote a few examples, he beautified the area around the statue of Our Lady and planted trees for shade to beautify the area. He also had marble tables and seaters erected around the

trees for the comfort of students. He landscaped the area between Satsiammaharachinee and Wantamaria Buildings to create an attractive space for students. In addition, he had a path constructed between these two buildings.

The school history described that the principal repainted and renovated the Satsiamaharachinee building and the toilet block beside the Music Room, the Sound Laboratory in the St. Louis Building. He had classrooms partitioned in the Montfort Building and a new system of electrical wiring put in to supply extra power for the computer laboratory.

In response to new requirements of the Education Act, it was reported that the principal established a committee to oversee the improvement of the teaching and learning of students. He commenced a Teachers and Parents' Association.

The brief history of the school supports the findings from interviews that the Saint Louis principal had a far-reaching and comprehensive vision. He developed the school in many ways. He improved the school environment with building renovation and landscaping projects, and emphasised order and cleanliness throughout the school. He greatly improved teaching and learning, and encouraged parent involvement.

4.7.1.3.2 Minutes of Meetings and Reports

Minutes of meetings mostly dealt with issues concerning teacher training, academic improvement and competition, and school activities. Some issues

demonstrated the involvement of teachers in school administration, such as open discussion about teacher salaries and a bonus policy. Regulations and procedures were also discussed such as the use of lifts, rules of engagement for teachers' school activities. Also the proposals on school development were brought in. Reports on school activities and teacher progress had been regularly submitted in the meetings. The following are the excerpts of the minutes of one meeting, held on the 3rd February, 2002, The following main points were noted:

School's objectives and policies. Teachers must act ethically and not be influenced by materialistic ideas. They were urged to remember the purpose of existence and to endeavour at all times to contribute constructively to society. They were urged to try to get to know students and treat them as individuals. They were encouraged to make their classroom environment conducive to learning, encourage students' involvement, and engage them in the process of learning. The school expected teachers to work as a team as the achievement of students lay in the way teachers collaborated with one another.

Activities. The celebration of the school's 50th anniversary was planned and duties and responsibilities of teachers involved were discussed and assigned. Academic activities were also proposed.

Announcements.

The following items were an excerpt of an announcement:

1. Impending visits from the Educational Authority were announced and preparations scheduled. At a later meeting, an announcement was made to staff regarding the positive response from the educational authority and the staff involved in the visit were thanked. Requests for continued cooperation were made and recommendations for improvement from the inspectors were announced.

2. Education news and changes. The meeting discussed changes in instruction from the traditional approach to one which was more student-centred. Documents concerning this were distributed and teachers were asked to study these documents. Teachers were also requested to keep a portfolio of their work for later inspection. To encourage teachers to use teaching media, a competition was held and criteria were announced.

3. Social and Moral Issues. Teachers were cautioned to be professional with parents who came into contact with them. Be polite and kind, not angry or harsh. Teachers also were asked not to punish students. If punishment was necessary, ensure that it is constructive.

4. Election for new president of the Teachers and Parents Association. The date and schedule were announced and teachers were asked to encourage parents to participate on the election day.

Various. Problems occurring in various sections were discussed and solutions were proposed. Teacher harmony was emphasised and a sports activity was proposed for Friday evening.

4.7.1.3.3 Teacher Seminars

According to records kept between 2000-2002, 185 seminars and teacher conferences were conducted for staff inside and outside the school. The topics were varied and included teaching and learning techniques, the use of the internet, creating one's own website, school management, and green classroom projects. Seminars and teachers' conference were conducted regularly throughout the year. Thus, teachers had continued opportunities to improve. Examples include:

Table 4.5 Example of Teacher Seminars in the Year 2000

Order	Title of Seminar	Venue	Participants	Date/Time
1.	The processes and development of the learning and teaching through different teaching techniques	Sunbeach Hotel, Cholburi	Teacher A. Teacher B. Teacher C. Teacher D.	10-12 May, 2000
2.	Seminar for the St. Gabriel school administrators		Brother Somporn	25 May, 2000
3.	Seminar for developing academic administrative work according to academic development plan for St. Gabriel Schools, Thailand	Centre for Personnel Development, St. Gabriel Foundation, Thailand	Teacher F. Teacher G. Teacher H.	26-28 May, 2000
Order	Title of Seminar	Venue	Participants	Date/Time
4.	1/2000's Meeting for Rectors/Directors	Foundation Building, Bangkok	Brother Meesak	29-31 May, 2000

5.	Meeting for Green Classroom, 5th Group, Green Classroom Project	Bangprakong Training Centre, Chachoengsao	Brother Somporn Teacher I.	2-4 June, 2000
6.	Workshop Seminar on "The Arts of Teaching Thai Language in the Education Reform Era" at the Primary Level	Royal River Hotel, Bangkok	Teacher J. Teacher K. Teacher L.	9 June, 2000
7.	Meeting for Rules for District Volley Ball Tournament	The Assembly Hall, Srivorakarn School, Chachoengsao	Teacher M. Finance	2-4 June, 2000
8.	Work Study on Accounting and Finance	Assumption University, Bangkok	Teachers N.	10 June, 2000
9.	Academic Meeting on Teaching of The Thai History at Primary and Secondary School Level	Kasetsart University, Bangkok	Teacher O.	12 June, 2000

Beside seminars outside the school, experts in various subjects were invited into the school to demonstrate and train both teachers and students from time to time. Teachers were also encouraged to evaluate themselves for their own improvement every year. As the school had provided opportunities, they were expected to perform their duties professionally and responsibly.

The inter-text excerpts confirmed findings from both quantitative and qualitative data. The Saint Louis principal attached appropriate importance to all educational aspects including teacher development, building maintenance and school

environmental surrounding. A number of seminars and conferences were conducted indicating evidence of the Saint Louis principal's concern. The various seminar topics also showed that Saint Louis principal endeavoured to provide programs for the development of teachers in response to the requirements of the new Education Act. Improvement of the school environment and careful maintenance of buildings indicated that his interest extended even beyond the classroom.

The following discussion chapter will explore at greater depth into the findings of the study. The chapter will present the summary of the study and the discussion of both quantitative and qualitative findings. The identification of a leadership pattern of the selected principal will also be included.

CHAPTER 5

DISCUSSION

5.1 Introduction

As stated in this research, the purpose of this study was to describe the types of leadership behaviour of principals and the school culture in the schools of the Brothers of St. Gabriel, in Thailand, in order to identify the pattern of leadership behaviour of a selected principal in relation to the conduct of internal school activities. This chapter provides a summary of the study and a discussion of the results.

5.2 Summary of the Study

The present two phase study was conducted in twelve schools of the Brothers of St. Gabriel. One thousand four hundred and twenty six teachers participated voluntarily in the study. The first phase was carried out using a quantitative approach and the second a qualitative approach. The purpose of the first phase was to describe the leadership behaviour of principals and the school culture existing in the Gabrielite schools, and also to explore any relationship between the two variables. In the second phase, the leadership behaviour of the selected principal was explored to identify the patterns of leadership in relation to the conduct of internal school activities, using ranking as a selection tool.

It is important to emphasise that the main purpose of this study was not only to explore the relationship between the variables, but also to study in-depth what the selected principal did and why he acted as he did.

In the following section, the findings for each research question will be discussed:

1). What types of the leadership behaviour do Gabrielite principals practise?

2). What types of school culture exist in the Gabrielite secondary schools?

3). Is there a relationship between the leadership behaviour of principals and school culture in these schools?

This will be followed by an interpretation of the qualitative data from the second phase of study.

5.3 Discussion

5.3.1 Description of Leadership Behaviour of Gabrielite Principals

The specific research question 1.1 sought to explore the types of leadership behaviour of principals in the schools of the Brothers of St. Gabriel. The Multifactor Leadership Questionnaire developed by Bass and Avolio (2002) was used to assess the leadership behaviour of the selected principals. The instrument contained 45 items that asked for a five-point Likert response, indicating the frequency with which the principals exhibit a particular behaviour or evoke a certain response. The instrument

comprises three types of leadership behaviour: transformational, transactional and non-leadership.

The results indicated that the majority of Gabrielite principals were transformational leaders. The schools with transformational leaders were Montfort College (MC), Assumption College, Lampang (ACL). Assumption College, Thonburi (ACT), Assumption College, Ubolrajthani (ACU), Assumption College Nakornrajsima (ACN), Saint Gabriel College (SG), and Assumption College (AC), while the remaining schools had transactional leaders.

It can be inferred that more than half of the Gabrielite principals exercised transformational leadership in their dealings with teachers. The qualities of transformational leadership are idealised influence, inspirational motivation, intellectual stimulation and individualised consideration (Bass, 2000).

Idealised influence occurs when leaders build followers' respect and trust by behaving in a fair manner and doing what is right rather than what is expedient. Pillai, Schriesheim and Williams (1999) maintained that idealised influence is envisioning, confident and sets high standards for emulation. Hinken and Tracey (1999) defined idealised influence as behaviour that results in follower admiration, respect, and trust. It involves risk sharing on the part of leaders, a consideration of follower needs, and ethical and moral conduct.

Inspirational motivation is the second component of transformational leadership. Bass (2000) stated that inspirational motivation occurs when leaders increase followers' awareness of the mission and vision toward which they are working, raise the followers' expectations of what they can achieve, and motivate them to pursue the group's goals.

In addition, the leader communicates high expectations, uses symbols to focus efforts, and expresses important purposes in simple ways. Moreover, the leader provides followers with challenges and meaning for engaging in shared goals and undertakings. Leaders tend to focus on the best in people - on harmony, charity, and good works. Lastly, leaders are concerned both inwardly and outwardly about what can be achieved for the group, organization, or society for which they feel responsible.

The third component of transformational leadership, according to Bass (2000), is intellectual stimulation: leaders encourage followers to question the way they do things and look at old problems from new and differing perspectives. This gives rise to creative thinking and innovation, which promotes intelligent rationality and careful problem solving.

The last component is individualised consideration. Bass (2000) explained that this component describes leaders who consider the needs and abilities of followers. The leader treats each follower as an individual and provides coaching, mentoring and growth opportunities. Shamir (1999) concluded that leaders help develop followers into self-leaders.

In the present study, principals who displayed the qualities of transformational leadership obtained only moderate scores. Their overall score was 2.42 (See Table 4.2). As noted by Bass (2000), the highest form of transformational leadership is idealised influence. From the overall score, it would seem that most of the Gabrielite principals exhibit transformational leadership behaviour more in the components of inspirational motivation, intellectual stimulation and individualised consideration and less in idealised influence.

These findings suggest that, although most of the Gabrielite principals exercise transformational leadership, they do not seem to do so fully. They may at times give good example to the teachers but do not do so consistently and try to build trust in their teachers, but do not treat all of them equally. When it comes to school vision, they may try to motivate teachers by setting a clear vision, but occasionally fail to implement that vision. They may encourage teachers to pursue school goals but not always in a harmonious way. They may also encourage group achievement, but not every group is equally encouraged.

In terms of intellectual stimulation, Gabrielite principals may encourage their teachers to solve problems with new knowledge, but in the preferred way of principals by looking at old problems from the perspective of the principals. When it comes to individualised consideration, it can be inferred that principals may have consideration for individuals, but this may not be the case for all teachers. Principals may be concerned about teacher development, but in a way the principals would like them to

develop. The emphasis is likely to be placed on the traditional subjects like science, mathematics, and English, as favoured by parents.

The mean score of Gabrielite principals on transactional leadership was 2.36. This indicated only a moderate level of transactional leadership. These principals may also practise some aspects of transformational leadership and non-leadership, but less than transformational principals.

It is important to note that all leaders participate in some type of exchange for performance (Bass, 1985). Those who are perceived as transformational leaders exhibit more transformational than transactional behaviours, and transactional leaders display the transactional leadership behaviours (Marks, 2002). This means that the same principal can be both transformational and transactional (Bryman, 1992). However, Bass (1985) argued that transformational leadership builds on transactional leadership but not vice versa. The models differ in the process by which the leader motivates followers and in the type of goals set (Hater & Bass, 1988). Bass (2000) concluded that every effective leader displays both transformational and transactional behaviours, but transformational leadership goes beyond the level of exchange.

An examination of the leadership behaviour of principals is essential for principals who wish to facilitate desired change in their schools. This is because of the transforming effect the principal has upon the school environment and individual teachers (Tichy & Devanna, 1990). Specifically, studies have shown that different leadership styles affect the level of follower performance within an organization

(Shea, 1999; Holdnak, Harsh, & Bushardt, 1993). Alsubie (1997) argued that leadership behaviour has an impact on followers' satisfaction. In addition, Butler and Cantrell (1997) found a strong indication that leadership behaviour affects both job satisfaction and productivity of group members.

Other research supports these findings. According to Snowden and Gorton, (1998), irrespective of the type of leadership a principal exercises, teachers will be affected by leadership behaviour. The researchers regarded a school administrator as someone who can attempt to bring about change, but position power alone does not determine leadership. Pounder, Ogawa and Adams (1995) found a strong relationship between the leadership behaviour of the principal and organisational commitment, or loyalty and devotion to the success of the organisation.

Therefore an understanding of leadership behaviour is important for the present Gabrielite principals who want to facilitate desired change in their schools. Such an understanding helps determine the appropriate behaviour of principals in strengthening the performance of teachers and also creating and improving school conditions conducive to the desired change. This understanding also helps provide guidance to future principals and assists them in developing their practices.

5.3.2 School Culture in Gabrielite Schools

In relation to specific research question 1.2, it is essential for principals to understand the culture of their schools because culture is the key to successful school change and improvement (Hargreaves, 1991). School culture is considered to be the

guiding beliefs and expectations evident in the way a school operates in reference to how people relate (or fail to relate) to each other (Fullan & Hargreaves, 1996). In fact, it has an impact on the way teachers do things and relate to others around them (Cunningham & Gresso, 1993). Dain (1993) suggested that if change is to take place, the culture of the school must be shaped to accept the changes.

In addition, school culture can enhance coordination and control within the school, improving goal alignment between the school and the members, and increasing teachers' motivation (O'Reilly & Chatman, 1996). Culture also plays a major role in school restructuring and school improvement (Deal & Peterson, 1999). Hoy and Hannum (1997) conducted research on school effectiveness and suggested that culture is an important aspect of effective schools. They provided data to support the theory that school culture may have a positive correlation with student achievement. Their study concluded that healthy interpersonal dynamics within schools are related to the academic achievement of students.

Snowden and Gorton (1998) reported that a principal has the power to influence and mould school culture in positive ways. School principals also have the power to create successful school cultures if they are able to work with teachers, students and community members to form a bond with one another to create commitment to common values and beliefs.

Norris (1994) suggested that to help shape a positive school culture, principals should learn about existing culture; tap into the formal and informal communication

links of the school; meet teacher needs and recognise accomplishments; promote professional development; create a learning environment; model their vision for the school; and hire the right people.

In the current research, the School Culture Survey developed by Gruenert (1998) was used to study school culture. The results can assist principals to understand the present culture of their school, particularly the collaborative nature of their culture, which is considered in this study as the most effective type of school culture. This also may aid both principals and their teachers as they work to create a highly effective school for their students. As Prince (1989) stated, improvement can occur as the culture changes.

Gruenert (1998) developed this instrument on school culture after reviewing the existing literature and research concepts for an initial set of constructs and items to be tested. His instrument contained 35 items, which were classified into six factors as listed below:

1). Collaborative Leadership

2). Teacher Collaboration

3). Professional Development

4). Unity of Purpose

5). Collegial Support

6). Learning Partnership

The following analysis was based on the above typologies of school culture, developed by Gruenert (1998).

The findings in the present study showed that the dominant school culture in the school of the Brothers is Professional Development with an average score of 3.98, followed by Learning Partnership with an average score of 3.94. The next highest score was Collegial Support with an average score of 3.75, followed by Unity of Purpose with the average score of 3.74. Finally, Collaborative Culture had an average score of 3.62, followed by Teacher Collaboration with an average score of 3.52 (See Table 4.3).

These findings suggest that Gabrielite schools are giving due importance to continuous personal development and school-wide improvement (Professional Development, average score 3.98). Teachers attend seminars to update professional knowledge and instructional practice. In addition, the results (Learning Partnership, average score 3.94) indicate that teachers, parents, and students work together for the common good of the student. Parents and teachers share common expectations and communicate frequently about student performance. Parents trust teachers, and students generally accept responsibility for their schooling.

Most teachers perceived the culture of their school to value Collegial Support, with the mean score of 3.75. This suggests that teachers work together effectively. They trust each other, value each other's ideas, and assist each other as they work to accomplish the tasks of the schools.

The item Unity of Purpose obtained a mean score of 3.74, which implies that teachers work to some degree toward a common mission for the school. They have a moderate understanding of the mission and give support to some extent to fulfilling the mission.

The item Collaborative Leadership obtained a mean score of 3.62, which can be interpreted to mean that principals have established and maintain to a moderate degree collaborative relationships with school staff. Teachers' ideas and input are not highly sought. They are not frequently consulted when crucial decisions are made and their support for risk-taking, innovation and sharing of practices with the principals is only moderate. This may be because principals still cling to their power. They believe that teachers may not be capable of managing all their given tasks.

Lastly, the item Teacher Collaboration obtained a mean score of 3.52 suggesting that teachers do not engage in constructive dialogue that furthers the educational vision of the school, or do so only to a minimal extent. Teachers do not observe and discuss teaching practices, rarely evaluate programs and do not develop an awareness of the practices and programs of other teachers.

Overall findings indicate that the Gabrielite schools are doing well in the areas of Teacher Development (average score 3.98) and Learning Partnership (average score 3.94), and scoring moderately well in the areas of Collegial Support (average score 3.75) and Unity of Purpose (average score 3.74). However, Gabrielite schools

are doing less well in the areas of Collaborative Leadership (average score 3.62) and Teacher Collaboration (average score 3.52).

In general, most Gabrielite principals tend to pay attention to the development of their teachers. As a result of the principals' attention, teachers are alert to improving themselves and also attentive to the needs of parents and students. They can work together for the common good of their students. It is not surprising to see that the majority of teachers trust each other and value each other's ideas, since they are very much oriented to new ideas and innovation, by attending seminars and meetings initiated and conducted by their principals according to the mission of the school.

However, when it comes to cooperation with department-heads and across different departments, the scores (3.62) and (3.52) are not high. This suggests teacher-heads may not give due importance to teachers' ideas nor engage teachers in decision-making. They seem to trust their professional judgement to a lesser extent and thus cooperation across different departments is not fully realised.

These findings are consistent with those of Leithwood et al., (1999). They studied principals who were particularly successful at school improvement as compared with their less-effective peers. The researchers found these principals strengthened their schools' culture, used symbols to express cultural values, and shared power. Above all, they fostered staff development.

5.3.3 Relationship between Principal's Leadership Behaviour and School Culture

Schein (1992) described the relationship between leadership behaviour and school culture as "two sides of the same coin in that leaders first create cultures when they create groups and organisations" (p. 15). Sergiovanni et al., (1999) spoke of school culture and leadership as reacting to each other. They further stated that school culture does not just happen - it is formed and school administrators play a big part in what beliefs, values, and assumptions are the most important in the existing school culture, as they can determine what is communicated to whom, who receives resource allocations and who is in receipt of rewards and discipline.

Furthermore, Ortiz (1986) suggested that for leaders to succeed in creating a positive school culture, they must bring about change through activities, relational patterns, and attitudes. Firestone and Wilson (1984) further suggested that principals must recognise their own values, task definitions and commitment before moving to the type of culture they prefer. In addition, Sergiovanni et al., (1999) claimed that a school leader must move far away from the managerial concerns, political happenings and interpersonal psychology and move towards behaviours that centre around "understanding, using, and, if necessary, reconstructing school artefacts, perspectives, values and assumptions" (p. 143).

The literature cited indicates a significant relationship between leadership and culture. It also corresponds to the main concern of the researcher regarding how Gabrielite principals can maintain their mission and also create desired change as

required by the Education Act of 1999, through the acceptance and support of teachers and others concerned. It is for this reason that the specific question was asked "Is there a relationship between the leadership behaviour of principals and school culture?"

Findings indicated that there were four schools, - Assumption College, Samrong, Assumption Commercial College, Assumption College, Rayong and Saint Gabriel College-where relationships between leadership behaviour and school culture showed significant values of .34*, .50*, .38*, and .49*, respectively. (See Appendix I) Of the four schools, Assumption Commercial College had the highest significant value (r = .50) between transactional leadership and school culture. The results also indicated that of the two schools whose principals were considered transformational, namely Assumption College, Samrong and Saint Gabriel, Saint Gabriel College had the highest significant score (r = .50).

When each school is considered individually, the teachers at Assumption Commercial College perceived their principal as a transactional leader with the score of 2.41. In terms of school culture, the teachers rated their school high in Learning Partnership (average score 4.01), followed by Professional Development (average score 3.74). Collaborative Leadership and Unity of Purpose shared equal mean scores of 3.56.   The teachers rated Collegial Support and Teacher Collaboration with mean scores of 3.54 and 3.41 respectively.

The results suggest that transactional leadership also affected school culture. However, it is important to note that Assumption Commercial College teachers perceived their school culture as a Learning Partnership, followed by Professional Development, while the overall results indicated that Gabrielite schools perceived Professional Development as their top priority. It can be interpreted that Assumption Commercial College teachers deemed working together for the good of the schools as their top priority. Parents and teachers communicated with one another about student performance. As a result, parents trusted teachers since both shared common expectations. At the same time, Assumption Commercial College teachers gave due importance to Professional Development. They attended seminars and used their new knowledge to improve their school.

Saint Gabriel College teachers considered their principal as a transformational leader with a mean score of 2.46. They rated their school culture as high in Professional Development (average score 4.02), followed by Learning Partnership (average score 3.94). Collegial Support and Unity of Purpose were also perceived to be high with the mean scores of 3.85 and 3.74 respectively. The two lowest scores were Collaborative Leadership and Teacher Collaboration, with the mean scores of 3.68 and 3.62 respectively.

The Saint Gabriel College results confirm the work of Leithwood et al., (1993), who studied transformational leadership within the context of school reform. The findings suggested that transformational school leaders are in constant pursuit of three fundamental goals:

1). Assisting staff in developing and maintaining a collaborative and professional school culture,

2). Fostering the development of staff skills and knowledge, and

3). Helping staff solve problems together effectively.

Considering the overall significant values shown in the findings, it can be concluded that leadership behaviour of all types had an impact on the school culture, while transactional leadership with the significant value of .209 seemed to have greater impact on school culture.

However, it is important to note that transformational and transactional leadership are not polar and essentially exclusive. According to Bass (1985), they are actually complementary and can both be linked to the needs, wants, and motivations of individuals, as well as the goals and objectives of the organizations. This means those principals who were perceived as transformational leaders exercised more qualities of transformational leadership, while principals who were perceived as transactional leaders exercised less transformational qualities. It is also worth mentioning that the overall mean scores of the Gabrielite principals of both transformational and transactional types were slightly different. The overall score of Gabrielite principals who were considered transformational leaders was 2.42, while the overall score of Gabrielite principals who were considered transactional leaders was 2.36. Subsequently, their impacts on school culture were slightly different.

Moreover, Bass and Avolio (1988) maintained that the mastery and use of transactional leadership behaviour is actually antecedent and necessary to the subsequent mastery and use of transformational leadership behaviour. The reverse, however, is not true: while transformational leaders can, and on occasion must, act in transactional ways, leaders who are essentially transactional are not capable of employing transformational leadership methods.

However, while the main purpose of this study was to determine the relationships between these two variables, it also focused on identifying a pattern of principal leadership in the selected school. Therefore ranking was applied to select the school with highest score on both principal leadership behaviour and school culture. The results indicated that Saint Louis College obtained the highest scores on both variables. Therefore Saint Louis College was selected for the second phase of study.

5.4 Discussion of Findings from the Second Phase of the Study

The second phase of the study was carried out using multi data sources, namely direct observation, in-depth interview, and a document search as instruments to analyse the practices of one selected principal. This qualitative study was an important part of the research because it provided an account of how the selected principal worked. It is assumed that knowing what leaders do is one thing, but without a rich understanding of how and why they do it, this understanding is incomplete. It is

not sufficient to simply draw a conclusion from the statistical results. What is needed here is to observe from within a conceptual framework.

In this discussion, the prevailing framework is based on Transformational Leadership Theory and the pattern of the selected principal leadership is identified using the five guided questions:

1). What is the vision of the selected principal?

2). How does the selected principal communicate the vision?

3). How does the selected principal relate to teachers?

4). How does the selected principal develop an organisational culture through the conduct of school activities?

5). How does the principal guide the implementation of vision?

The following section presents an identification of the leadership pattern of the Saint Louis principal. This identification is based on the guided questions mentioned above. The themes that emerged from the analysed interview data reflect how the selected principal exhibited leadership and thus created a positive impact on teachers.

5.4.1 Vision

Most theorists define vision as a key component in transformational or charismatic leadership (Bass, 1985; Bennis & Nanus, 1985; Conger & Kanungo, 1987; House, 1977). Vision is seen as the essential skill for leaders to inspire followers to perform beyond normal expectations (Kirkpatrick & Locke, 1996). Vision usually refers to a picture, a shared and desirable mental framework of the

future-the organisational ultimate aiming goal (Oden, 1999). The quality of leaders depends therefore on their capacity to create and realise a vision.

Interview data suggest that the Saint Louis principal was a man of vision. According to most of the teachers, he had a comprehensive vision. His vision was expressed in many ways, but mostly in the way he dealt with teachers, parents and students.

Many teachers saw him as a monk who was always kind, calm and ready to forgive, and who always gave another chance to those who did wrong. Others considered him like a father figure who always gave students what they wanted. Others again considered his kindness as his weak point, through which the discipline of the school was not well upheld. However, his ways of dealing with teachers seem to have had a positive impact on some teachers. The following are excerpts which teachers shared about his vision. One teacher commented:

"The principal emphasises many aspects of development, especially in teacher development, the school environment, and technology".

Another teacher shared a similar view:

"This can be seen from the fact that our school has developed in different areas such as the construction of new buildings, opening up a higher secondary section and encouraging teachers to undertake higher study".

Images of the principal included the following:

"He is like a father, always understanding. He also teaches us how to understand ourselves".

Another teacher commented:

"He is concerned about the teachers. He teaches us to help each other. He is very kind and treats teachers as if he were the father leading his children".

Others saw him as a monk, one noting:

"He is like a monk, always listens to the troubles of the teachers. He puts them at ease and makes them comfortable on every issue".

There were those also who seemed to oppose his kind manner. One retorted:

"I can see the disadvantage of this. Some teachers do nothing; they will never do anything".

Another teacher agreed with the above stating:

"He manages like a monk, that is, his dealings with teachers are based on kindness and he thinks that everyone can think for himself, recognise his faults and improve".

Over time vision becomes a source of energy and even excitement for the group that gives meaning to their work. Burns (1978) stated that such leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality.

In this respect, a teacher noted:

"I try to devote myself to other areas besides my duty. This includes teaching students to be responsible, this is the vision that the principal has for us".

Another teacher added:

"The principal's vision is based on good principles and this makes teachers willing to do their duties to the full capacity. In fact, this is the stimulation that develops our school".

From the above excerpts, it can be concluded that the Saint Louis principal had a comprehensive vision, based on moral principles, which provided meaning and direction for teachers, and focused their attention on the proposed changes. In addition, this vision inspired and encouraged individual teachers to extra effort to achieve beyond what was required from them.

5.4.2 Communication of Vision

A transformational principal needs to communicate and clearly articulate his or her vision to teachers in schools to help them achieve their identity and passion (Bass & Avolio, 1988). Passion comes from identification; without identification there is neither passion nor commitment (Avolio, 1999). By communicating this vision, the transformational principal needs to make it easily understandable, appealing to evoke commitment, and credible, realistic and sustainable.

The principal of Saint Louis communicated his vision in a variety of ways. It seems that he was always convinced of what he was doing and trying his best to convince others as well. The following comments were made by teachers.

One teacher maintained:

"He uses many methods. One is to propose a plan at the teachers' meeting, or to the administration board, or to potential teachers whom he considers to be able to put into practice what he envisions".

Another way of communicating his vision was through the use of visiting speakers. One teacher commented:

"From my experience as a class teacher, the way he conveys his vision is through meetings, where sometimes outside speakers are invited ".

The Saint Louis principal met individual teachers by chance and also by appointment, for example, when he happened to meet teachers, he would greet them and enquire about their well–being. One teacher noted:

"Most communication takes place when he walks around inspecting the school".

Another added:

"He is planning to have individual meetings with every teacher but at the moment he is busy with fund raising".

The principal also used various means to explain his vision in addition to meetings. He used professional reading, story telling, and, above all, his own example. One teacher noted:

"Whenever he sees any relevant document or article, he will buy it to distribute to teachers, ask them to read it and give him feedback".

Another teacher responded:

"He communicates through narrating stories of successful people, sometimes quoting the success of good people, as an example".

One teacher added:

"Apart from meetings and books, his message is also conveyed by the way he works and it is tangible. For example, whenever he comes back from a meeting outside the school, he will not go first to his office but he will walk around the school and share his ideas for the school with teachers".

The above interview excerpts suggest that the Saint Louis principal used various means to clarify and illustrate his vision. He had persuasive conversations about what he was doing and made every effort to translate his vision into a living reality.

5.4.3 Building Relationships

As Bass (1985) suggested, to make vision effective, leaders need to apply their leadership behaviour in a transformational paradigm in the building up of their

relationship with followers. This means the Saint Louis principal needs to apply the qualities of transformational leadership in his dealing with teachers. Examples of leadership behaviours called transformational are intellectually stimulating followers to find new solutions to old problems and treating followers as individuals by attending to their developmental needs (Leithwood, 1992; Yammarino & Bass, 1990).

In simple terms, transformational leaders treat their followers as equals, give advice, help, support and encouragement. They tend to be friendly and informal (Pielstick, 1998). The following sharing of the Saint Louis teachers reflects how the Saint Louis principal builds his relationship with his teachers. One teacher noted:

"He is kind, and listens to teachers, gives them opportunities and encourages them to think creatively and innovatively".

Another teacher commented:

"He allows teachers to get close to him. He listens, helps, and guides, especially when there are problems".

Another teacher shared:

"He may not have many opportunities to meet with all the teachers but when he sees any of them, he greets them and inquires how they are. Sometimes, when he inspects the school, he talks to the students in their classes. He is friendly. He is a down to earth person".

One teacher added:

"… He will propose a certain type of teaching, such as the use of multi media. He also encourages us to do further research on teaching and to apply it in class. …He tries to provide us with direction, ideas and information".

The above shows that the Saint Louis principal tried to build relationships with teachers through his transformational leadership style. He stimulated teachers to find new ways of teaching by encouraging them to do research; he provided advice and encouragement when teachers had problems; he was down to earth and ready to give his teachers the opportunity to think and to be creative and innovative. It would appear that he based his dealing with teachers on the Transformational Leadership Paradigm.

5.4.4 Developing a Supporting School Culture

Recent studies of school leadership point out that shaping school culture seems to be a key factor in school change. The impact of leadership upon student achievement, for instance, seems to be mediated by the characteristics of school culture (Hallinger & Heck, 1998), including the assumptions, values, and beliefs of the school's members as evidenced in their everyday actions (Kytle & Bogotch, 2000). Successful principals are those who create a culture that accepts and encourages experimentation, risk-taking, and open dialogue that leads to norms, practices,   and power sharing that are uniquely suited to their schools (Oakes et al., 1993). The following excerpts from teacher interviews reflect how the Saint Louis principal created and managed the school culture.

One teacher shared:

"He supports all school activities and helps in every way. For example, at the opening of the Frontier Cadet activities, our school was selected as the training site of the whole province. I still did not have the means to support these activities. The Saint Louis principal provided all the means to conduct these activities".

Another teacher also added:

"Though he is the principal, he never interferes with the work of teachers. He even allows each unit to select its own head and to manage by themselves. Only when problems arise, then the proposal will be forwarded to him for consideration".

One teacher noted:

"The principal is involved in school activities in two ways; first through meetings. He will chair the meeting, listening and giving advice. Secondly, when the activity is over, he will evaluate the activity and use the evaluation results to conduct the activity better the next time".

One teacher also added:

"If any of the units does not understand each other, the principal will call a meeting so that everyone can come together and discuss the issue".

The Saint Louis principal places high importance on the conduct of school activities because he considers involvement and participation as means to shaping school culture. He supports all the activities. He himself chairs the meetings and

eventually evaluates them. Whether to have the activity continue or not is based on the benefit to the students. The principal also encourages teachers to think creatively and renders support when things go wrong.

5.4.5 Implementation of School Vision

To make vision effective, besides communicating it and building up relationships, transformational leaders guide the implementation of school vision (Pielstick, 1998). Pielstick (1998) further stated these leaders provide opportunities for their followers to learn and grow, often creating a learning organization. In addition, they practise lifelong learning personally and organisationally. They mentor or coach their followers. They also guide by engaging in moral reasoning and principled judgement. The following excerpts from interviews illustrate how the Saint Louis principal guided the implementation of his school vision.

It is clear that he based the implementation of his school vision on moral reasoning and religious teaching. One teacher commented:

"He manages by emphasising ethics and morality…. He also emphasises the value and honour of being human, doing only good deeds. He himself is the model".

Another teacher supported the above view as follows:

" For example, the expansion of the higher secondary section. He was inspired by the parents. At that time, there was no money, but he always said that he asked God for money by doing good deeds. Eventually, the building was built and the higher secondary section was opened".

Another teacher agreed adding:

"From my observation, when there is a gathering of teachers for meetings or seminars he will lead with a prayer and entrust the meeting into the hands of God".

In administration, the Saint Louis principal shared power with his colleagues. He encouraged teachers to think and plan for themselves. However, he never left them alone. He monitored and provided advice when needed. One teacher shared:

"He empowers everybody so that they have the opportunity to think, analyse and plan. He is not an administrator who only likes to give orders but also encourages his teachers to think, initiate, and to be creative. He never says anything negative. He is always encouraging them to think and do positively".

The Saint Louis principal also provided opportunities for his teachers learning and personal development. He practised lifelong learning personally as well as organisationally. One teacher shared:

"He encourages teachers to further their studies because lifelong study develops people. He emphasises that teachers should never stop learning to learn, learn from nature, from students, from documents, from colleagues and to use these experiences as food for thought to better our lives".

Another agreed with the above comment and added:

"He provides books for the teachers to read. He also reads and passes on information to teachers. In each meeting, he gives tips about good thinking processes. He also suggests books the teachers should read".

The above interview excerpts suggest that the Saint Louis principal based his guidance on the implementation of a school vision, on moral foundations and religious belief. He guided the implementation of his school vision through power sharing. He provided opportunities for teachers to further their studies and emphasised lifelong learning, both personally and organisationally.

In conclusion, the principal's vision was comprehensive and far reaching. He seemed to base his vision on moral foundations and religious belief. He communicated it in many ways and through various means, such as, group meetings, walking and talking, seminars, inviting outside speakers, and personal encounters.

In fact, the usual way of communicating his vision was through different levels of meetings. Above all, he communicated his vision through example. He was kind and courteous, never angry, and always supported and encouraged teachers.

He was a skilled communicator and managed his relationships with teachers in a very friendly and down to earth way. He met informally with teachers and listened to them without passing judgement. Whenever teachers had difficulty solving problems, he was there to advise and assist, if needed.

Through his communication and good relationships with teachers, the vision was manifested and created a better understanding of what it was to be Saint Louis teachers. Thus the way school activities were conducted conveyed a clear message to

teachers and students. Moreover, the Saint Louis principal always provided opportunities for teachers to think and act independently. He encouraged teachers to further their studies and to research to improve their teaching. He monitored school activities, provided advice from time to time and always evaluated tasks when completed. In short, he was a transforming leader, who continually endeavoured to make the school a better place for both students and teachers.

With regard to the matter of generalisation, the following chapter will present some implications that may be useful to the parties concerned. There are some limitations that should be cautious of when it comes to areas of applicability. These include the scope of the study, the different cultural context, and the nature of schools.

CHAPTER 6

CONCLUSION AND IMPLICATIONS

6.1 Introduction

The present study aimed to investigate the relationship between principal leadership and school culture. In addition, it also explored the pattern of leadership behaviour of a selected principal. This chapter presents an overview of the study, conclusion, implications, and recommendations for future research.

6.2 Overview of the Study

It was suggested that a quantitative study alone would not be adequate to fully explore the research objectives. Hence, the researcher conducted the study in two phases, keeping in mind the two main purposes for this study:

1). To describe quantitatively the leadership behaviour of principals and school culture in the twelve schools of the Brothers of St. Gabriel, in Thailand.

2). To identify the pattern of leadership behaviour of the principal in a selected school using ranking as a basis for selection which possesses the highest significant scores on both the transformational leadership behaviour of the principal and school culture.

The first phase of study was carried out using a quantitative approach. The aim of the quantitative phase was to examine:

1). What types of leadership behaviour do Gabrielite principals practice?

2). What types of school culture exist in the Gabrielite schools?

3). Is there a relationship between the leadership behaviour of principals and school culture in these schools?

Two instruments were used namely the Multifactor Leadership Behaviour Questionnaire, developed by Bass and Avolio (2002) to measure the leadership behaviour of principals and the School Culture Survey, developed by Gruenert (1998), to measure the typology of school culture. Twelve schools of the Brothers of St. Gabriel in Thailand participated in this study, with 1426 teachers responding to the two questionnaires.

The findings of the first research question indicated that there were seven schools, (namely Montfort College (MC), Assumption College, Lampang (ACL), Assumption College, Thonburi (ACT), Assumption College, Ubolrajthani (ACU), Assumption College, Nakornrajsima (ACN), Saint Gabriel (SG), and Assumption College (AC)), that had principals who were perceived by their teachers as transformational leaders. The other five schools, (namely Assumption College, Samrong (ACSR), Assumption Commercial College (ACC), Saint Louis (SL), Assumption College, Sriracha (ACS), and Assumption College, Rayong (ACR)), had principals perceived by their teachers as transactional leaders. Hence the dominant type of leadership behaviour of principals in the schools of the Brothers of St. Gabriel was transformational, with the average score of 2.42. This would suggest that more than half of Gabrielite principals practise transformational leadership. This suggests

that these principals exercised, to some extent, certain transformational qualities in their dealings with teachers. It is likely, they made their vision clear to teachers. They exhibited a sense of purpose. They facilitated collaborative development of a school-wide vision and promoted this through communication to all the parties concerned.

In addition, these principals were involved in their schools' internal activities. They worked with teachers to plan and carry out special events, and expressed their enthusiasm for their work with the teachers. They felt the need to provide an appropriate role modelled for teachers (Leithwood, 1996). They demonstrated their values in examining perspectives through school decision-making processes and model problem-solving techniques that others could use in their work.

Moreover, these principals attached significance to the process of establishing and reviewing schools goals, facilitated consensus and made explicit use of goals when initiating changes. They also supported individual teachers. They treated every one equally: by being friendly towards them, accessible and approachable. They supported teachers in trying new methods of teaching consistent with teachers' interests. They demonstrated sensitivity towards the anxiety of teachers about the difficulty of implementing changes. They also strived to instil into everyone a sense of belonging.

It was also found that these principals brought their teachers into contact with new ideas by stimulating the search for discussion of ideas and knowledge relevant to

the school's direction. They allowed teachers to use their judgement within the context of the school's overall goals and plans.

However, it is important to note that transformational leaders and transactional leaders do exist even though most leaders exhibit behaviours from more than one leadership style. Those who are called transformational leaders exhibit more transformational behaviours than transactional, and transactional leaders display more transactional leadership behaviours. Bass (1985) noted that transformational and transactional leadership is actually complementary and both can be linked to the needs, wants, and motivations of individuals, as well as the goals and objectives of the organization. It is left to individual principals to decide which form of leadership behaviour, they were to exhibit, and also when and where in terms of the goals and needs of schools.

The findings for the second research question showed that the culture of most of Gabrielite schools was characterised by Professional Development, with the highest score of 3.98, followed by Learning Partnership, with a mean score of 3.94 and, finally Teacher Collaboration, with the lowest score of 3.52.

These findings indicate that the dominant culture existing in the schools of the Brothers St. Gabriel was Professional Development. This obtained the highest mean score of 3.98, while Learning Partnership was perceived to be the next dominant culture with a score of 3.94, followed by Collegial Support with a score of 3.75.

The last three categories were Unity of Purpose, Collaborative Leadership and Teacher Collaboration, with scores of 3.74, 3.62, and 3.52 respectively.

These results suggest that in Gabrielite schools, teachers valued their own professional development as well as the improvement of the school as their highest concern. To a lesser degree, teachers were able to work together effectively in order to promote the common good of the school. They shared common expectations for students' achievement. As a result, parents trusted teachers, and students exhibited responsibility for their schoolwork. The findings indicate that Gabrielite teachers worked together effectively to a moderate degree. They trusted each other and valued the ideas of their colleagues. A lesser concern for them was the school's mission. They worked towards its accomplishment with only a moderate understanding. Teachers valued each other to an extent and exhibited some trust in their colleagues' professional judgement. They gave least emphasis to dialogue with their colleagues as a means to furthering the educational vision of the school.

The findings for question three indicate that the overall relationship between leadership behaviour of principals and school culture in the schools of Brothers of St. Gabriel was significant to the value of .01. This means that principal leadership had an impact on school culture. This impact was clearly perceived by the Gabrielite teachers, who were aware of the qualities of principal leadership and its effect on the existing school culture.

For example, transformational principals provide intellectual stimulation. They bring teachers into contact with new ideas and knowledge relevant to the school's direction. This quality of leadership was seen in the Gabrielite schools and was reflected in the fact that teachers valued professional development as their top priority. Another quality of a transformational principal is to identify and articulate a vision. Transformational principals help their colleagues develop an understanding of the school mission and actively promote the school's vision through communications to teachers, parents, and students. The Gabrielite teachers saw themselves as working toward the school's mission. They communicated with parents and worked together to fulfil common expectations. Thus it can be concluded that leadership behaviour has an impact on school culture.

In order to gather richer data, a school was selected. The criterion was that the school which had the highest scores on leadership behaviour and school culture and ranking was applied to identify it. Saint Louis College obtained the highest scores on both variables, hence Saint Louis was selected for further study.

The second phase of the study was carried out using a qualitative approach. This included observation, documentary search and interviews. The aim was to explore the transformational leadership of the Saint Louis principal, with particular reference to the way he dealt with teachers and the impact of this on school culture.

From the qualitative findings presented in chapter 5, it can be concluded that the Saint Louis principal exercised several qualities of transformational leadership, however these were only to some degree. Interview data showed that the Saint Louis

principal had a comprehensive vision. He based his vision on moral principles and religious beliefs, communicated his vision in many ways and through various means, encouraged teachers to express their views. He developed formal structures for participation, and encouraged power sharing with teachers. He also treated teachers as equals, and in a friendly manner. He provided opportunities for teachers to undertake further studies and encouraged life-long learning.

To provide evidence of the pattern of leadership behaviour of the Saint Louis principal, the six dimensions of transformational practices outlined by Leithwood (1996) were applied to match those of the principal. The findings of the qualitative phase suggest that the Saint Louis principal demonstrated transformational leadership in:

1). Identifying and articulating a vision. The principal was perceived by teachers as a man of action as well as words. He was seen as a principal who had a comprehensive vision. He emphasised many aspects of development, especially teacher development, school environment, and innovative technology. He expressed his vision in various ways, mostly through the different levels of meetings. He met teachers in groups and individually. He also used books, stories, and outside speakers to help strengthen the communication of his vision.

2). Providing individualised support. This quality can be seen in the way he related to teachers. He treated teachers as equals and in a friendly manner. He might not have had enough time to meet them all individually, but whenever he saw them, he greeted them first and inquired about their well

-being. Whenever teachers had some problems, he was ready to provide advice and encouragement.

3). Providing intellectual stimulation. The Saint Louis principal was interested in reading books, especially religious books and academic documents. He distributed motivational leaflets, or documents that stimulated his teachers' thinking in meetings. He also encouraged teachers to think creatively and to do research. In addition, he used stories to teach them.

4). Providing an appropriate model. The Saint Louis principal was regarded as a monk who always listened to teachers' problems. He was seen also as a father who understood and taught them to understand themselves. He was kind, never angry; and always provided opportunities for them for self-development.

It is important to note that the two qualities of transformational leadership: fostering the acceptance of group goals, and holding high performance expectations, were not mentioned because they were hardly raised, or not raised at all, by the interviewed teachers. It can be assumed that the Saint Louis principal practised these leadership behaviours only to a minor extent, if at all. Quantitative findings indicated that the Saint Louis principal obtained a score of 2.77 for transformational leadership. This is above average, but not high. A possible interpretation is that the principal applied the qualities of transformational leadership in some areas such as articulating vision, providing individualised support, providing intellectual stimulation, and providing an appropriate model, but not in other areas, such as fostering the acceptance of group goals, or holding high performance expectations.

6.3 Conclusion

As stated at the beginning of this study, the focal point of this research is educational change, which has become expedient for Thailand's educators, who are mandated by the new education act. This act requires all educational institutions to operate on a quality assurance basis, which includes the representation of parents and the public on the school boards and treats teachers as professionals (Sections 47, and 52). This implies that Thai schools will have to undergo extensive changes, particularly in the administrative structure and in the internal practices of teachers in order to comply with the requirements. The schools of the Brothers of St. Gabriel are not exempt. At the level of senior management, the Brothers of St. Gabriel therefore need to develop appropriate and relevant leadership practices and structures to bring these mandated changes about.

Bolman and Deal (1994) suggested that a context like this, characterised by the requirements of the new Education Act, A.D. 1999, the role of the principal is the key to effective change in schools. School principals who employ transformational practices are able to facilitate the development of unique, school-based solutions to the challenges and opportunities that arise in their schools (Goldman, Dunla & Conley, 1993). In addition, there is a great deal of research about successful school change and improvement which points to the need for principals to encourage teacher expression, develop formal structures for participation, and encourage collegiality and partnership in their interactions with teachers (Blase & Blase, 1999).

Besides the principal-teacher collaborative leadership, recent studies have increasingly focused on the importance of the school's culture in helping to bring about positive change. Hallinger and Heck (1998) proposed a holistic framework in which the principal's leadership and its impact on student achievement is mediated by intervening variables such as other people, events, and organisational factors that include the commitment of teachers, their instructional practices, and the culture of the school.

The literature points out that not all Principals can successfully manage change in their schools. Those who do so seem to be those who recognise the unique nature and culture of their schools, and who try to create a culture of experimentation, risk-taking, and open dialogue that engenders norms, practices, and power relationships that are uniquely suited to their schools (Oakes et al., 1993). Unique solutions to educational problems need to be developed at each school site, and the complexity and difficulty of this task requires a new form of leadership (Rothberg & Hill, 1992). Since the early 1990s, transformational leadership has been increasingly proposed as a leadership model that may be well suited for this task.

According to Leithwood and Janzi (1997), this type of leadership has the potential to build high levels of commitment (in teachers) to the complex and uncertain nature of the school reform agenda and to foster growth in followers (Bass & Avolio, 1988). Moreover, transformational leadership is seen to be sensitive to organization building, developing shared vision, distributing leadership and building

school culture necessary for current restructuring efforts in schools (Leithwood et al., 1999).

Evidence provided by quantitative studies of principal leadership effects, indicated that there was significant relationship between principal leadership and school culture. The results shown in Table 4.6 showed that the leadership behaviour of Gabrielite principals and school culture was related at the significant value of .01. Further qualitative studies revealed that the selected principal studied exercised transformational leadership moderately to enhance his management. Teachers were apparently satisfied with his leadership and thus rendered their cooperation willingly to facilitate change in their school (See Discussion Section 4.5).

The findings from the present study offer research–based data regarding the significant relationship between principal leadership behaviour and school culture, where the focus was on the exploration of the pattern of principal leadership based on Transformational Leadership Theory. The conclusions of the current research suggest a framework for future administrators who wish to create and manage desired change in their schools through vision development and implementation.

6.4 Implications

The new Education Act of 1999 places an increased emphasis on school change and improvement. Gabrielite schools must also meet these requirements. As the key agent for change in a school is its principal, the importance of principal leadership has increased. Principal leadership behaviour in shaping school culture is

of critical importance as culture affects everything that goes on within the school (Hamilton & Richardson, 1995). Determining the specific leadership behaviour of principals that can bring about the desired change is therefore deemed to be essential.

Transformational Leadership emerged as the prominent leadership model in the late 1980s and was researched in educational settings by Leithwood and his colleagues from the Ontario Institute for Studies in Education in the early 1990s. Leithwood's extensive research (Leithwood, 1990, 1992, 1994, 1995, 1996; Leithwood et al., 1999; Leithwood, Leonard, & Sharratt, 1998; Leithwood & Steinbach, 1995) was concerned not only with the nature of transformational school leadership, but also with the internal processes of transformational school leaders and the effects of such leadership on the school and teacher performance. Few studies offered a direct correlation between principal leadership and school culture, even fewer when related with principal leadership alone (Leithwood, 1996).

This study focused on these two factors, i.e., the effect of principal leadership upon school culture, and the way a selected principal exercised his leadership. The study concludes that leadership behaviour significantly affects school culture. It also investigated how the selected principal used his leadership behaviour in relation to the conduct of school activities. Based on the findings of this study, the following recommendations are made:

For future school administrators :

1). Leadership Behaviour. A principal's role is strategic in that his/her leadership behaviour, in many ways, affects teachers' performance and that of the rest of the school. Hallinger and Heck (1996) suggested that principal leadership of any type had an effect on school outcomes and improvement processes. Describing leadership behaviour may also help principals who want to provide appropriate and relevant practices to suit the context and needs of their particular schools. Verdugo et al., (1997) argued that not all types of principal leadership are appropriate and relevant to suit the needs of all schools.

In this study, the focus was on leadership behaviour that is predominantly related to organisation building, developing shared vision, sharing leadership, and building school culture. Many recent studies suggest that transformational leadership has such an effect and contributes to restructuring initiatives and cultural reform (Leithwood, 1994; Leithwood et al., 1993; Silins, 1994).

In light of this, Transformational Leadership was used as a framework to explain the leadership behaviour of the schools studied. This study was conducted in two phases: one using a quantitative approach and the second using a qualitative approach. The quantitative phase was conducted to assess the leadership behaviour of Gabrielite principals using the Multifactor Leadership Questionnaires developed by Bass (2000). Next, ranking was applied to select a case for further qualitative study.

The results indicated that the Saint Louis principal should be chosen for further research and this was done using multi methods to identify a pattern of leadership.

The Saint Louis principal obtained a mean score of 2.77 for the transformational leadership and a mean score of 2.80 for transactional leadership. Thus his leadership was a mixture of both transformational and transactional. The findings suggest that he exercised both types of leadership, at a moderate level. The qualitative findings based on the framework of transformational leadership as outlined by Leithwood (1996) also supported this study. The quantitative findings indicate the Saint Louis principal did not emphasise all dimensions of transformational leadership, such as fostering the acceptance of group goals, and holding high performance expectations (See Chapter 5, summary of the second phase).

According to Saros and Butchatsky (1996) leaders can receive guidance and direction from role models in their field of expertise. They can learn from each other. Mortimore (1996) also suggested that what some do successfully can be used as criteria or benchmarks for others. The study suggests that the Saint Louis principal could be a guide and role model for future principals who wish to exercise leadership behaviour appropriately. They could do this by first assessing their leadership type and then adapting their leadership behaviour appropriately to the context.

2). Description of School Culture. Because the culture of the school affects everything that goes on within it, principals wanting to bring about change need to understand its significance (Hamilton & Richardson, 1995).

According to Fullan and Hargreaves (1996) a school's culture consists of "the guiding beliefs and expectations evident in the way a school operates, particularly in reference to how people relate or fail to relate to each other" (p. 37). This suggests that principals who seek to understand their school culture must learn the guiding beliefs and expectations evident in their schools. They should try to create cultures characterised by experimentation, risk-taking, and open dialogue that, in turn, engender norms, practices, and power relationships that are uniquely suited to the contexts and needs of their schools (Oakes et al., 1993).

Schein (1992) suggested that leaders who wish to bring about change in their organizations, must first understand the dynamics of culture. Some educational practitioners and researchers have proposed the use of typology to assess and interpret school culture (Dalin, 1993; Hopkin et al., 1994; Fullan & Hargreaves, 1996). In the present study, the School Culture Survey, developed by Gruenert (1998), was adopted to assess the culture of Gabrielite schools. This instrument was selected because it measures the degree to which schools exhibit characteristics of collaborative cultures, which is considered to be the main element for a successful school (Hargreaves, 1991). A deep understanding of school culture will certainly help principals to plan different strategies that eventually bring about the desired change over a period of time.

3). Transformational Leadership Theory in practice requires that such leaders are able to motivate and inspire followers to share the vision, and in doing so bring about organisational growth (Bass, 1985 & Nanus, 1992).

The present study showed that the Saint Louis principal had a comprehensive vision. He encouraged teachers to research their teaching and then to apply it in practice. He also provided opportunities for further study and supported them to think and act positively.

He articulated vision to teachers in many ways such as through meetings, distribution of documents, inviting guest speakers, and seminars. He treated teachers as equals and in a friendly manner. He rarely used command; on the contrary, he was always polite and courteous. He wanted teachers to learn and to grow in self-understanding. Despite all this, it was surprising that not a single teacher could state what his vision really was. The findings imply gaps in the articulation of vision.

It is therefore suggested that the implementation of vision for school change would be more effective, if the principal applied transformational leadership more fully to develop school vision and also developed vision in a more systematic way. The following process is proposed:

1). In establishing vision, the principal needs to ensure that the vision is clear, credible, and unique to the school (Nanus, 1992). To ensure this, the history and culture of the school should be studied, and constant assessment of school strengths and weaknesses made. Once the vision has been established, the principal must be sure that it is communicated to all constituents and understood by them. This will require the use of both oral and written communication. Formulating a meaningful vision motivates teachers to become more involved in the vision (Conger, 1989).

2). At the stage of sharing the vision, the principal should attempt to secure teachers' involvement and commitment. This promotes action, which facilitates the implementation of the dream (Nanus, 1992). In addition, the principal should act as a role model in the implementation of vision, so that the vision continues to be understood and shared by all the constituents (Rouche et al., 1989).

3). At the stage of accomplishing the vision, time is a major factor. The principal needs to realise that it is a gradual and incremental process in which established vision is eventually transformed into institutional reality, and demonstrated by positive organisational growth (Chance, 1992). This stage in fact, is a reflection of how effectively the vision is formulated, how it is communicated and how it is implemented. Based on a process model that presumed the greater the internal school activities are functioning, the more effective the school will be (Cheng, 1986), the expected growth of the school therefore depends on the qualities of leadership applied during these stages and also on the context. The knowledge of one's leadership behaviour, combined with a thorough knowledge of one's context, will be a helpful guide in drawing up a development plan to formulate vision and implement it in the school.

For the Brothers of St. Gabriel

It is evident that most of Gabrielite principals exercised transformational leadership at a moderate degree with the average score of 2.46 (See Table 4.4). The results also indicated that there was a correlation between Principal Leadership

Behaviour and School Culture at the correlation coefficient of .182 (See Appendix I). This seems to suggest that Principal Leadership Behaviour strengthens the culture of the Gabrielite schools. However, its impact could be greater if the Province would ground current and future principals in strong, research-based theory and practice so as to be able to exercise appropriate leadership in the changed context.

It is proposed that the Province should set up a leadership development program for all Brother principals. The course work could focus on the general background of research–based leadership theory with school leadership at the centre. In this study, the qualitative findings suggest that the Saint Louis principal exhibited some qualities of transformational leadership. Research-based leadership theory may help to provide professional knowledge that leads to the identification of relevant types of leadership and thus helps to improve practice. It is recommended that the emphasis be placed on analysing, and interpreting leadership that is relevant and appropriate to the context. Action research projects, which include observing principals of successful schools, should also be initiated. The knowledge and experience from such projects could form the basis for the practical application of leadership theory.

For Gabrielite Teachers

The results indicate that the dominant culture of Gabrielite schools was Professional Development, with an average score of 3.98, followed by Learning Partnership, with an average score of 3.94. The least dominant culture was Teacher Collaboration, with an average score of 3.52 (See Table 4.3). This seems to suggest

that Gabrielite teachers valued continuous personal development and school-wide improvement as their top priority. However, when it comes to providing collaboration among themselves and across departments, Gabrielite teachers seemed less responsive.

It is proposed that staff development programs be initiated for heads of subject departments and that leadership behaviour forms the basis of such programs, which are theoretical and also practical. Subject department heads and the future heads should attend these programs to get a common understanding of leadership and thus improve dialogue.

For Policy Makers

It is suggested that planners adopt guidelines for government school administrators' practice and evaluation which promotes the following fundamental goals:

1). Assisting staff in developing and maintaining a collaborative and professional school culture;

2). Fostering the development of staff skills and knowledge; and

3). Helping staff solve problems together collaboratively.

The results of this study suggest that the selected principal was able to facilitate positive change through transformational practice, which promoted a collaborative culture. The researcher believes that the changes required by the Education Act, A.D. 1999 will result in government schools only if government

school administrators commit themselves to promoting and building collaborative cultures in their schools.

6.5 Recommendations for Further Study

1). This study was focused on identifying patterns of principal leadership in relation to the conduct of school activities. It is recommended that school culture is also studied in greater depth.

2). The results suggest that a relationship exists between principal leadership behaviour and school culture. Further research on the alignment of principal's leadership behaviour and communication with teachers, may improve both teachers' performance and students' behaviour.

3). The study investigated the effect of leadership behaviour of a selected principal on teachers' performance. Further research which examines the effect of leadership behaviour on student outcomes could provide further useful findings.

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Appendices

Appendix A

Application for Ethics Approval Research Projects with

Human Participants

Appendix B

Letter of Permission to Bro. Provincial

Appendix C

Letter of Permission to Bro. Principal

Appendix D

Information Letter of Permission to Participants

Appendix E

National Education Act B.E. 2542 (1991)

Section 28   Curricula at all levels of education and those for the persons referred to in the second, third, and fourth paragraphs of section 10 shall be diversified and commensurate with each level, with the aim of improving the quality of life suitable for each individual's age and potentiality.

The substance of the curricula, both academic and professional, shall aim at human development with desirable balance regarding knowledge, critical thinking, capability, virtue and social responsibility.

Apart from the characteristics referred to in the first and second paragraphs, higher education curricula shall emphasise academic development, with priority given to higher professions and research for development of the bodies of knowledge and society.

มาตรา 28 หลักสูตรการศึกษาระดับต่าง ๆ รวมทั้งหลักสูตรการศึกษาสำหรับบุคคลตามมาตรา 10 วรรคสอง วรรคสาม และวรรคสี่ ต้องมีลักษณะหลากหลาย ทั้งนี้ ให้จัดตามความเหมาะสมของแต่ละระดับ โดยมุ่งพัฒนาคุณภาพชีวิตของบุคคลให้เหมาะสมแก่วัยและศักยภาพ.

สาระของหลักสูตร ทั้งที่เป็นวิชาการ และวิชาชีพ ต้องมุ่งพัฒนาคนให้มีความสมดุล ทั้งด้านความรู้ ความคิด ความสามารถ ความดีงาม และความรับผิดชอบต่อสังคม.

สำหรับหลักสูตรการศึกษาระดับอุดมศึกษา นอกจากคุณลักษณะในวรรคหนึ่ง และวรรคสองแล้ว ยังมีความมุ่งหมายเฉพาะที่จะพัฒนาวิชาการ วิชาชีพชั้นสูงและการค้นคว้า วิจัย เพื่อพัฒนาองค์ความรู้และพัฒนาสังคม.

Section 44 Private education institutions referred to in section 18 (2) shall be legal entities and shall establish their own boards comprising private education administrators; authorised persons; representatives of parents; those of community organizations; those teachers and alumni; and scholars.

The number of board members, their qualifications, criteria, nomination procedures, selection of chairperson and members, term and termination of office shall be as stipulated in the ministerial regulations.

มาตรา 44 ให้สถานศึกษาเอกชนตามมาตรา 18 (2) เป็นนิติบุคคลและมีคณะกรรมการบริหารประกอบด้วย ผู้บริหารสถานศึกษาเอกชน ผู้รับใบอนุญาต ผู้แทนผู้ปกครอง ผู้แทนองค์กรชุมชน ผู้แทนครู ผู้แทนศิษย์เก่า และผู้ทรงคุณวุฒิ.

จำนวนกรรมการ คุณสมบัติ หลักเกณฑ์ วิธีการสรรหา การเลือกประธานกรรมการและกรรมการ วาระการดำรงตำแหน่ง และการพ้นจากตำแหน่ง ให้เป็นไปตามกำหนดในกฎกระทรวง.

Section 47 There shall be a system of educational quality assurance to ensure improvement of educational quality and standards at all levels. Such a system shall be comprised of both internal and external quality assurance.

The system, criteria, and methods for quality assurance shall be as stipulated in the ministerial regulations.

มาตรา 47

ให้มีระบบการประกันคุณภาพการศึกษาเพื่อพัฒนาคุณภาพและมาตรฐา นการศึกษาทุกระดับ ประกอบด้วย ระบบการประกันคุณภาพภายใน และระบบการประกันคุณภาพ   ภายนอก.

ระบบ หลักเกณฑ์ และวิธีการประกันคุณภาพการศึกษา ให้เป็นไปตามที่กำหนดในกฎกระทรวง.

Section 52   The Ministry shall promote development of a system for teachers and educational personnel, including production and further refinement of this category of personnel, so that teaching will be further enhanced and become a highly respected profession. The Ministry shall, in this regard, take a supervisory and coordinating role so that the institutions responsible for production and development of teachers, faculty staff and educational personnel shall ready and capable of preparing new staff and continually developing in- service personnel.

Sufficient funds shall be allocated by the state for the budget required and for establishing the Fund for Development of Teachers, Faculty Staff and Educational Personnel.

มาตรา 52 ให้กระทรวงส่งเสริมให้มีระบบ กระบวนการผลิต การพัฒนาครู คณาจารย์ และบุคลากรทางการศึกษาให้มีคุณภาพและมาตรฐานที่เหมาะสมกับการ

เป็นวิชาชีพชั้นสูง

โดยการกำกับและประสานให้สถาบันที่ทำหน้าที่ผลิตและพัฒนาครู

คณาจารย์ รวมทั้งบุคลากรทางการศึกษา

ให้มีความพร้อมและมีความเข้มแข็งในการเตรียมบุคลากรใหม่และการ

พัฒนาบุคลากรประจำการอย่างต่อเนื่อง.

รัฐพึงจัดสรรงบประมาณและจัดตั้งกองทุนพัฒนาครู

คณาจารย์และบุคลากรทางการศึกษาอย่างเพียงพอ.

Section 53   There shall be an Organization for Teachers, Educational Institution Administrators, and Educational Administrators. The Organization shall enjoy the status of an independent body administered by a professional council under supervision of the Ministry. The Organization shall have the powers and duties for setting professional standards; issuing and withdrawal of licenses; overseeing maintenance of professional standards and ethics; and development of the profession of teachers, educational institution administrators, and educational administrators.

Teachers, administrators of educational institutions, educational Administrators, and other educational personnel of both the state and private sectors shall have professional licenses as provided by the law.

In establishing the Organisation for Teachers, Educational Institution Administrators and Educational Administrators and other educational personnel,

determination of qualifications required, criteria and procedures for issuing and withdrawal of licenses shall be as stipulated by the law.

The provision in the second paragraph shall not apply to educational institutions referred to in section 18 (3), administrators at the educational levels above education service areas, and specialised educational resource persons.

The provision in this section shall not apply to the faculty staff, educational institution administrators and educational administrators of higher education at the degree level.

มาตรา 53 ให้มีองค์กรวิชาชีพครู ผู้บริหารสถานศึกษา และผู้บริหารการศึกษา มีฐานะเป็นองค์กรอิสระภายใต้การบริหารของสภาวิชาชีพ ในกำกับของกระทรวง มีอำนาจหน้าที่กำหนดมาตรฐานวิชาชีพ ออกและเพิกถอนใบอนุญาตประกอบวิชาชีพ รวมทั้งการพัฒนาวิชาชีพครู ผู้บริหารสถานศึกษา และผู้บริหารการศึกษา.

ให้ครู ผู้บริหารสถานศึกษา ผู้บริหารการศึกษา และบุคลากรทางการศึกษาอื่น ทั้งของรัฐและเอกชนต้องมีใบอนุญาตประกอบวิชาชีพตามที่กฎหมายกำหนด.

การจัดให้มีองค์กรวิชาชีพครู ผู้บริหารสถานศึกษา
ผู้บริหารการศึกษา และบุคลากรทางการศึกษาอื่น คุณสมบัติ หลักเกณฑ์
และวิธีการในการออกและเพิกถอนใบอนุญาตประกอบวิชาชีพ
ให้เป็นไปตามที่กฎหมายกำหนด.

ความในวรรคสองไม่ใช้บังคับแก่บุคลากรทางการศึกษาที่จัดการศึ
กษาตามอัธยาศัย สถานศึกษาตามมาตรา 18 (3)
ผู้บริหารการศึกษาระดับเหนือเขตพื้นที่การศึกษาและวิทยากรพิเศษทาง
การศึกษา.

ความในมาตรานี้ไม่ใช้บังคับแก่คณาจารย์ ผู้บริหารสถานศึกษา
และผู้บริหารการศึกษาในระดับอุดมศึกษาระดับปริญญา.

Appendix F

Letter of Certification for Translated Instruments

Appendix G

Sample of Respondent Details

Table 1 Frequencies and Percentage of Demographic Data of Assumption College Samrong.

Demographic	Frequency	Percentage
Male	35	27.6
Female	91	71.7
Not response	1	0.8
Age		
35 Years old and Lower	51	40.2
35-45 Years Old	57	44.9
Over 46 Years Old	18	14.2
Not response	1	0.8
Teaching Experience		
5-10 Years	60	47.2
11-15 Years	36	28.3
16-20 Years	12	9.4
Over 20 Years	18	14.2
Not response	1	0.8

Gender n = 126

Demographic Background of Respondents.

Most of the teachers, 91 (71.7 %), who responded from ACSR were female and 35 (27.6 %) male. There was only one respondent, (0.8 %) who did not indicate gender. 57 of them (44.9%) were 36-45 years old. Next, there were 51 respondents, (40.2%) between 35 years old and lower while there were 18 responded teachers (14.2 %) who were 46 years and upper. One respondent (0.8 %) did not disclose age.

Most of the respondents of ACSR, 60 (47.2%) had 5-10 of work experience. The second most, 36 (28.3%) had 11-15 years of experience. Next, 18 (14.2%) of all valid respondents had more than 20 years of work experience and 12 respondents (9.4%) had 16-20 years of work experience. There was 1 respondent (0.8%) who did not state their work experience.

Table 2 Frequencies and Percentage of Demographic Data of Montfort College.

Demographic	Frequency	Percentage
Male	82	50.0
Female	79	48.2
Not response	3	1.8
Age		
35 Years old and Lower	102	62.2
35-45 Years Old	36	22.0
Over 46 Years Old	26	15.9
Not response		
Teaching Experience		
5-10 Years		
11-15 Years	87	53.0
16-20 Years	24	14.6
Over 20 Years	9	5.5
Not response	27	16.5
	17	10.4

Gender n = 164

Demographic Background of Respondents.

Most of the teachers 82 (50%) who responded from MC were male and 79 (48.2%) female. There were 3 respondents, (1.8%) who did not define gender. 102 of them (62.2 %) were 35 years old and lower. Next, there were 36 respondents (22.0%) between 36-45 years old while there were 26 responded teachers (15.9%) who were 46 years old and upper.

Most of the respondents of MC, 87 (53.0%) had 5-10 years of work experience. The second most, 27 (16.5%) had more than 20 years of work experience. Next, 24 (14.6%) of all valid respondents had experience of 11-15 years and 9 respondents (5.5%) had 16-20 years of work experience. There were 17 respondents (10.4%) who did not state their work experience.

Table 3 Frequencies and Percentage of Demographic Data of Assumption College Lumpang.

Demographic	Frequency	Percentage
Male	36	22.1
Female	124	76.1
Not response	3	1.8
Age		
35 Years old and Lower	96	58.9
35-45 Years Old	48	29.4
Over 46 Years Old	16	9.8
Not response	3	1.8
Teaching Experience		
5-10 Years	116	71.2
11-15 Years	10	6.1
16-20 Years	10	6.1
Over 20 Years	16	9.8
Not response	11	6.7

Gender n = 163

Demographic Background of Respondents.

Most of the teachers, 124 respondents (76.1%) who responded from ACL were female, 36 (22.1%) were male. There were 3 respondents who did not define gender. 96 of them (58.9%) were 35 years old and lower. Next there were 48 respondents (29.4%) between 36-45 years old while 16 respondents (9.8%) were 46 years old and upper and three respondents (1.8%) did not disclose their age.

Most of the respondents of ACL, 116 (71.2%) had 5-10 years of work experience between 5 to 10 years. The second most, 16 (9.8%) had more than 20 years of work experience. Next, the respondents who had 11-15 years of work experience and 16-20 years of work experience were equally 10 each (6.1%) and the respondents who did not identify their work experience were eleven (6.7%).

Table 4 Frequencies and Percentage of Demographic Data of Assumption College Thonburi.

Demographic	Frequency	Percentage
Male	37	24.5
Female	109	72.2
Not response	5	3.3
Age		
35 Years old and Lower	63	41.7
35-45 Years Old	58	38.4
Over 46 Years Old	28	18.5
Not response	2	1.3
Teaching Experience		
5-10 Years	77	51.0
11-15 Years	30	19.9
16-20 Years	15	9.9
Over 20 Years	22	14.6
Not response	7	4.6

Gender n = 151

Demographic Background of Respondents.

Most of the teachers 109 (72.2%) who responded from ACT were female, and 37 (24.5%) men. There were 5 respondents (3.3%) who did not define gender. 63 of them (41.7%) were 35 years old and lower, 58 respondents (38.4%) were between 36-45 years old while 28 respondents (18.5%) were 46 years old and upper.

Most of the respondents, 77 (51.0%) had 5-10 years of work experience, The second most, 30 respondents (19.9%) had 11-15 years of work experience. 22 respondents (14.6%) had more than 20 years of work experience and there were 15 respondents (9.9%) who had 16-20 years of work experience. 7 respondents did not disclose their work experience.

Table 5 Frequencies and Percentage of Demographic Data of Assumption Commercial College.

Demographic	Frequency	Percentage
Male	13	28.3
Female	32	69.6
Not response	1	2.2
Age		
35 Years old and Lower	24	52.2
35-45 Years Old	13	28.3
Over 46 Years Old	7	15.2
Not response	2	4.3
Teaching Experience		
5-10 Years	14	30.4
11-15 Years	15	32.6
16-20 Years	9	19.6
Over 20 Years	6	13.0
Not response	2	4.3

Gender n = 46

Demographic Background of Respondents.

Most the teachers, 32 respondents (69.6%) who responded from ACC were female and 13 (28.3%) male. There was 1 respondent (2.2%) who did not define gender. 24 of them (52.2%) were 35 years old and lower. Next, there were 13 respondents (28.3%) between 36-45 years while 7 respondents (15.2%) were 46 years old and upper.

Most of the respondents of ACC teachers 14 (30.4%) had 5-10 years of work experience. The second most, 15 (32.6%) had 11-15 years of work experience. Next, 9 (19.6%) of all valid respondents had work experience of 16-20 years and there were 6 respondents (13%) who had work experience of more than 20 years. 2 respondents (4.3%) did not disclose their work experience.

Table 6 Frequencies and Percentage of Demographic Data of Assumption College Ubolrajthani.

Demographic	Frequency	Percentage
Male	5	10.9
Female	41	89.1
Not response	-	-
Age		
35 Years old and Lower	25	54.3
35-45 Years Old	13	28.3
Over 46 Years Old	8	17.4
Not response	-	-
Teaching Experience		
5-10 Years	29	63.0
11-15 Years	3	6.5
16-20 Years	5	10.9
Over 20 Years	6	13.0
Not response	3	6.5

Gender n = 46

Demographic Background of Respondents.

Most of the teachers, 41 respondents (89.1%) who responded from ACU were female and 5 (10.9%) male. 25 of them (54.3 %) were 35 years old and lower. Next, there were 13 respondents (28.3%) between 36-45 years old while 6 respondents (17.4%) were 46 years old and over.

Most of the respondents of ACU, 29 (60.3%) had 5-10 years of work experience. 6 respondents (13.0%) had more than 20 years of work experience. 5 respondents (10.9%) had 16-20 years of work experience and three respondents (6.5%) had their work experience between 11-15 years Only three respondents (6.5%) did not mention their work experience.

Table 7 Frequencies and Percentage of Demographic Data of Assumption College Nakornrajsima.

Demographic	Frequency	Percentage
Male	23	24.2
Female	71	74.7
Not response	1	1.1
Age		
35 Years old and Lower	47	49.5
35-45 Years Old	28	29.5
Over 46 Years Old	19	20.0
Not response	1	1.1
Teaching Experience		
5-10 Years	52	54.7
11-15 Years	5	5.3
16-20 Years	13	13.7
Over 20 Years	18	18.9
Not response	7	7.4

Gender n = 95

Demographic Background of Respondents.

Most of the teachers 71 respondents (74%) who responded from ACN were female and 23 (24.2%) male. 47 of them (49.5%) were 35 years old and lower, 28 respondents (29.5%) were in between the age of 36 and 45. 19 respondents (20.0%) were between 46 years old and upper and one respondent (1.1%) did not identify oneself.

Most of the respondents of ACN, 51 respondents (54.7%) had 5-10 years of work experience, 18 respondents (18.9%) had more than 20 years of work experience. Next, 5 (5.3 %) had 11-15 years of work experience and 7 respondents (7.4%) did not mention their work experience.

Table 8 Frequencies and Percentage of Demographic Data of St Louis College.

Demographic	Frequency	Percentage
Male	20	16.1
Female	98	79.0
Not response	6	4.8
Age		
35 Years old and Lower	79	63.7
35-45 Years Old	36	29.0
Over 46 Years Old	9	7.3
Not response	-	-
Teaching Experience		
5-10 Years	81	65.3
11-15 Years	11	8.9
16-20 Years	4	3.2
Over 20 Years	11	8.9
Not response	17	13.7

Gender n = 124

Demographic Background of Respondents.

Most of the teachers, 98 respondents (79.0%) who responded from SL were female and 20 (16.1%) male. 79 of them (63.7%) were between the age of 35 and lower while 36 respondents (29.0%) were between 36-45 years. 9 respondents (7.3%) were between 46 years old and upper.

Most of the respondents of SL, 81 respondents (65.3%) had 5-10 years of work experience. 11 (8.9%) had 11-15 years of work experience. The same number also had more than 20 years of work experience. 4 respondents (3.2%) had their work experience between 16-20 years and 17 respondents did not identify their work experience.

Table 9 Frequencies and Percentage of Demographic Data of Assumption College Sriracha.

Demographic	Frequency	Percentage
Male	38	26.0
Female	95	65.1
Not response	13	8.9
Age		
35 Years old and Lower	69	47.3
35-45 Years Old	54	37.0
Over 46 Years Old	20	13.7
Not response	3	2.1
Teaching Experience		
5-10 Years	64	43.8
11-15 Years	26	17.8
16-20 Years	20	13.7
Over 20 Years	22	15.1
Not response	14	9.6

Gender n = 146

Demographic Background of Respondents.

Most of the teachers, 95 respondents (65.1%) who responded from ACS were female and 38 (26.0%) male. There were 13 respondents (8.9%) who did not define gender. 69 of them (47.3%) were between the age of 35 years old and lower while 54 respondents (37.0%) were between 36-45 years old. 20 respondents (13.7%) who were between 46 years old and upper while 3 respondents or 2.1% did not want to disclose their age.

Most of the respondents of ACS 64 (43.8%) had 5-10 years of work experience. 26 respondents (17.8 %) had 11-15 years of work experience. 22 respondents (15.1%) had more than 20 years of work experience and 20 respondents (13.7%) had 16-20 years of work experience. The rest (14 respondents or 9.6%) did not identify their work experience.

**Table 10 Frequencies and Percentage of Demographic Data of Assumption
College Rayong.**

Demographic	Frequency	Percentage
Male	17	23.0
Female	54	73.0
Not response	3	4.1
Age		
35 Years old and Lower	41	55.4
35-45 Years Old	24	32.4
Over 46 Years Old	8	10.8
Not response	1	1.4
Teaching Experience		
5-10 Years	53	71.6
11-15 Years	10	13.5
16-20 Years	2	2.7
Over 20 Years	4	5.4
Not response	5	6.8

Gender n = 74

Demographic Background of Respondents.

Most of the teachers, 54 respondents (73%) who responded from ACR were
female and 17 (23.0%) male. 3 respondents (4.1%) did not reply for their gender. 41
of them (55.4%) were between the age of 35 years old and lower while 24
respondents (32.4%) were between 36-45 years old. 8 respondents (10.8%) were
between 46 years old and above and one respondent (1.4%) did not disclose their age.

Most of the respondents of ACR, 53 respondents (71.6%) had 5-10 years their
work experience. 10 respondents (13.5%) had 11-15 years of work experience. 4
respondents (5.4%) had 16-20 years of work experience and 5 respondents did not
define their work experience.

Table 11 Frequencies and Percentage of Demographic Data of St. Gabriel College.

Demographic	Frequency	Percentage
Male	47	41.2
Female	64	56.1
Not response	3	2.6
Age		
35 Years old and Lower	45	39.5
35-45 Years Old	34	29.8
Over 46 Years Old	35	30.7
Not response	-	-
Teaching Experience		
5-10 Years	41	36.0
11-15 Years	24	21.1
16-20 Years	14	12.3
Over 20 Years	29	25.4
Not response	6	5.3

Gender n = 114

Demographic Background of Respondents.

Most of the teachers, 64 respondents (56.1%) who responded from SG were female and 47 (41.2%) male. 3 respondents (2.6%) did not define gender. 45 of them (39.5%) were between 35 years old and lower, while 35 respondents (30.7%) were between 46 years old and upper. 34 respondents (29.8%) were between 36-45 years old.

Most of the respondents of SG, 41 (36.0%) had 5-10 years of work experience and 29 respondents (25.4%) had more than 20 years of work experience. 24 respondents (21.1%) had 11-15 years of work experience, 14 respondents (12.3%) had 16-20 years of their work experience and 6 respondents (5.3%) did not disclose their work experience.

Table 12 Frequencies and Percentage of Demographic Data of Assumption College.

Demographic	Frequency	Percentage
Male	54	30.7
Female	103	58.5
Not response	19	10.8
Age		
35 Years old and Lower	86	48.9
35-45 Years Old	51	29.0
Over 46 Years Old	33	18.8
Not response	6	3.4
Teaching Experience		
5-10 Years	103	58.5
11-15 Years	19	10.8
16-20 Years	21	11.9
Over 20 Years	20	11.4
Not response	13	7.4

Gender n = 176

Demographic Background of Respondents.

Most of the teachers, 103 respondents (58.5%) who responded from AC were female and 54 (30.7%) male. 19 respondents (10.8%) did not disclose gender. Among all the respondents, 86 (48.9%) were between the age of 35 years old and lower. 51 of them (29.0%) were 36 –45 years old while 33 respondents (18.8%) were between 46 years and upper.

Most of the respondents of AC, 103 respondents (58.5%) had 5-10 years of work experience between 5-10 years. 21 respondents (11.9%) had 16-20 years of work experience. 20 respondents (11.4%) had more than 20 years of work experience. While 19 respondents (10.8%) had 11-15 years of work experience and 13 respondents (7.4%) did not mention their work experience.

Appendix H

Description of Leadership Behaviour of Principals and

School Culture, in the Schools of the Brothers of

St.Gabriel, in Thailand

Table 1 Leadership Behaviour Mean Scores as Measured by Multifactor Leadership Questionnaire.

School	Leadership Behaviour of Principals		
	Transformational Leadership	Transactional Leadership	Non – Leadership
Assumption College, Samrong (ACSR)	2.34	2.35	2.05
Montfort College (MC)	2.70	2.42	2.10
Assumption College, Lampang (ACL)	2.10	1.93	1.76
Assumption College, Thonburi (ACT)	2.11	2.04	1.78
Assumption Commercial College (ACC)	2.36	2.41	1.95
Assumption College, Ubolrajthani (ACU)	2.47	2.43	1.97
Assumption College, Nakornrajsima (ACN)	2.38	2.31	1.88
Saint Louis College (SL)	2.77	2.80	2.29
Assumption College, Sriracha (ACS)	2.52	2.60	2.11
Assumption College, Rayong (ACR)	2.73	2.75	2.18
Saint Gabriel College (SG)	2.46	2.40	2.02
Assumption College (AC)	2.34	2.25	1.87
Overall	2.42	2.36	1.99

The following Table describes the types of principals' leadership behaviour exercised in the schools of the Brothers of St. Gabriel. The findings from mean scores indicated that there are seven schools namely MC (2.70), ACL (2.10), ACT (2.11), ACU (2.47), ACN (2.38), SG (2.46) and AC (2.34) that have their own principals perceived by their teachers as transformational leaders. While the other five schools namely ACSR (2.35), ACC (2.41), SL (2.80), ACS (2.60), and ACR (2.75) have their principals perceived by their teachers as transactional leaders.

Table 2 Mean Scores of School Culture in Each School as Measured by School Culture Survey.

School	Collabo-rative leader-ship	Teacher collabo-ration	Profes-sional develop-ment	Collegial support	Unity of purpose	Learn-ing partner-ship	Total
Assumption College, Samrong (ACSR)	3.79	3.67	4.06	3.89	3.84	4.08	3.86
Montfort College (MC)	3.59	3.46	3.93	3.61	3.75	3.87	3.67
Assumption College, Lampang (ACL)	3.16	3.36	3.97	3.81	3.65	3.95	3.55
Assumption College, Thonburi (ACT)	3.40	3.28	3.94	3.47	3.60	3.77	3.53
Assumption Commercial College (ACC)	3.56	3.41	3.74	3.54	3.56	4.01	3.61
Assumption College, Ubolrajthani (ACU)	3.70	3.46	3.97	3.64	3.79	3.98	3.74
Assumption College, Nakornrajsima (CAN)	3.43	3.26	3.94	3.64	3.72	3.84	3.59
Saint Louis College (SL)	4.05	3.81	4.09	3.96	3.90	4.06	3.98
Assumption College, Sriracha (ACS)	3.84	3.68	4.06	3.86	3.81	3.94	3.85
Assumption College, Rayong (ACR)	3.96	3.77	4.11	3.93	3.97	4.14	3.97
Saint Gabriel College (SG)	3.68	3.62	4.02	3.85	3.74	3.94	3.78
Assumption College (AC)	3.52	3.51	3.88	3.74	3.65	3.88	3.67

Table 2 shows that the mean scores of each factor of school culture perceived by the participating teachers of each school. It also showed the sum scores of school culture of each school.

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College Samrong.

MLQ Results

School 1. (ACSR) The number of respondents who completed the MLQ from ACSR was 127. The scores ranged from a minimum of 0 to a maximum of 4. The mean for transformational leadership was 2.34 with a standard deviation of .510; the mean for transactional leadership was 2.35 with a standard deviation of .534; and the mean for non-leadership was 2.05, with a standard deviation of .469. According to the perception of most respondents of ACSR, they rated their principal as a transformational leader with the highest mean of 2.34.

SCS Results

School 1. (ACSR) The number of respondents who completed the SCS from ACSR was 127. The score of SCS ranged from 1 the minimum to 5 the maximum. The mean for collaborative leadership was 3.79, with a standard deviation of .415; the mean for teacher collaboration was 3.67, with a standard deviation of .463; the mean for professional development was 4.06 with a standard deviation of .392; the mean for collegial support was 3.89 with a standard deviation of .507; the mean for unity of purpose was 3.84 with a standard deviation of .433; and the mean for learning partnership was 4.08 with a standard deviation of .426. According to the perception of the ACSR respondents, the dominant culture of ACSR was learning partnership.

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Montfort College.

MLQ Results

School 2. (MC) The number of respondents who completed the MLQ from MC was 164. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.70, with a standard deviation of .593; the mean for transactional leadership was 2.42, with a standard deviation of .593; and the mean for non-leadership was 2.10, with a standard deviation of .531. According to the perception of the respondents, they rated their principal as a transformational leader with the highest mean of 2.70.

SCS Results

School 2. (MC) The number of respondents who completed the SCS from MC was 164. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.59, with a standard deviation of .644; the mean for teacher collaboration was 3.46, with a standard deviation of .604; the mean for professional development was 3.93, with a standard deviation of .546; the mean for collegial support was 3.61, with a standard deviation of .681; the mean for unity of purpose was 3.75, with a standard deviation of .470; and the mean for learning partnership was 3.87, with a standard deviation of .575. According to the perception of the respondents, it indicated that MC had professional development dominantly in its culture at the score of 3.93.

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College Lampang.

MLQ Results

School 3. (ACL) The number of respondents who completed the MLQ was 163. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.10, with a standard deviation of .621; the mean for transactional leadership was 1.93, with a standard deviation of .625; and the mean for non-leadership was 1.76, with a standard deviation of .545. It can be implied that the respondents from ACL viewed their principal as a transformational leader with a score of 2.10 (See Table 4.2).

SCS Results

School 3. (ACL) The number of respondents who completed the SCS from ACL was 163. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.16, with a standard deviation of .763; the mean for teacher collaboration was 3.36, with a standard deviation of .600; the mean for professional development was 3.97, with a standard deviation of .515; the mean for collegial support was 3.81, with a standard deviation of .542; the mean for unity of purpose was 3.65, with a standard deviation of .533; and the mean for learning partnership was 3.95, with a standard deviation of .571. It can be implied that ACL had professional development dominantly in its culture with the score of 3.97 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College, Thonburi.

MLQ Results

School 4. (ACT) The number of respondents who completed the MLQ from ACT was 151. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.11, with a standard deviation of .536; the mean for transactional leadership was 2.04, with a standard deviation of .576; and the mean for non-leadership was 1.78, with a standard deviation of .505. It can be implied that the respondents viewed their principal as a transformational leader with the mean score of 2.11 (See Table 4.2).

SCS Results

School 4. (ACT) The number of respondents who completed the SCS from ACT was 151. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.40, with a standard deviation of .598; the mean for teacher collaboration was 3.28, with a standard deviation of .625; the mean for professional development was 3.94, with a standard deviation of .495; the mean for collegial support was 3.47, with a standard deviation of .709; the mean for unity of purpose was 3.60, with a standard deviation of .518; the mean for learning partnership was 3.77, with a standard deviation of .627. It can be implied that ACT had professional development dominantly in its culture with the score of 3.94 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption Commercial College.

MLQ Results

School 5. (ACC) The number of respondents who completed the MLQ from ACC was 46. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.36, with a standard deviation of .699; the mean for transactional leadership was 2.41, with a standard deviation of .679; and the mean for non-leadership was 1.95, with a standard deviation of .476. It can be implied that the respondents viewed their principal as a transactional leader with the highest mean of 2.41 (See Table 4.2).

SCS Results

School 5. (ACC) The number of respondents who completed the SCS from ACC was 46. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.56, with a standard deviation of .774; the mean for teacher collaboration was 3.41, with a standard deviation of .711; the mean for professional development was 3.74, with a standard deviation of .673; the mean for collegial support was 3.54, with a standard deviation of .772; the mean for unity of purpose was 3.56, with a standard deviation of .646; the mean for learning partnership was 3.61, with a standard deviation of .628. It can be indicated the dominant culture that exist in ACC was learning partnership with the highest mean of 4.01 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College Ubolrajthani.

MLQ Results

School 6. (ACU) The number of respondents who completed the MLQ from ACU was 46. The score ranged from a minimum of 0 to a maximum of 4. The mean for transformational leadership was 2.47, with a standard deviation of .587; the mean for transactional leadership was 2.43, with a standard deviation of .641; the mean for non-leadership was 1.97, with a standard deviation of .527. It can be implied that the respondents viewed their principal as transformational leader with the highest mean of 2.47 (See Table 4.2).

SCS Results

School 6. (ACU) The number of respondents who completed the SCS from ACU was 46. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.70, with a standard deviation of .650; the mean for teacher collaboration was 3.46, with a standard deviation of .636; the mean for professional development was 3.97, with a standard deviation of .605; the mean for collegial support was 3.64, with a standard deviation of .678; the mean for unity of purpose was 3.79, with a standard deviation of .558; the mean for learning partnership was 3.98, with a standard deviation of .547. It can be implied that ACU had learning partnership dominantly in its culture with the highest mean of 3.98 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College, Nakornrajsima.

MLQ Results

School 7. (ACN)   The number of respondents who completed the MLQ from ACN was 95. The score ranged from a minimum of 0 to a maximum of 4. The mean for transformational leadership was 2.38, with a standard deviation of .547; the mean for transactional leadership was 2.31, with a standard deviation of .590; the mean for non-leadership was 1.88, with a standard deviation of .515. It can be indicated that the respondents of ACN viewed their principal as a transformational leader with the highest mean of 2.38 (See Table 4.2).

SCS Results

School 7. (ACN)   The number of respondents who completed the SCS from ACN was 95. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.43, with a standard deviation of .709; the mean for teacher collaboration was 3.26, with a standard deviation of .673; the mean for professional development was 3.94, with a standard deviation of .571; the mean for collegial support was 3.64, with a standard deviation of .681; the mean for unity of purpose was 3.72,with standard deviation of .499; the mean for learning partnership was 3.84, with a standard deviation of .542. It can be implied that ACN had professional development dominantly in its culture with the highest mean of 3.94 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Saint Louise.

MLQ Results

School 8. (SL) The number of respondents who completed the MLQ from SL was 124. The score ranged from a minimum of 0 to a maximum of 4. The mean for transformational leadership was 2.77, with a standard deviation of .472; the mean for transactional leadership was 2.80, with a standard deviation of .465; the mean for non-leadership was 2.29, with a standard deviation of .468. It can be implied that the respondents viewed their principal as a transactional leader with the highest mean of 2.80 (See Table 4.2).

SCS Results

School 8. (SL) The number of respondents who completed the SCS from SL was 124. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 4.05, with a standard deviation of .370; the mean for teacher collaboration was 3.81, with a standard deviation of .433; the mean for professional development was 4.09, with a standard deviation of .415; the mean for collegial support was 3.96, with a standard deviation of .484; the mean for unity of purpose was 3.90, with a standard deviation of .366; the mean for learning partnership was 4.06, with a standard deviation of .437. It can be implied that SL had professional development dominantly in its culture with the highest mean of 4.09 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College Sriracha.

MLQ Results

School 9. (ACS)   The number of respondents who completed the MLQ from ACS was 146. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.52, with a standard deviation of .522; the mean for the transactional leadership was 2.60, with a standard deviation of .498; the mean for non-leadership was 2.11, with a standard deviation of .464. It can be implied that the respondents of ACS viewed their principal as a transactional leader with the highest mean of 2.60 (See Table 4.2).

SCS Results

School 9. (ACS)   The number of respondents who completed the SCS from ACS was 146. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.84, with a standard deviation of .414; the mean for teacher collaboration was 3.68, with a standard deviation of .485; the mean for professional development was 4.06, with a standard deviation of .412; the mean for collegial support was 3.86, with a standard deviation of .560; the mean for unity of purpose was 3.81, with a standard deviation of .379; the mean for learning partnership was 3.94, with a standard deviation of .486. It can be implied that ACS had professional development dominantly in its culture with the highest mean of 4.06 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College, Rayong.

MLQ Results

School 10. (ACR) The number of respondents who completed MLQ from ACR was 74. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.73, with a standard deviation of .370; the mean for the transactional leadership was 2.75, with a standard deviation of .374; the mean for non-leadership was 2.18, with a standard deviation of .312. It can be implied that the respondents of ACR viewed their principal as a transactional leader with the highest mean of 2.75 (See Table 4.2).

SCS Results

School 10. (ACR) The number of respondents who completed the SCS from ACR was 74. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.96, with a standard deviation of .378; the mean for teacher collaboration was 3.77, with a standard deviation of .462; the mean for professional development was 4.11, with a standard deviation of .375; the mean for collegial support was .393, with a standard deviation of .513; the mean for unity of purpose was 3.97, with a standard deviation of .420; the mean for learning partnership was 4.14, with a standard deviation of .364. It can be implied that ACR had learning partnership dominantly in its culture with the highest mean of 4.14 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Saint Gabriel.

MLQ Results

School 11. (SG) The number of respondents who completed the MLQ from SG was 114. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.46, with a standard deviation of .561; the mean for the transactional leadership was 2.40, with a standard deviation of .557; the mean for non-leadership was 2.02, with a standard deviation of .466. It can be implied that the respondents viewed their principal as transformational leader with the highest mean of 2.46 (See Table 4.2).

SCS Results

School 11. (SG)   The number of respondents who completed the SCS from SG was 114. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.68, with a standard deviation of .532; the mean for teacher collaboration was 3.62, with a standard deviation of .569; the mean for professional development was 4.02, with a standard deviation of .488; the mean for collegial support was 3.85, with a standard deviation of .543; the mean for unity of purpose was 3.74, with a standard deviation of .428; the mean for learning partnership was 3.94, with a standard deviation of .497. It can be implied that SG had professional development dominantly in its culture with the highest mean of 4.02 (See Table 4.3).

Descriptive Statistics of Principals' Leadership Behaviour as Measured by Multifactor Leadership Questionnaire and School Culture As Measured by School Culture Survey of Assumption College.

MLQ Results

School 12. (AC) The number of respondents who completed the MLQ from AC was 176. The score ranged from a minimum of 0 to a maximum of 4. The mean for the transformational leadership was 2.34, with a standard deviation of .546; the mean for the transactional leadership was 2.25, with a standard deviation of .515; the mean for non-leadership was 1.87, with a standard deviation of .500. It can be implied that the respondents of AC viewed their principal as a transformational leader (See Table 4.2).

SCS Results

School 12. (AC)   The number of respondents who completed the SCS from AC was 176. The score ranged from a minimum of 1 to a maximum of 5. The mean for collaborative leadership was 3.58, with a standard deviation of .566; the mean for teacher collaboration was 3.51, with a standard deviation of .551; the mean for professional development was 3.88, with a standard deviation of .481; the mean for collegial support was 3.74, with a standard deviation of .577; the mean for unity of purpose was 3.65, with a standard deviation of .485; and the mean for learning partnership was 3.88, with a standard deviation of .447. It can be implied that AC had professional development and learning partnership dominantly in its culture with the equal scores of 3.88 (See Table 4.3).

Appendix I

Relationships between Leadership Behaviour of Principals and

School Culture

Table 1 Relationships between Leadership Behaviour of Principals and School Culture.

School	Total Mean Score of Transformational leadership	Total Mean Score of School Culture Survey	* Rho
Assumption College, Samrong (ACSR)	2.34	3.86	.399**
Montfort College (MC)	2.70	3.67	-.020
Assumption College, Lampang (ACL)	2.10	3.55	-.002
Assumption College, Thonburi (ACT)	2.11	3.53	-.028
Assumption Commercial College (ACC)	2.36	3.61	.450**
Assumption College, Ubolrajthani (ACU)	2.47	3.74	-.192
Assumption College, Nakornrajsima (CAN)	2.38	3.59	.122
Saint Louis College (SL)	2.77	3.98	-.031
Assumption College, Sriracha (ACS)	2.52	3.85	.048
Assumption College, Rayong (ACR)	2.73	3.97	.294*
Saint Gabriel College (SG)	2.46	3.78	.489**
Assumption College (AC)	2.34	3.67	.129
Overall	2.42	3.72	.182**

* p<.05, ** p< .01

* Spearman's rho is a measure of the linear relationship between two variables.

It differs from Pearson's correlation only in that the computations are done after the

numbers are converted to ranks.

Table 1 indicated that transformational leadership behavior of principals has a

significant relationship with school culture (r = .182, p < .01). Table 1 also showed

that the school that obtained the highest correlation coefficient of .489**, followed by Assumption Commercial College with a correlation coefficient of .450** and the least correlation coefficient of -.002.

Appendix J

Letter of Certification for Translated Interview

เว้น 1 ต่อด้วย

I would like to ask you about the director's vision for management, how does he manage?

The Rector has a progressive and forward looking vision. For example, he gives opportunities to teachers to show their work and gives guidance with problems arise. He supports the teachers' work.

What are meetings like?

When he is the Chairperson of the meetings, there are agendas for the normal meetings. Proposals are made. Apart from this, there is also information given for reading and further research. In addition, the teachers are also to read on topics of their interests to become better teachers. The contents of what has been read are concluded. The teachers are to develop themselves all the time.

How does he behave to teachers?

He is usually kind and considerate. He inquires about how the teachers are and is friendly with the teachers.

In what direction does he encourage work atmosphere?

First, it is according to the line of work that reports to him. Otherwise, he would walk around and look while the teachers are teaching and visit different points.

In general, what are the teachers here like?

The teachers think he is kind, has vision for work, is easy to work with.

Does this support the way teachers work?

I think so because he gives opportunities for everybody to work and show their capability.   This makes us want to work and work whole heartedly.

Are there frequent rites or ceremonies?

According to the different seasons.

What are the directions for these activities?

There are divisions of work responsibility. A special unit is directly responsible for the rites/activities. This unit takes work from the Rector or from the projects that he has approved. The teachers will prepare special arrangements for him.

How much is he involved in these activities?

I think nearly 100%.   Only when he is engaged elsewhere could he miss any activity. Normally, he always participates.

How does he participate?

He participates from the beginning to the end of the activities. At the end of the ceremonies, there are evaluations and the follow up reports to be made.

I would like you to conclude Brother Meesak's direction of management.

He has ethics in managing the school with fairness.

อยากเรียนถามคุณครูว่าท่านผู้อำนวยการของเราท่านนี้มีวิสัยทัศน์ในการบริหารงานอย่างไร

ตัวท่านอธิการมีศักดิ์จะเป็นผู้มีวิสัยทัศน์มองไปข้างหน้า เช่นลักษณะการทำงานก็จะเปิดโอกาสให้กับครูได้แสดงผลงาน และให้คำแนะนำเมื่อมีปัญหา และสนับสนุนในการทำงาน.

ท่านมีแนวทางในการสื่อวิสัยทัศน์ของท่านอย่างไร

โดยปรกติเวลาที่มีการประชุมท่านอธิการก็จะให้ข้อมูลเกี่ยวกับสิ่งที่ควรจะทำ   ควรจะเป็น   เป็นแนวทางกว้าง   ๆ ให้กับคุณครูทุกท่านในการทำงานไปในทางเดียวกัน นอกจากการประชุมถ้ามีงานที่ตรงกับสายงาของครูที่ดำเนินการอยู่ก็จะแนะนำ เปิดโอกาสให้ทำงาน มีการชี้แนะ.

ลักษณะการประชุมเป็นอย่างไร

ลักษณะการประชุมที่ท่านเป็นประธาน วาระปรกติก็จะมีหัวข้อการนำเสนอ นอกจากนี้มีการให้ข้อมูลในรายละเอียดในเนื้อหา มีข้อคิดประจำเดือน

ท่านจะอธิบายและมีเอกสารข้อมูลให้คุณครูอ่านศึกษาค้นคว้าเพิ่มเติม นอกจากนี้ให้ครูได้อ่านเรื่องที่สนใจโดยเฉพาะเพิ่มเติมเกี่ยวกับเนื้อหาสาระของการทำงานของครูก็ยิ่งดี

และสรุปเนื้อหาสาระนั้นให้ครูพัฒนาตนเองอยู่ตลอดเวลา.

ในการปฏิบัติต่อครูเป็นอย่างไร

โดยปรกติท่านจะมีจิตใจโอบอ้อมอารี สอบถามทุกข์สุข ให้ความเป็นกันเอง.

ท่านมีแนวทางในการส่งเสริมบรรยากาศในการทำงานอย่างไรบ้าง

จะเปิดโอกาสให้ครูได้ทำงานให้เต็มศักยภาพและความต้องการ ตามที่ตนเองถนัด.

ตัวท่านเองมีแนวทางในการดูแล ควบคุม และติดตามการทำงานอย่างไร

อย่างแรกจะเป็นลักษณะตามสายงานที่รายงานให้ท่านทราบ นอกจากนี้ท่านก็จะเดินดูระหว่างครูสอน และการเยี่ยมเยียนตามจุด.

โดยภาพรวมครูที่นี่เป็นอย่างไร

คุณครูก็มองว่าท่านเป็นคนใจดี มีวิสัยทัศน์ในการทำงาน ให้ความเป็นกันเอง.

ตรงนี้มีส่วนส่งเสริมให้ครูทำงานหรือไม่

ตนเองคิดว่ามีผล
เพราะท่านส่งเสริมและเปิดโอกาสให้ทุกคนทำงานแสดงความสามารถท
ำให้เราต้องการทำงานและทำด้วยความเต็มใจ.

พิธีการหรือพิธีกรรมมีบ่อยหรือไม่

เป็นการจัดตามเทศกาลต่าง ๆ.

มีแนวทางในการจัดอย่างไร

มีหน่วยงานรับผิดชอบ
โดยงานอภิบาลรับผิดชอบพิธีกรรมโดยตรง   โดยรับจากท่านอธิการ
หรืองานตามโครงการถ้าท่านอนุมัติ
คุณครูก็จะจัดให้มีพิธีกรรมให้ท่านเป็นกรณีพิเศษ.

และท่านมีส่วนร่วมในพิธีการและพิธีกรรมมากน้อยเพียงใด

คิดว่าเกือบ   100%   นอกจากท่านจะติดภาระกิจจริง   ๆ
ซึ่งโดยปรกติจะเข้าร่วมตลอด.

ลักษณะการเข้าร่วมเป็นแบบใด

ท่านจะเข้าร่วมตั้งแต่เริ่มต้นพิธีจนจบพิธี
หลังจบพิธีก็จะมีการประเมินและรายงานอีก   ครั้งหนึ่ง.

อยากให้คุณครูช่วยสรุปว่าแนวทางการบริหารงานของภราดามีศักดิ์เป็น
อย่างไร

ท่านจะมีหลักธรรมที่จะบริหารงานในโรงเรียนด้วยความยุติธรรม.

I would like to know what kind of vision the Director has in managing the school.

Brother Meesak, the Director, has a vision with which he looks at the work of the personnel to get them to participate and tries to find a direction for development to correspond to the Education Act. For example, for him, his vision is in encouraging the personnel to continue their education. He gives opportunity to everyone even if they do not have any financial support. Even though he may not have the scholarships for all but he will give the opportunity to all. He will make the absolute

that these people must develop for their own advancement and not for rewards.   Their advancement will benefit the organization in the future.

The vision of the Director, how does he convey his vision to the teachers?

He conveys it through the meeting, by setting the plan together. The board of administration will make an announcement for the administrators and the teachers who are the practitioners.

From here, I would like to ask whether the Director himself explains this directly to the teachers?

Yes, through the monthly meeting.

Apart from the meetings, are there any additional methods of conveying his vision?

To the teachers individually, as far as I can remember.

For informing individually, how does he do this?

By working together, whether with the Deputy Directory down to the teachers who are the practitioners.   Brother will make himself available when some teachers have problem and they are asking for advice.

Does he meet the teacher s individually?

Yes, and he has a plan to meet everybody, but he cannot do it at the moment as he still needs to find funding.

The Director supports positive cooperation, can you picture this clearly?

He himself always gives opportunity. This is considered positive to the teachers. He gives moral support and encouragement without any bad words to the teachers. Even though sometimes he listens to a negative story that the teacher did not intend to tell, for example, in punishing the children he will give positive re-enforcement all the time. He is highly ethical and moralistic.

How does the Director follow up the work according to his vision?

The follow up normally goes through meetings through the different levels, to the co-administrators, to the branch/line of work or work administrators. He follows up from bottom up.

Is this a follow up in talking or documented follow up?

The head of the division will prepare both oral and written reports and agendas for meeting. This is from both bottom up and top down .

Who sets the agendas for the meetings?

The four parties set the agendas to see what issues need to be included in each meeting.

How enthusiastic are the teachers on the whole?

For my part, as a teacher here and working in this area, if you ask me about enthusiasm, I do have.   In my personal opinion, the teacher should have more enthusiasm because the teachers are still very much confused about the direction of the new Education Act.   However, Brother Meesak always will explain and acting as a consultant all the time.

Does this mean that the fact that the teachers are still do not follow the school policy is due to the fact that they do not understand the policy rather than the administrators not supporting the policy?

He does support the policy.   However, some of the teachers are still confuse with certain parts.   At the same time, the board administrator would follow up through the different lines of work to explain, to have meetings and to put in the policy at every meeting.

What are the clear changes that have taken place since the arrival of this Rector?

There are developments.   Changes in looking after the children.   However, there wee not many changes though the former Director gave many opportunities for this.   Earlier, the rules that the children had to follow were stricter and not as many opportunities were given. The Former Director saw that the children were at fault but he gave them more than one opportunity to amend. The present Director tries to get the children to think for themselves, act by themselves, and solve problems themselves so that they can see their own faults and how to solve the problems. The same thing is true for the personnel.   The teachers are to find out for themselves what

faults they have. At whatever points that they have not yet fully developed, they are to think and develop to the full through the system of work.

In term of incentive and motivation for the teachers, what special characteristics does the new Director have that makes the teachers see more than just giving opportunities for the teachers to get involved?

He emphasizes morality and ethicality as the man principles. He is truly a Father figure for St.Louis.

Please give examples for what you mean by Father figure.

His an administrator and a monk that is a model of sacrifice. He has good ethics and morality.

For cooperation that you see teachers have, are they totally and fully cooperative or are they hesitant?

I am a teacher or whom sharing is easy to accept. That is, if sharing is compared to having friends. Teachers do vary in their thinking. For St.Louis teachers, what vision Brother Meesak has, what policy he has, or what he will share with us, we do consider about. If these are good, we cooperate. This is part of being teachers.

So far, how has this been?

It has been a good picture. However, some of the teachers still do not understand why Brother Meesak has a vision with which he gives opportunities. They think Brother is always very kind.

For rites and ceremonies, what are they like and do they take place frequently?

These take place all the time by they for Christianity or Buddhism. Brother never stops any and will put in ethics and morals and points out the goodness of all religions. He persuades teachers to follow his thinking such as what people get when they act the Buddhist way or the Christian way. The final results/goals are the same for both.

In rites and ceremonies and activities, how much does Brother participate?

At every event.

How?

For school rites, and activities, Brother has assistants in the four divisions. Should the activities coincide with whichever branch/division, that branch/division would consult with him. After that, the staff follows Brother's official order and reports to the Director. Sometimes, the Director also has a part in the activities. Sometimes, he gets involved himself, such as on Father's Day. The Students' Affairs division looking after the students' activities, held meeting and made plans. Brother participates in the ceremonies if he is not held up by some other businesses that cannot be avoided. He will always attend, even teaching the children. Brother will

stay and find time to meet both the teachers and the students. He will give them thoughts and share ideas with them.

Could you tell me what distinguishing characteristic the teachers here have?

The teachers here highly agree with Brother.   They do not oppose his ideas. They are ready to cooperate. For looking after the children here, the teachers look after them and take care of them closely, even though this is not so for 100%.

I would like to know how you would conclude about what our Director is like.

Brother himself is full of goodness, ethics, and is a good example for everybody in the organization.   He is also a brother who is very generoud, and likes to help. Whoever is in trouble, Brother is willing to give even of himself. For example, children made mistakes again and again but Brother still gives them opportunity. Brother sacrifices even to the point that if the children still do not think of being good, and still misbehaves, Brother is willing to not eat one meal in exchange for their good behavior. This is so that the children will see the value of goodness. This is considered a good example for the school personnel and should be taken as an example not only academically but also morally.   Brother has a far vision. Even to teachers with bachelor's degrees, he tells them to continue with their education should opportunity arises. This is to use the value of learning. This is, getting many things from studies to adapt to the school and to make their learning useful to the organization.

From what you see in the administrator, do you want to devote yourself or sacrifice more or not?

Here, whenever I come to work t St.Louis, I want to work at my fullest capability even if that piece of work is very tiring or very time consuming. Personally, I fully give my all to come to work early or to go home late at night.

And does the example from the Director make you more enthusiastic or not?

Yes, very much so. For example, the expansion of the final years of the secondary school, Brother has inspiration from the parents. At that time there was no money, but Brother always says that he asks for money from God by doing good deeds. As a son, when good deeds are done, rewards should be given. Brother is very determined to do good deeds. Even though at the time the building was being constructed, there was no money, Brother still overcame that difficulty. We can see that Brother had to move, but we were the teacher there. We have to try to make our organization accepted by the parents and by the alumni in order to survive. This is so that once the school is open, it could continue and not be shut down as we have often heard of such stories in other places. This is what inspired and motivated us. Brother has come and he also has to go.

อยากจะทราบว่า
ท่านผู้อำนวยการมีวิสัยทัศน์ในการบริหารโรงเรียนอย่างไร

บราเดอร์มีศักดิ์ซึ่งเป็นผู้อำนวยการนั้นมีวิสัยทัศน์ในการบริหารโรงเรียนโดยท่านมองการทำงานของบุคลากรของโรงเรียนให้มีส่วนร่วมและพยายามที่จะหาแนวทางในการพัฒนาให้   สอดคล้องกับ พรบ.การศึกษาด้วย   เช่นตัวท่านเองในด้านบุคลากร ตัวอย่างเช่นวิสัยทัศน์ของท่านในเรื่องการศึกษาต่อของบุคลากรซึ่งเป็นหนึ่ง   ท่านจะให้โอกาสกับทุกคนถึงแม้ว่าบุคคลเหล่านั้นจะไม่มีทุน จะไม่มีให้ทุกทุนแต่จะให้โอกาสทุกคน ท่านจะมองว่าบุคคลเหล่านั้นต้องการจะพัฒนาความก้าวหน้าของตนเอง ไม่ใช่ทำเพื่อหวังค่าตอบแทน ซึ่งจะเป็นประโยชน์ต่อองค์กรในอนาคต.

วิสัยทัศน์ที่ผู้อำนวยการของเรามี
อยากทราบว่ามีการถ่ายทอดไปยังครูอย่างไร

การถ่ายทอดโดยกรประชุม   วางแผนร่วมกัน จากบอร์ดบริหารจะแถลงก่อน   และลงไปสู่   ผู้ร่วมบริหาร และลงไปสู่ครูผู้ปฏิบัติการ.

จากตรงนี้อยากถมว่า
ตัวท่านผู้อำนวยการเองมีส่วนในการชี้แจงหรืออธิบายกับครูโดยตรงหรือไม่

มี โดยการประชุมครูทุกเดือน.

นอกเหนือจากการประชุมแล้ว
มีการถ่ายทอดวิสัยทัศน์อื่นเพิ่มเติมหรือไม่

เป็นรายบุคคลเท่าที่จะทำได้.

ในลักษณะรายบุคคล ไม่ทราบว่ามีการดำเนินการอย่างไร

เป็นลักษณะการทำงานร่วมกัน
ไม่ว่าจะเป็นผู้ใต้บังคับบัญชารองจากบราเดอร์ลงมา
จนถึงครูผู้ปฏิบัติการ
บางท่านมีปัญหาเมื่อเข้าไปขอคำปรึกษาท่านก็จะแทรกตรงนี้ให้.

มีการพบปะครูรายบุคคล

มีค่ะ   และมีโครงการจะพบกับทุกคน
แต่ยังทำไม่ได้ในขณะนี้เนื่องจากท่านยังต้องระดม หาทุน.

**ทางผู้อำนวยการเองมีการเสริมสร้างแนวทางการทำงานร่วมกันในเชิงบ
วก คุณครูเห็นภาพตรงนี้ชัดเจนหรือไม่**

ตัวท่านเองจะให้โอกาสเสมอ   ถือว่าเป็นแรงบวกสำหรับครู
เป็นขวัญและกำลังใจคอยสนับสนุน
ท่านไม่เคยตำหนิครูถึงแม้ว่าจะรับฟังภาพลบมาในบางเรื่องที่ครูไม่ได้ตั้
งใจ   เช่น   การลงโทษ
ท่านก็จะเสริมแรงบวกให้ตลอดเวลาโดยท่านอยู่ในเรื่องจริยธรรมและคุ
ณธรรมสูงมาก.

**แล้วทางผู้อำนวยการมีการติดตามในสิ่งที่ท่านได้ให้วิสัยทัศน์อย่างไรบ้า
ง**

การติดตามนี้โดยปรกติก็จะผ่านขึ้นมาทางการประชุมช่วงชั้น
ผู้ร่วมบริหาร และไปยัง   สายบริหาร ติดตามจากล่างไปบน.

เป็นการติดตามด้วยวาจาหรือรายงานเป็นลายลักษณ์อักษร

ทางหัวหน้าฝ่ายจะรายงานขึ้นไปทั้ง   2
อย่างในการเตรียมวาระขึ้นประชุม   ทั้งจากบนลงล่าง
และจากล่างขึ้นบน.

วาระการประชุมนี้ ใครเป็นผู้กำหนด
โดยทั้ง 4 ฝ่ายว่าจะมีเรื่องอะไรเข้าไปในการประชุมแต่ละครั้ง.

ความกระตือรือร้นของครูในการปฏิบัติโดยรวมเป็นอย่างไรบ้าง
เท่าที่เป็นครูทำงานอยู่ที่นี่   ทำงานด้านนี้
ถามว่าความกระตือรือร้นก็มี
สำหรับความเห็นส่วนตัวแล้วครูน่าจะมีมากกว่านี้
เนื่องจากครูยังมีความสับสนกับทิศทางตัวใหม่เรื่อง   พรบ.นี้มาก
แต่ท่านก็จะคอยให้คำชี้แจงและเป็นที่ปรึกษาอยู่ตลอดเวลา.

หมายความว่าที่ครูยังไม่สามารถดำเนินนโยบายของโรงเรียนได้อย่างเต็มที่เนื่องจากครูขาดความเข้าใจ ไม่ใช่ผู้บริหารไม่ส่งเสริม
ส่งเสริมค่ะ   แต่ยังมีบางส่วนสับสน
ขณะเดียวกันผู้บริหารที่เป็นบอร์ดก็จะลงตามสายงานเพื่อชี้แจง
มีการประชุม และแทรกในการประชุมทุกครั้ง.

การเปลี่ยนแปลงที่เห็นได้ชัดของโรงเรียนมีอะไรบ้างตั้งแต่สมัยของอธิการท่านนี้มา
การเปลี่ยนแปลงในเรื่องของการสร้างความดี ท่านให้โอกาสเด็กและครูมาก.

**การที่ผู้อำนวยการท่านนี้เข้ามารับตำแหน่ง
คุณครูคิดว่าโรงเรียนมีการพัฒนาเปลี่ยนแปลงในลักษณะใดบ้าง**

มีการพัฒนาขึ้น   เปลี่ยนแปลงในเรื่องการดูแลเด็กแต่ไม่มาก
เพราะผู้อำนวยการท่านเดิมก็ให้โอกาสหลายครั้ง
ซึ่งแต่ก่อนระเบียบวินัยของเด็กเราในแง่การปกครองจะให้โอกาสไม่มา
ก
และท่านเดิมก็มองว่าเขามีความบกพร่องในตัวเองและให้โอกาสมากกว่า
1   ครั้ง   ท่านปัจจุบันก็พยายามให้เด็กคิดเอง   ทำเอง
และแก้ปัญหาด้วยตนเองว่าสิ่งที่ตนเองบกพร่องคืออะไร
และแก้ไขอย่างไร
บุคลากรเองก็เช่นเดียวกันให้ครูค้นพบว่าตัวเองบกพร่องอย่างไร
ตรงจุดไหนที่ยังพัฒนาได้ไม่เต็มที่ก็ให้คิดและทำให้เต็มที่โดยใช้ระบบส
ายงาน.

**ในเรื่องของการสร้างขวัญและกำลังใจของครู
ทางผู้อำนวยการคนใหม่มีอะไรที่เด็ดที่ทำให้เราเห็นนอกจากการให้โอก
าสให้ครูมีส่วนร่วมแล้ว คุณครูเห็นว่ามีส่วนใดเพิ่มเติมหรือไม่**

ท่านจะเน้นคุณธรรม   จริยธรรมเป็นหลัก
เป็นพ่อพระของเซนต์หลุยส์เราจริง ๆ.

ขอให้คุณครูยกตัวอย่างคำว่าพ่อพระ

เป็นผู้บริหารและนักบวชที่เป็นแบบอย่างของการอุทิศตน
การกระทำในเรื่องคุณธรรมและ จริยธรรม ซึ่งเป็นแบบอย่างที่ดี.

**ความร่วมมือที่ครูให้กับท่านผู้อำนวยการตามที่ครูรับรู้รับเห็น
เต็มใจหรือรู้สึกลังเลที่จะให้ความร่วมมือ**

ตนเองเป็นครูที่การแบ่งปันอะไรจะรับง่ายถ้าเทียบกับมีเพื่อน
ความคิดก็จะแตกต่างกัน
สำหรับครูเซนต์หลุยส์แล้วบราเดอร์มีวิสัยทัศน์อย่างไร
มีนโยบายอย่างไร
หรือว่าบราเดอร์อาจจะมาแบ่งปันเราจะเก็บมาพิจารณา
ถ้าเป็นสิ่งที่ดีก็ให้ความร่วมมือนี้เป็นส่วนหนึ่งของครู.

เท่าที่ผ่านมาเป็นอย่างไร

อยู่ในภาพดี
แต่ก็จะมีบางท่านยังไม่เข้าใจว่าทำไมบราเดอร์จึงมีวิสัยทัศน์ให้โอกาสแ
ละจะบอกว่า   บราเดอร์ใจดีมากอย่างนี้ตลอดเวลา.

ในส่วนพิธีกรรมและพิธีการต่าง ๆ เป็นอย่างไรบ้าง และมีบ่อยหรือไม่

มีเป็นประจำ   ไม่ว่าศาสนาคริสต์หรือศาสนาพุทธ
บราเดอร์ไม่เคยสกัดกั้นและจะแทรกคุณ
ธรรมความดีทุกศาสนาจะชวนให้คิดตามว่าการทำอย่างพุธได้อะไร
อย่างคริสต์ได้อะไร ผลสุดท้ายแล้วก็เป้าหมายเดียวกัน.

ในการจัดพิธีกรรมหรือพิธีการต่าง   ๆ
ผู้อำนวยการเข้ามามีส่วนมากแค่ไหน

มีทุกครั้ง.

อย่างไรบ้าง

พิธีกรรมของโรงเรียน   บราเดอร์ก็จะมีผู้ช่วยอยู่แล้วคือทั้ง 4 ฝ่าย
พิธีการนั้นจะไปตรงกับฝ่ายไหน   ฝ่ายนั้นก็จะไปปรึกษาหารือ
เสร็จแล้วก็จะทำคำสั่งแต่งตั้งโดยรายงานให้ผู้อำนวยการทราบ

บางครั้งผู้อำนวยการก็มีส่วนในการทำกิจกรรมนั้นด้วย
บางทีท่านลงไปด้วยตนเองเช่นที่ผ่านมาเมื่อวันพ่อ
ทางฝ่ายกิจกรรมซึ่งอยู่ในงานกิจกรรมนักเรียนได้ประชุมวางแผน
บราเดอร์มีส่วนในเรื่องการร่วมพิธี
ถ้าไม่ติดภาระกิจที่บราเดอร์เลี่ยงไม่ได้
บราเดอร์ก็จะอยู่ทุกครั้งแม้แต่การ   อบรมเด็ก
บราเดอร์จะอยู่และจะหาเวลาเสมอว่าขอเวลาให้บราเดอร์พบ
ไม่ว่าจะเป็นครูและ   นักเรียนท่านจะให้ข้อคิดและแบ่งปัน.

ลักษณะเด่นของครูที่นี่พอจะบอกได้หรือไม่ว่ามีลักษณะอย่างไร
        ครูที่นี่จะเห็นด้วยค่อนข้างสูงไม่มีการต่อต้าน
พร้อมที่จะให้ความร่วมมือและในเรื่องการดูแลเด็กที่นี่ถือว่าครูดูแลเด็ก
และติดตามอย่างใกล้ชิดถึงแม้ว่าจะได้ไม่ครบ 100%.

อยากทราบว่าถ้าจะกล่าวโดยสรุปว่าผู้อำนวยการเราเป็นอย่างไร
        ก็ตัวบราเดอร์เองเป็นผู้ที่เปี่ยมล้นไปด้วยคุณธรรม   จริยธรรม
และเป็นแบบอย่างที่ดีกับทุกคนในองค์กร
และเป็นบราเดอร์ที่มีน้ำใจกว้างขวาง   ชอบช่วยเหลือ
ใครมีเรื่องเดือดร้อนบราเดอร์จะให้แม้กระทั่งตัวบราเดอร์เอง
ตัวอย่างเช่น   เด็กทำความผิดครั้งแล้วครั้งเล่าบราเดอร์ก็ให้โอกาส
บราเดอร์เสียสละแม้กระทั่งว่าถ้าเด็กยังไม่คิดจะทำความดี
ยังทำผิดอีกบราเดอร์ขออดข้าว   1
มื้อเพื่อแลกให้เด็กเห็นคุณค่าของการทำความดี

ก็ถือว่าเป็นแบบอย่างที่ดีของบุคลากรในโรงเรียน
และน่าจะเอาเป็นแบบอย่างไม่ว่าเป็นด้านการศึกษา คุณธรรมจริยธรรม
บราเดอร์จะมองไกลมาก
แม้กระทั้งครูที่จบปริญญาตรีบราเดอร์ยังบอกว่ามีโอกาสให้ไปเรียนต่อ
ไปเอาคุณค่าของการเรียน คือได้อะไรหลาย ๆ
อย่างในเรื่องของการเรียนมาปรับใช้ในโรงเรียนให้เป็นประโยชน์ต่ออง
ค์กร.

และสิ่งที่คุณครูเห็นในตัวผู้บริหารของเรา
คุณครูอยากที่จะทุ่มเทหรือเสียสละเพิ่มขึ้นหรือไม่
ตรงนี้โดยส่วนตัวทุกครั้งที่มาทำงานที่โรงเรียนเซนต์หลุยส์
จะมีเป้าหมายว่าเราจะทำงานอย่างเต็มศักยภาพ
ถึงแม้ว่างานนั้นจะเหน็ดเหนื่อยหรือต้องใช้เวลาค่อนข้างมาก
ส่วนตัวแล้วจะให้เต็มที่ไม่ว่าจะต้องมาทำงานเช้าหรือกลับดึกก็พร้อม.

และแบบอย่างของผู้อำนวยการของเรามีผลต่อการทำให้เรากระตือรือร์
นมากขึ้นหรือไม่
มีมาก ตัวอย่างเช่นการขยายัธยมปลาย
บราเดอร์ได้แรงบันดาลมาจากผู้ปกครองนักเรียน
ตอนนั้นยังไม่มีเงินแต่บราเดอร์ก็บอกเสมอว่าบราเดอร์ขอพระ
ในที่นี้คือบราเดอร์ทำความดีเมื่อขอแล้วในฐานะที่เราเป็นลูกเมื่อขอแล้ว
ก็ควรได้ความดีตรงนั้นตอบแทน
บราเดอร์ก็มีจิตใจที่แน่วแน่ว่าต้องทำความดี ทั้ง ๆ
ที่เวลาสร้างตึกนี้เงินก็ยังไม่มีแต่บราเดอร์ก็ฟันฝ่าอุปสรรคตรงนั้นมาได้
ตลอด จนกระทั้งเราเห็นว่าบราเดอร์ก็ต้องย้ายแต่เราเองเป็นครูที่นี่

เราก็ต้องพยายามทำให้องค์กรของเราเป็นที่ยอมรับของผู้ปกครอง
ของศิษย์เก่าเพราะที่เราจะอยู่ได้
ไม่ใช่โรงเรียนเราเปิดมาแล้วก็จะต้องปิดโรงเรียนไปเหมือนในอดีตเช่น
ที่เราเคยได้ยินมา
ตรงนี้เป็นแรงบันดาลให้เรามีกำลังใจเพราะบราเดอร์มาแล้วบราเดอร์ก็ต้
องไป.

May I start with the first question, in your opinion and feelings, what kind of vision does Brother Meesak have in his administration of the school?

During the first period that he has been here, he looked at the trend of the school.   He did not dig deep into any administrative work. He waited to see what he could best give to the school before forming his vision.

In your feeling, what kind of vision do you think Brother Meesak has?

He develops everything and in all aspects and places high value on being in touch with the community.   He very much encourage the community to become involved in school activities and the school.

What do you understand by the word "development"?

Development in both the tangibles and the intangibles.   For example, for the tangible, it is the buildings and the place.   With this, whoever wants any thing that will be supportive of the students, he gives.

How about the intangibles?

He gives moral support and talks in the name of God.   He does not give severe punishment but gives warnings.

In what ways do you think Brother Meesak communicates what he wants?

He olds monthly meetings and gives explanations. He always announces what the school is doing and how he wants the teachers to be. He always gives small points of thought/sayings that he comes across in his reading.

Apart from meetings, are there any other methods that Brother Meesak uses?

He calls for individual meetings with the teachers.

Apart from individual meetings, are there any other methods?

He gives documents.

How does Brothes Meesak act when he meets a teacher?

He smiles and is very friendly. Teachers can see him whenever they want. He is not reserved.

How does Brother Meesak support and motivate the teachers in their work apart from talking positively?

By his actions. He comes down and works. He intends to build so many things so it is not in us to destroy. This is looking from his creating things, his actions and his looking after the whole process himself.

How many things are you impressed with Brother Meesak?

His is very kind, does not often scold. However, this is not so good for some people.

For you, do you think his kindness and moral support affect the way teachers work?

For administration, he cannot be decisive because he is kind. Sometimes, when we propose something, it does not get carried out because of his kindness. He allows us to think for ourselves and to improve ourselves.

Do you think this is good or not good?

Good for some people but I think there should be other ways also.

On the whole, how do the teachers work?

Now and before, they are different. Now, they do whatever their duties require. Before, even if it is not their duty, they still feel the need to get involved and participate.

Is it better now than before?

No, not better. Considerations have disappeared.

Why do you think their considerations have disappeared?

Looking at the whole picture, before students and teachers work together. Now, that picture does not happen because the teachers just do what they have to do and no more.

Why do you think the teachers are just doing their duties?

The incentives have disappeared. There are only negative thoughts from below. Brother Meesak does not know the results of some things that happened in the school. He cannot get down to this point. This is why negatives happen. Teachers are scolded and pressured but he cannot see this. If you do research, you

will know why teachers go home earlier. Some teachers used to go home in the evening but now after the extra hours of teaching, they all go home.

If you would conclude, what would you say about Brother Meesak's direction of administration?

He manages like a monk.   That is, his management is based on kindness and he thinks that every one can think and recognize their faults and can improve themselves.

In this manner, in general, do you think this is good for the school or not?

Half-half because some people are used to this kind of behavior so that it has become their nature. Some recognize their faults.   For some, words alone are not enough.   They need to be ordered and conditions have to be made as to what would happen if they do not follow the orders.

ขอเริ่มต้นคำถามแรกว่าในความรู้สึกของมาสเตอร์ ภราดามีศักดิ์ท่านมีวิสัยทัศน์ในการบริหารโรงเรียนอย่างไร

ในช่วงแรกท่านก็จะมาดูลาดเลาก่อนว่าโรงเรียนนี้เป็นอย่างไร
ไม่ล้วงลึกบริหารอะไรทั้งสิ้น
รอมองว่าจะให้อะไรกับโรงเรียนนี้ดีจึงสร้างวิสัยทัศน์ออกมาได้.

ในความรู้สึกของมาสเตอร์นั้นภราดามีศักดิ์มีวิสัยทัศน์อย่างไร

ในเชิงพัฒนาทุกอย่างและทุกด้าน   และสัมพันธ์กับชุมชนมาก
ให้ชุมชนเข้ามามีส่วนร่วมเข้ามาเกี่ยวข้องกับโรงเรียนมาก.

คำว่าพัฒนามาสเตอร์มีความเข้าใจอย่างไร

พัฒนาทั้งรูปธรรมและนามธรรมทั้งสองอย่าง   เช่น
รูปธรรมในการพัฒนาอาคารสถานที่
ใครอย่าได้อะไรเพื่อส่งเสริมกับเด็กจริง ๆ ก็จะให้.

แล้วในเชิงนามธรรมเป็นอย่างไร

ก็จะให้กำลังใจจะพูดในนามพระ
ไม่ลงโทษรุนแรงแต่ใช้คำพูดในการตักเตือน.

มาสเตอร์คิดว่าภราดามีศักดิ์มีการสื่อสารในสิ่งที่ต้องการให้เราทำในรูปแบบใดบ้าง

ประชุมและชี้แจงให้ฟังทุกสิ้นเดือน
และแจ้งตลอดว่าโรงเรียนกำลังทำอะไร
และต้องการให้คุณครูเป็นแบบไหนอย่างไร
จะมีเกร็ดเล็กเกร็ดน้อยจากที่ท่านอ่านหนังสือมาแนะนำให้.

นอกเหนือจากการประชุมแล้วท่านยังใช้วิธีการอื่นอีกหรือไม่

ก็จะใช้วิธีการเรียกพบครูทุกคนเป็นการส่วนตัว.

นอกจากการพบปะส่วนบุคคลมีอะไรเพิ่มเติมหรือไม่

ก็มีการให้เอกสาร.

ปฏิบัติกับครูเป็นอย่างไรเมื่อพบปะกัน

ยิ้มแย้มแจ่มใส   เป็นกันเอง   เข้าพบท่านได้ทุกเมื่อ
พบปะท่านได้ตลอดเวลา ไม่ถือตัว.

**ท่านมีส่วนส่งเสริมและให้กำลังใจในการทำงานอย่างไรบ้าง
นอกเหนือจากที่มาสเตอร์บอกว่าท่านพูดในเชิงบวก**
        การกระทำของท่านท่านลงมาทำ
ท่านตั้งใจจะสร้างอะไรมากมายแล้วเราจะทำลายหรือก็ไม่ใช่
มองจากภาพที่ท่านสร้างและกระทำและลงมาดุด้วยตนเอง.

มาสเตอร์ประทับใจอะไรท่านบ้าง
        ท่านมีจิตใจเมตตา ไม่ค่อยดุว่า แต่สำหรับบางคนก็ไม่ดี.

**สำหรับมาสเตอร์คิดว่าท่าทีเมตตาและให้กำลังใจของท่านมีผลต่อการทำ
งานหรือไม่**
        มีผลในเชิงบริหารจะเด็ดขาดไม่ได้เพราะท่านมีเมตตา
บางครั้งส่งเรื่องไปแล้วก็จะ   drop   ที่ความเมตตา
ให้คิดเองปรับปรุงตัวเอง.

แล้วในทัศนะของมาสเตอร์คิดว่าดีหรือไม่ดี
        ดีสำหรับบางคน แต่คิดว่าน่าจะมีวิธีการอื่นบ้าง.

โดยรวมครูของเราทำงานอย่างไร
        ช่วงนี้กับเมื่อก่อนแตกต่างกัน   ช่วงนี้ทำงานตามหน้าที่เท่านั้น
ช่วงก่อนไม่ใช่หน้าที่แต่เป็นกระแสที่ต้องเข้าไปช่วยไปร่วมกันทำ.

ช่วงนี้ดีกว่าช่วงก่อนหรือไม่

ไม่ดีกว่า น้ำใจหายไป.

ทำไมถึงคิดว่าน้ำใจหายไป

ถ้ามองในภาพเมื่อก่อนครูกับเด็กช่วยกันทำงาน
แต่ปัจจุบันไม่เห็นภาพนั้นเพราะครูทำตามหน้าที่ก็จบ แค่นั้น.

ทำไมครูถึงรู้สึกทำเพียงแค่หน้าที่เท่านั้น

กำลังใจหายไป   มีแต่กระแสทางลบทางเบื้องล่าง
ท่านไม่ทราบผลบางอย่างที่เกิดขึ้นในโรงเรียน
ท่านลงมาไม่ถึงและเกิดกระแสตรงนี้   ครูถูกว่า
ถูกกดดันแต่ท่านมองไม่เห็น
ถ้าไปทำวิจัยก็คือทำไมครูถึงกลับบ้านเร็วขึ้น
บางคนเคยกลับมืดค่ำแต่ปัจจุบันสอนพิเศษเสร็จก็กลับบ้านกันหมด.

ถ้าจะให้มาสเตอร์สรุปแนวทางการบริหารงานของท่านเป็นอย่างไร

บริหารแบบพระ   คือใช้เมตตาเป็นที่ตั้ง
และคิดว่าทุกคนสำนึกได้ คิดได้ มีทางปรับปรุงตนเองได้.

ในลักษณะนั้นมาสเตอร์คิดว่าโดยรวมจะดีกับโรงเรียนหรือไม่

มันจะกึ่ง   ๆ   เพราะบางคนเคยตัวติดเป็นนิสัยแล้ว
แต่บางคนสำนึกได้   บางคนใช้คำพูดอย่างเดียวไม่ได้
ต้องใช้คำสั่งเข้ามาเกี่ยวข้อง
ต้องสร้างข้อแม้ว่าไม่ทำแล้วจะเกิดอะไรขึ้น.

What kind of vision for management do you think Brother Meesak has?

He has a far vision and gives all teachers opportunities. He persuades or invites people to do things but he does not force them. He points out what shold be done and allows the teachers to think for themselves. But for every thing, he tries to ge the teachers to think well, be it the teacheres' own education, self-development. He encourages all aspects. Should there be anything new about education, he would provide these for the teachers. So that they have more opportunities than teachers in other organizations. From my conversations with teachers of different institutions, both private and government's, mostly we are ahead of them.

What do you think Brother Meesak's direction for conveying what he wants the teachers to do is?

The way he conveys what he wants, from my experience as a class teacher, is from meetings and sharing. For other occasions, outside speakers are invited in.

How does Brother Meesak treat you?

If it is for giving work responsibility, he never orders but will give suggestions and allows teachers to meet him at any time.

How does he carry himself?

He behaves the way he should, suitably.

What is the general work atmosphere like for you?

Mostly, whatever duties one has, one carries out those duties. Everybody thinks for him/herself, has teaching plan. We can do so in whatever way we like. All work should emphasize the most benefits to the students.

How does Brother Meesak support this?

He, mostly, stimulates the teachers to have good conscience for the students.

How does Brother Meesak stimulate?

In general, he speaks in the meetings or through the lines of work.

The distinguished characteristic of his work.

He is a creator, he develops all the time and never stops and does nothing.

Are there any distinguished characteristics that you have seen and wish to take as examples?

Not quite take for example but I try to devote myself in other areas that are my duties. This includes teaching students to look after things because of Brother Meesak's example of a creator.

Does that have any effects on the teachers and the students or not?

I do not know, but it definitely affects the teachers.

What are activities here like?

Quite a lot but there is work division and people responsible for each part.

How are activities directed?

According to opportunities and special traditional days and important days. There are also activities for incentives and motivation. Also activities according to the curriculum for the students.

How much is Brother Meesak involved in activities?

He has time to come during the opening ceremonies and to give speeches.

Do you think he gives importance to activities or not?

Yes, because he supports and encourages different kinds of activites and whenever opportunities arise, he always comes to look.

คุณครูคิดว่าภราดามีศักดิ์ของเรามีวิสัยทัศน์ในกรบริหารงานอย่างไร

ท่านเป็นคนมองไกล และให้โอกาสกับครูทุกคน
มักจะพูดเชิญชวนแต่ไม่บังคับให้ทำ จะชี้ให้เห็นและให้คิดตาม
แต่ทุกสิ่งทุกอย่างจะให้ครูคิดและครูทำในด้านดี
ไม่ว่าด้านการศึกษาของครู การพัฒนาตนเอง
ท่านสนับสนุนในทุกเรื่องถ้ามีอะไรใหม่ ๆ
มาเกี่ยวกับการศึกษาก็จะจัดหามาให้ เพื่อให้ครูมีโอกาสมากกว่าที่ อื่น
ๆ
จากที่ได้พูดคุยกับเพื่อนครูต่างสถาบันทั้งรัฐบาลและเอกชนซึ่งส่วนใหญ่เ
ราจะนำหน้าตลอด.

คิดว่าท่านมีแนวทางในการถ่ายทอดสิ่งที่ท่านต้องการให้ครูทำอย่างไร
วิธีการถ่ายทอดของท่าน
จากที่ได้สัมผัสเพราะตนเองเป็นครูประจำชั้นก็จะได้รับทราบจากการปร
ะชุมและแบ่งปัน ถ้าเป็นโอกาสอื่นอาจจะเชิญวิทยากรมาจากภายนอก.

ท่านปฏิบัติกับครูอย่างไร
ถ้าเป็นในเรื่องของการมอบหมายงาน
ท่านไม่เคยสั่งแต่จะแนะแนว และเปิดโอกาสให้พบได้ตลอด.

การวางตัวของท่านเป็นอย่างไร
ท่านก็อยู่ในที่ที่เหมาะสม.

บรรยากาศในการทำงานโดยทั่ว ๆ ไปของครูเป็นอย่างไร

ส่วนใหญ่ใครมีหน้าที่อะไรก็ทำ   ทุกคนมีความคิดเป็นของตนเอง
มีการวางแผนการสอน   เราสามารถทำได้ทุกวิถีทาง
การทำงานทุกอย่างให้เน้นไปที่เด็กให้ได้รับประโยชน์สูงสุด.

ท่านมีส่วนเสริมสร้างตรงนี้อย่างไร

ส่วนใหญ่ท่านจะมากระตุ้นที่ครูให้มีสำนึกที่ดีต่อเด็กมาก ๆ.

ท่านทำอย่างไรในการกระตุ้น

โดยส่วนรวมก็จะพูดในที่ประชุม หรือฝากมาทางสายงาน.

ลักษณะเด่นในการบริหารของท่านที่คุณครูพบเห็น

เป็นนักสร้าง ปรับปรุงอยู่ตลอด ไม่เคยหยุดนิ่ง.

ลักษณะเด่นของท่านที่เห็นแล้วอยากจะเอาอย่างมีหรือไม่

ไม่ถึงว่าเอาอย่าง
แต่ก็พยายามทุ่มเทในด้านอื่นที่เป็นหน้าที่ของตนเอง
รวมทั้งสอนเด็กให้ช่วยกันรักษาสิ่งของ
เพราะเราเห็นแบบอย่างท่านเป็นนักสร้าง.

มีผลต่อครูและนักเรียนหรือไม่

ไม่ทราบ แต่มีผลต่อตัวครูแน่นอน.

กิจกรรมที่นี่เป็นอย่างไร

ค่อนข้างมาก   แต่จะมีการแบ่งงานเป็นส่วน   ๆ
และมอบหมายผู้รับผิดชอบ.

แนวทางการจัดกิจกรรมที่นี่เป็นอย่างไร

ก็จัดกิจกรรมตามโอกาส ประเพณี วันสำคัญ กิจกรรมที่ให้ขวัญกำลังใจก็มีบ้างและกิจกรรมตามหลักสูตรของเด็ก.

ท่านลงมามีส่วนในการจัดกิจกรรมมากน้อยเพียงใด

ท่านจะมีเวลามาช่วงพิธีเปิด ให้โอวาท.

คิดว่าท่านให้ความสำคัญกับกิจกรรมหรือไม่

เห็นค่ะ เพราะจะส่งเสริมสนับสนุนกิจกรรมต่างๆ และลงมาดูถ้ามีโอกาส.

I would like to ask Master about the Director's vision for management. How does he manage?

For his school management, Brother Meesak has a far vision in every aspect be it academic or the places to accommodate the number of students. He thinks about what he does. However for his method of work, he divides the work among the teachers of the different divisions. For the five years that he has been here, it can be seen clearly that whatever vision he has, the teachers alone will not dare do. However, he sees things as practicable as the teachers and the school hae the capability to follow his vision.   There have been many developments. For example, for the land, nobody has expected that we could have more than 20 rai from 14 rai at first.   He has this vision and proposed a way of making this possible.   For example, he contacted the land owner directly and the land owner was happy to sell. Originally, nobody thought about this point. At present, we have an addition of more than four rai on a lease basis as we do not have money to buy yet.   We use this method first and we lease at the low cost.   With the increased land, the children have

space to exercise and we can also use the land to provide different services for the parents. Originally, nobody thought about this. The original problems were we had a dense population, traffic jam, no parking space. At present, these problems hve become much resolved. For the academic side, he also has a far vision especially from what he received from abroad. St.Louis has the capability to, for example, open the last two years of the secondary school level. Some teachers think that this opening is possible. Some do not think that it is possible because the lack of financial support. After he made the proposal for the project, he called a team of teachers to make plans. This not just his own idea but he distributes his power.

In Master's feelings, in what direction does Brother Meesak share his vision?

He uses many methods. One method is to propose from meetings with the teachers, the administrators or from seeing the capability of many people that he talks to. This main method is from the meetings which are frequent.

The distinguishing characteristic in Brother Meesak.

His ethicality, giving people opportunities and he always says that man is the children of God. There are always occasions for making mistakes but at the same time, faith wil finally lead to success. He gives encouragement to wrong doers. This is sometimes seen as Brother Meesak is being too kind.

How does Brother Meesak treat teachers?

Like father to his children. He is kind, gives opportunity. At the same time, he is also a strong person.

Could you explain more clearly what you mean by his being strong?

He is decisive. After giving the first and the second opportunity, if the particular teacher does not improve and should the behavior be likely to badly affect the organization, he uses punishment.

Working environment

Good. In general, the teachers are happy at work.

How does he encourage good working environment?

He gives moral support and makes suggestions. He distributes the different work projects, whether it is academic or otherwise. Then he gives consultations, suggestions or advice.

In your opinion, how does Brother Meesak follow up the different projects?

Each division already has its own system of work. He follows up by talking to the people responsible for the projects according to our system of responsibility. We have to report to him directly. If the report is slow, he follows up.

How are activities going/doing?

He is open to all activities. He is open to any projects according to the branches of work. He gives opportunities to teachers to do activities for developing the teaching and learning, moral and ethical issues. Whatever is needed or whatever lack of resources there are, Brother Meesak will provide. Our activities now reach

into the community, help the community and we invite the community to get involved in our work. At present, for venue, the community comes in to use our sport field, assembly hall, academic buildings. For academic side, our teachers participate in helping the government, helping other private school teachers. For example, our English teachers go and assist the Chinese school of the Association of Chantable Organization. The teachers working on the curricula also assist other private schools in writing new curricula for the new academic year. This is because our school is a net work of schols and we have started using and developing the new curricula before other schools.

How does Brother Meesak role in arranging activities?

As a leader.

How does Brother Meesak lead?

He supports the different activities. For example, he is the president for the different ceremonies. He also makes suggestions as to how the activities should be carried out.

How are the plans managed?

There are systematic meetings of every division of work. He assigns policy, plans and set committees. He also joins in the meetings. He prepares for the work procedures. After successful completion of these, project will result. The projects will be evaluated and then the results proposed to Brother Meesak.

Do you think that the activities of each year have any supporting role in the way teachers cooperate or not?

Yes, the teachers have the opportunity to work together more than normal. This usually, the teachers work in their own branches such as primary school and the first three years of secondary school. When there are activities, these teachers work together and cooperate with each other.

Apart from the teachers working together, are there anything else?

Activities promote love, tie-bond, cooperation and goodwill. Apart from these, the teachers also become closer to the children than during the normal teaching hours. When working together the teachers and the students form another kind of tie-bond. This is like learning from real experience and something that children will meet in their every day life. From my observation, the teachers also look at themselves and also improve themselves.

Could you conclude what the teachers are like in general?

It is for certain that an organization canot be 100% perfect in the cooperation among members. However, there have been no fights or broken friendship over differences yet. There is still not quite a unity of work among the more than 200 people. Comparable to machines, sometimes machines do not work smoothly but the can work well together.

Do you think Brother Meesak has any role to pay here, in encouraging this?

He has a role in promoting good morale and in motivation the teachers.

I would like you to conclude the direction that Brother Meesak uses in his management.

I think it is good because he uses ethics and gives opportunity for people to amend their ways. However, there are limits to this, not just anything is O.K. Behaviors do improve. The relationship between Brother Meesak and the parents is very good. The parents cooperate very well with the school.

อยากเรียนถามมาสเตอร์ว่าท่านผู้อำนวยการของเรามีวิสัยทัศน์ในการบริหารงานอย่างไรบ้าง

ภราดามีศักดิ์มีวิสัยทัศน์ในการบริหารโรงเรียนด้วยการมองการณ์ไกลในทุกด้าน ไม่ว่าจะเป็นงานวิชาการ หรือเรื่องสถานที่เพื่อรองรับเด็ก ท่านทำอะไรมักจะมีอะไรอยู่ในหัวคิดแต่วิธีการท่านก็จะพยายามแบ่งปันกับครูในส่วนต่าง ๆ ตรงนั้น ซึ่งตลอดเวลา 5 ปีที่ท่านอยู่ทำให้เห็นชัดว่าสิ่งที่ท่านมองไว้จริง ๆ แล้วถ้าเป็นลำพังครูด้วยกันจะไม่กล้าทำ แต่ท่านมองว่าทำได้ ศักยภาพของครูมี ของโรงเรียนมี และปรากฏว่าได้มีการพัฒนาต่าง ๆ อย่างพื้นที่ดินโรงเรียนไม่มีใครมองว่าโรงเรียนเราจะมีพื้นที่ถึง 20 กว่าไร่ จากที่เดิมมีเพียงประมาณ 14 ไร่ ท่านก็มองและค่อย ๆ เสนอแนะแนวทางวิธีการว่าเราจะทำให้เกิดตรงนี้ได้ เช่นการติดต่อเจ้าของที่โดยตรงซึ่งเจ้าของที่ดินก็ ยินดี

ซึ่งแต่เดิมไม่มีใครคิดในจุดนี้ ปัจจุบันก็ได้เพิ่มมาอีก 4 ไร่กว่าในลักษณะการเช่าซึ่งเรายังไม่มีกำลังซื้อ ก็ใช้วิธีการนี้ก่อนและได้ค่าเช่าในราคาที่ถูกเพื่อรองรับเด็กของเราจะได้มีพื้นที่ออกกำลังกาย และบริการผู้ปกครองต่าง ๆ ซึ่งแต่เดิมไม่ใครมองจุดนี้ ปัญหาเดิมก็คือประชากรหนาแน่น รถติด ไม่มีที่จอดรถ ปัจจุบันปัญหาเหล่านี้คลี่คลายลงไปมาก ด้านวิชาการท่านก็มองไกลในเรื่องสิ่งที่ท่านได้รับจากต่างประเทศก็ดี ศักยภาพของเซนต์หลุยส์น่าจะไปได้ท่านก็เสนอแนวทางและสามารถทำได้ เช่นการเปิดมัธยมปลายครูส่วนหนึ่งคิดว่าน่าจะเปิดได้ อีกส่วนหนึ่งก็ไม่เห็นด้วยเพราะติดเรื่องทุนทรัพย์ หลังจากที่ท่านเสนอโครงการและเรียกคณะครูจัดทีมทำงานช่วยกันวางแผน ก็ไม่ใช่ความคิดของท่านเพียงคนเดียวแต่เป็นระบบกระจาย.

ในความรู้สึกของมาสเตอร์ท่านมีแนวทางในการแบ่งปันวิสัยทัศน์อย่างไร

ท่านจะใช้หลายวิธี วิธีหนึ่งคือการเสนอ จากการประชุมครูประชุมฝ่ายบริหาร หรือมองเห็นศักยภาพของหลาย ๆ คนท่านก็จะคุยด้วย และโดยเฉพาะอย่างยิ่งเรื่องการประชุมซึ่งจะมีอยู่ประจำ.

ลักษณะเด่นที่มองเห็นในตัวท่าน

ความมีคุณธรรม ให้โอกาสคน และท่านจะพูดเป็นประจำว่ามนุษย์คือลูกของพระเจ้า โอกาสผิดพลาดมีอยู่เสมอแต่ขณะเดียวกันความศรัทธาผลที่สุดก็จะสำเร็จ

แต่จะให้กำลังใจถึงแม้ว่าในสายตาบางคนอาจจะมองว่าท่านใจดีมากเกิน
ไป.

การปฏิบัติกับครูเป็นอย่างไร

เหมือนพ่อกับลูกในลักษณะนั้น   มีเมตตา   ให้โอกาส
ขณะเดียวกันก็มีความเข้มแข็งอยู่ในตัว   มีความเด็ดขาด
เมื่อให้โอกาสครั้งที่   1   ที่   2   แล้วแต่ถ้ายังไม่แก้ไข
จะทำให้องค์กรเสียหายท่านก็ต้องใช้ไม้แข็ง.

บรรยากาศในการทำงาน

ดี โดยทั่วไปครูมีความสุขในการทำงาน.

ท่านมีส่วนในการเสริมสร้างตรงนี้อย่างไร

ท่านจะให้กำลังใจ   และเสนอแนะ
ท่านกระจายลงไปแล้วงานโครงการต่าง ๆ ในงานวิชาการหรืออื่น ๆ ก็ดี
ท่านจะให้คำปรึกษา เสนอแนะ ชี้แนะต่าง ๆ.

ในความรู้สึกของมาสเตอร์ท่านมีแนวทางในการติดตามสิ่งที่ดำเนินการไปแล้วอย่างไรบ้าง

แต่ละฝ่ายจะมีระบบแผนการทำงานอยู่แล้ว
ท่านก็จะติดตามโดยการเรียกผู้รับผิดชอบเข้าไปคุย
และตามระบบของเราผู้รับผิดชอบงานนั้น   ๆ   ต้องรายงานโดยตรง
ถ้าช้าท่านก็จะติดตาม.

ในเรื่องกิจกรรมเป็นอย่างไร

ท่านจะเปิด

สิ่งใดตามสายการทำงานการจัดกิจกรรมเพื่อพัฒนาการเรียนการสอนใน

ด้าน ต่าง ๆ ด้านวิชาการ ด้านคุณธรรมต่าง ๆ ท่านจะให้โอกาส

ต้องการอะไร ขาดแคลนอะไรท่านจะหาให้ กิจกรรมต่าง ๆ

ของเราเดี๋ยวนี้ก็เข้าไปถึงชุมชน เข้าไปช่วยชุมชน

เชิญชุมชนเข้ามาร่วม ปัจจุบันในเรื่องของสถานที่ก็ดี

ชุมชนก็เข้ามาใช้สถานที่ของเราไม่ว่าจะเป็นสนามกีฬา ห้องประชุม

อาคารเรียน ส่วนในสายวิชาการก็มีครูเข้าไปช่วยราชการก็มี

ช่วยกลุ่มครูเอกชนด้วยกัน

เช่นครูภาษาอังกฤษของเราไปช่วยโรงเรียนจีน

ของสมาคมสงเคราะห์การกุศล

และครูที่ทำในเรื่องหลักสูตรก็ไปช่วยโรงเรียนเอกชนด้วยกันในการเขียนหลักสูตรใหม่ที่ใช้ปีหน้า

เพราะโรงเรียนเราเป็นโรงเรียนเครือข่ายการใช้หลักสูตรใหม่ที่ได้พัฒนาก่อน.

บทบาทของท่านต่อการจัดกิจกรรมเป็นอย่างไร

ก็เป็นผู้นำ.

เป็นผู้นำในลักษณะไหน

ให้การสนับสนุน และในกิจกรรมต่าง ๆ

เช่นร่วมเป็นประธานในพิธีต่างๆ

มีการเสนอแนะว่าควรจะเป็นไปในทางไหน.

การวางแผนการจัดอย่างไร

มีการประชุมตามระบบทุกหน่วยงาน โดยมอบนโยบาย วางแผน ตั้งคณะกรรมการ ร่วมประชุม เตรียมการมีขั้นตอนการดำเนินการ เสร็จเรียบร้อยก็จะออกมาในรูปของโครงการ ประเมินผล และเสนอท่าน.

คิดว่ากิจกรรมต่าง ๆ ที่จัดขึ้นในแต่ละปีมีส่วนเสริมสร้างแนวทางการอยู่ร่วมกันของครูหรือไม่

มีครับ ครูมีโอกาสได้ทำงานร่วมงานนอกเหนือจากปรกติ ซึ่งแบ่งออกเป็นสายงานประถม มัธยม ระดับชั้น แต่เวลามีกิจกรรมก็จะมารวมกัน ครูก็จะประสานงานกัน.

การที่ครูมีโอกาสทำงานร่วมกันแล้วมีอย่างอื่นอีกหรือไม่

เสริมสร้างความรัก ความผูกพัน ความสามัคคี และนอกจากที่จะใกล้ชิดในการเรียนการสอนปรกติ เมื่อมีการทำงานร่วมกันนอกเหนือจากเวลาปรกติก็ทำให้เกิดความผูกพันขึ้นอีกอย่าง เท่ากับเป็นการเรียนรู้จากของจริงที่เด็กจะไปพบในชีวิตประจำวัน ขณะเดียวกันเท่าที่สังเกตครูก็มองดูตัวเองด้วยเพื่อปรับตนเองให้ดีขึ้น

ครูโดยทั่วไปแล้ว พอจะสรุปได้หรือไม่ว่าเป็นอย่างไร

แน่นอนว่าองค์กรจะสมบูรณ์ สามัคคี 100% คงไม่ใช่เช่นนั้น แต่การทะเลาะเบาะแว้งยังไม่ปรากฏ การทำงานร่วมกัน 200 กว่าคนเป็นน้ำหนึ่งน้ำใจเดียวกันคงไม่ถึงขั้นนั้น เปรียบเสมือนเครื่องจักรก็มีฝืดบ้าง แต่สามารถทำงานด้วยกันได้ดี.

ตัวบราเดอร์เองมีส่วนเสริมสร้างตรงนี้หรือไม่

มีส่วนในเรื่องขวัญและกำลังใจ.

อยากให้สรุปว่าแนวทางการบริหารของภราดามีศักดิ์เป็นอย่างไร

คิดว่าดี เพราะใช้คุณธรรมและให้โอกาสคนแก้ตัว แต่ก็มีขีดไม่ใช่ปล่อย พฤติกรรมต่าง ๆ ก็ดีขึ้น มนุษยสัมพันธ์ของบราเดอร์กับผู้ปกครองก็ดีมาก ผู้ปกครองให้ความร่วมมือกับโรงเรียนเป็นอย่างดี.

I would like to ask you about the Director's vision in managing the school? Explain how.

For his vision, he takes the principle of distributing power. He gives power according to the structure of the school. He manages by not being the sole controller and the only person with power. The different divisions of the school have meeting for planning and policy making. For the nursery school, he emphasizes developing the children more than the academic. His vision is wide and far and he is ready to develop the teachers, the children and the school and the building to progress at the same time.

I would like to further ask in what direction he communicates his vision?

What can be seen clearly is the monthly meeting that he holds at the end of each month. His agendas are about planning, policy making and communicating his ideas to the teachers. He follow up his work all the time and there are also different kinds of journals distributed to different divisions and branches of work.

How does he behave towards teachers?

He is kind and loves all the staff members. He believes in the rights of each teacher, believes in the power and capability of the teachers. He allows teachers to voluntarily express their capability and power and does not force them or scold them to do so. He provides opportunities for all teachers to think, plan and make suggestions according to their ranks. Whichever thoughts or directions are useful to the school and to all, he would take that direction and concludes as a part of the policy for further practice.

What direction does he have in supporting teachers in their thinking?

He provides books for the teachers to read. He also reads and passes on the knowledge to the teachers. In each meeting, small points about the thinking process are given. He always suggests books that the teachers should read. He also buys books or documents for the teachers to read. He asks questions and follows up occasionally about the documents or the information that he had given.

How does he enhance the work environment?

For working, he emphasizes voluntary work rather than forced work. He does not scold the teachers but allows them to think for themselves. If management has this principle of work, the lower ranked teachers would dare to think and make suggestions. If these do not follow his objectives, then he gives advice and encouragement. He tries to point out the good direction of practice.

The vision that he gives to the teachers, how does he manage this vision?

First, I think he has already distributed his visions according to the different divisions in the school. We accept his policy about his vision. As for his direction of work that he has thought out, he asks us first as to how we think of his ideas. He does not just order us to do things according to what he thinks. He consults us and compares the good and bad points according to each division. Then he begins the work, follows up and solves problems that may arise at the same time. He does not shoulder problems by himself.

When problems occur, how does he solve the problems?

He asks whether a particular piece of work has any problems or not and how these problems should be solved. He will then make suggestions according to his experience. If we think that what he proposes is good, then we follow his suggestions. However, if our ideas are different, he listens to us, thinks about our suggestions and then concludes the direction with which to solve the problems with us.

Does the school have many activities and ceremonies or not?

First, he proposes that the teachers draft the project first then evaluate the problems and how to solve them.   When these are completed, any teacher could write the draft of the project for approval. If he considers the project useful to the students and to the school, he signs his approval.

For signing approval, does he inquire about the project first?

The teachers would consult with the Deputy Director for each division first. The Deputy then proposes the project to the Director. Then the two parties talk about the project, if they do not understand or if here is any unclear issue, then the teacher would be called in to discuss how the project should proceed. He then gives further support.

Is there any follow up and evaluation of the work?

He follows up and evaluates every project. There is a conclusion for the standard deviation for every project. After the conclusion is made, the project is then proposed to the finance section to conclude the revenue and the expenses.

What is the distinguishing characteristic of the teachers here?

I am more associated with and closer to the nursery school teachers than other level teachers. I can tell that the friendship is great here. We help the school and make sacrifices. We cooperate and think more about developing the school.

I would like you to conclude what direction the administrator has in his administration.

From my three years experience of management direction here, the director takes the principle of cooperation, practicing according to the policy set. The policy allows teachers to think and incorporate their ideas into the policy. Management is

based on distribution of power. He is kind and his reasons is reasonable. He emphasizes developing the students more than the teachers.

ขอถามคุณครูว่าท่านผู้อำนวยการของเรามีวิสัยทัศน์อย่างไรในการบริหารโรงรียน

วิสัยทัศน์ในการบริหารท่านจะยึดหลักการกระจายอำนาจ โดยแบ่งเป็นฝ่ายตามโครงสร้างของโรงเรียน ที่นี้ในการที่ท่านบริหารไม่ได้ยึดอำนาจไว้คนเดียว มีฝ่ายต่าง ๆ เข้ามาประชุมร่วมกันวางแผน ทำนโยบาย ในส่วนของอนุบาลท่านก็มุ่งเน้นให้พัฒนาเด็กมากกว่าที่จะหนักทางด้านวิชาการ วิสัยทัศน์ของท่านกว้าง และพร้อมที่จะพัฒนาครู เด็ก โรงเรียน สถานที่ให้เจริญไป พร้อมกัน.

อยากถามต่อว่าท่านมีแนวทางในการสื่อวิสัยทัศน์อย่างไร

ที่เห็นชัดก็คือท่านจะประชุมครูทุกสิ้นเดือน ท่านจะมีวาระเกี่ยวกับการวางแผน การวางนโยบายการสื่อแนวความคิดของท่านให้ครูรับทราบ การติดตามผลเป็นประจำ และมีประเภท วารสารกระจายตามฝ่ายต่าง ๆ ตามสายงาน.

การปฏิบัติตนของท่านกับคุณครูทั้งหลายเป็นอย่างไร

ท่านมีเมตตาและรักและเชื่อในสิทธิของคุณครูแต่ละท่าน เชื่อในพลังและศักยภาพของคุณครูและให้แสดงออกมาโดยท่านจะไม่บังคับ ไม่ข่มเหง ไม่ดุก่อนถึงได้งาน เปิดโอกาสให้คุณครูทุกท่านได้คิด

ได้วางแผน และเสนอมาตามลำดับ   แนวคิดใดมีประโยชน์ต่อโรงเรียน ต่อส่วนรวม ท่านก็ยึดแนวคิดนั้นและสรุปรวมเป็นนโยบายให้ทำ.

ท่านมีแนวทางในการส่งเสริมให้ครูคิดอย่างไร

หากหนังสือให้ครูอ่าน
และท่านอ่านมาเองและมาถ่ายทอดให้ครูฟัง
และในการประชุมแต่ละครั้งจะมีเกร็ดเล็กเกร็ดน้อยเกี่ยวกับกระบวนการคิด   แนะนำหนังสือให้คุณครูอ่านเสมอ   จัดซื้อหนังสือเอกสารต่าง ๆ ให้ครู
ซักถามและติดตามผลทุกระยะเกี่ยวกับเอกสารและข้อมูลที่ให้ไป.

ท่านมีการเสริมสร้างบรรยากาศในการทำงานอย่างไร

การทำงานท่านจะเน้น ไม่บังคับ   ไม่ดุ   ให้ครูคิดด้วยตนเอง ถ้าผู้บริหารมีหลักการทำงานอย่างนี้ครูชั้นผู้น้อยก็กล้าคิดและเสนอแผนงาน   ถ้าไม่เข้าตรงตามจุดประสงค์ก็แนะนำ   ให้กำลังใจตลอด พยายามชี้แนะแนวทางที่ดีให้.

วิสัยทัศน์ที่ท่านมอบให้เรานั้น
ท่านมีแนวทางในการบริหารวิสัยทัศน์อย่างไร

อันดับแรกรู้สึกว่าท่านกระจายวิสัยทัศน์มาแล้ว
เราก็รับนโยบายเกี่ยวกับวิสัยทัศน์ที่ท่านมองเห็น
แนวทางการดำเนินงานของที่ท่านคิดไว้ท่านมาปรึกษาเราก่อนว่าที่ท่าน คิดไว้เป็นอย่างไร   ไม่ใช่สั่งให้ทำตามที่ท่านคิดไว้

ท่านปรึกษาและเปรียบเทียบผลดีผลเสียรวมตามฝ่าย
แล้วเริ่มดำเนินการ ติดตามผล และแก้ไขปัญหาที่เกิดขึ้นพร้อม ๆ
กันโดยท่านไม่ได้แบกปัญหาไว้คนเดียว.

ในกรณีที่มีปัญหาท่านลงมาแก้ไขอย่างไรบ้าง

ท่านจะมาถาม งานนี้มีปัญหาอะไรหรือไม่ และจะแก้ไขอย่างไร
และจะชี้แนะให้จากประสบการณ์
ถ้าท่านเสนอมาเราเห็นในทางที่ดีก็จะดำเนินการ
แต่ถ้าเรามีความคิดเห็นที่แตกต่างท่านก็จะรับฟังความคิดเห็นของเรา
มาไตร่ตรองและช่วยกันสรุปแนวทางการแก้ไขอีกครั้งหนึ่ง.

ไม่ทราบว่าโรงเรียนของเรามีการจัดพิธีกรรมและพิธีการบ่อยหรือไม่

ถ้าเป็นงานในส่วนประถมค่อนข้างบ่อย
ในส่วนอนุบาลจะเป็นกิจกรรมมากกว่า
ในการเสริมประสบการณ์ให้เด็กค่อนข้างมาก   เช่น วันพ่อ วันแม่
เป็นต้น.

การวางแผนการจัดกิจกรรม ผู้บริหารของเรามีส่วนอย่างไรบ้าง

อันดับแรกการเสนอโครงการให้คุณครูมาร่างโครงการก่อน
คุณครูที่ประเมินปัญหาแนวทางแก้ไข
พอเสร็จเรียบร้อยแล้วคุณครูท่านใดมีแนวคิดที่จะจัดงานเขียนร่างโครง
การเสนออนุมัติ   ถ้าท่านพิจารณาแล้วว่าน่าจะเป็นประโยชน์กับเด็ก
กับโรงเรียน ท่านก็จะเซ็นอนุมัติมา.

ในการลงนามอนุมัติโครงการเคยเรียกไปสอบถามก่อนหรือไม่

ครูผู้สอนจะมาปรึกษารองฝ่ายก่อน ฝ่ายก็มีหน้าที่ไปเสนอกับท่าน จากนั้นฝ่ายคุยกับท่านแล้วไม่เข้าใจหรือไม่ชัดเจนก็จะเรียกครูไปคุยด้วยว่างานจะออกมาในรูปแบบไหน ท่านก็จะเสริมเข้าไป.

การติดตามประเมินผลมีหรือไม่

มีทุกโครงการ และจะมีการสรุปผลโดยค่าเฉลี่ย SD ทุกโครงการ
สรุปแล้วก็จะไปเสนอให้การเงินสรุปรายรับรายจ่าย
จากนั้นก็ส่งต่อบราเดอร์เพื่อสรุปรูปแบบโครงการอีกครั้ง
พร้อมเสนอแนะแนวทางแก้ไขในปีต่อไปด้วย.

ลักษณะเด่นของครูที่นี่เป็นอย่างไรบ้าง

ตัวเองจะคลุกคลีและสนิทสนมกับครูในส่วนอนุบาลมากกว่า
และสามารถบอกได้ว่ามีความสามัคคีมากเป็นหนึ่ง
ช่วยเหลือโรงเรียนและเสียสละ ร่วมมือ และมีความคิดในการพัฒนา
โรงเรียนมากขึ้น.

อยากให้คุณครูสรุปว่าผู้บริหารของเรามีแนวทางในการบริหารอย่างไร

แนวทางการบริหารเท่าที่สัมผัสประมาณ 3 ปี
คือยึดหลักนโยบายที่ร่วมกันวาง
ปฏิบัติตามนโยบายแต่ในนโยบายมีส่วนย่อยในการคิดที่สามารถที่จะกลมกลืนและสอดแทรกเข้าไปได้ ในการบริหารก็ยึดการกระจายอำนาจ
ท่านใจดีมีเหตุผล ท่านเน้นการพัฒนาเด็กมากกว่าตัวคุณครู.

I would like to know what kind of vision Brother Meesak has for his administration of the school.

He is an administrator who has far and wide vision. He manages by emphasizing on ethics and moral as the philosophy which says Dhama (good deed/action) is the source of life. That is he emphasizes the fact all personnel should work with their hearts as when humans who have good hearts, whatever they do will result in something good, especially for the children. If the teacher loves and be kind to the children, these will result in love and gentleness in children.

How is Brother Meesak's vision put into practice?

He emphasizes the fact that the personnel should practice, and do their work all the time. That is, he emphasizes the value and honour of being human, doing only the good deeds.   He himself acts as a model.

Apart from what Brother Meesak does as an example. What other things does he do to show that he wishes his vision to become a reality in our school?

What can be seen tangibly is the training of the heart so that the personnel are gentle. He emphasizes positive talking, and positive thoughts about other personnel. He advises on how to speak, act and think positively.

Apart from positive speaking, acting, and thinking, are thee any other methods that you think Brother Meesak conveys his vision?

He is not reserved when among the personnel but acts as if every one is God's child.   This is comparable to the teachers thinking of the students as their own children. When the students are our children, we have to look after them very well. He acts as if he is a God's son, so God will give us good things. As children, we have to act well to the father.

How do you feel about Brother Meesak's administration here?

I am very happy and proud for al the personnel of the school that he is a person worthy of praise and a model and an administrator with a vision.   He administers ethically, modestly, and friendly. He has love for other people, and kindness to everybody. Particularly, he emphasizes giving opportunity to people and

emphasizes that everybody has his worth and right to be human. Everyone must be good to become a full man. I think that there are still very few administrators like this. At his level, there are so much more that he could do but he tries to give as much as possible to the school personnel instead of having the school personnel giving him things. I think we are lucky to have an administrator like this. I think in the future, the personnel, the students should have the conscience and take him as a model for being a very good and highly effective administrator.

In your opinion, what vision direction of management does our administrator have? How does he ensure that this vision works in this school? You said the emphasis is on ethics and the administrator also tries to be a model for management. In his management style, how do the teachers feel he does and how does he get the teachers involved? Please explain.

He distributes power to everybody so that they have the opportunity to think, analyze, and plan. He is not an administrator who gives orders only but who emphasizes that his personnel to think, has initiatives and creativity. He never says that someone has done something bad or wrong. He only makes suggestions for them to think and to do what is good and suitable.

What are his directions of support that are clear?

He allows the teacher to study because life long study is something that can develop people. He emphasizes the fact that everybody continues to study and learn from documents, from nature, from children from colleagues and to use these

experiences as food for thoughts in management. People cannot stop and stay still, but they have to continue studying all the time, adapting, and changing all the time.

I would like you to explain step by step what you mean by how to study and learn.

The first thing that I can see is he encourage his subordinates to continue their education from the level that they have achieved.

The second, he suggests the documents and books that are useful, and arranges for the personnel to go and continue with their education.

The third, he shares his knowledge from what he has learnt or experienced with others in the school to make us enthusiastic and continue to learn all the time.

I would like to know how much arrangement there is for activities in the school?

He does make arrangements for them. For example, he arranged activities about book exhibition, gives us books to read and shares knowledge with colleagues. He provides continuous activities, gives a lot of books and documents to teachers.

How does he assign activities?

By ordering books.

Who does he assign to order books?

The administrator orders and distributes the books to everyone. When he comes across documents that are useful, he photocopies them and distributes to all on meeting days. We have meetings every month and he emphasizes every month that man must continue to learn.

Apart from meetings, are there anything else?

There is the annual seminar and the project of small group meetings.

On matters of ceremonies, are these frequently held?

There are religious ceremonies. I am a Buddhist but when I experience the religious ceremonies here. I have become gentler. These ceremonies make us love and be kind to others.

How much does the Director participate in the ceremonies?

He participates in all ceremonies without fail. He also avoids outside school work but emphasizes school activities as the man activities. He always gives inspiration to us, motivates us and gives moral support.

Who plans the activities?

For planning activities, he divides the work into three branches, four parties. Activities work is done by the students affairs activities group with a head person responsible for the work. The academic/teaching and studying work is performed by

another group with a group leader responsible for the planning. As for the planning and personnel work, the office of the director would take responsibility for planning. For every activity, there are meetings or the planning part and all parties will attend the meeting. The work is then distributed according to the kind of work with an official assignment from the school. There are people responsible for each kind of work. Evaluation follows when the work is completed. Reports are made and submitted to the Director.

Apart from this, how else does the Director get involved with this work?

The follow-up-work is mainly our responsibility. The Vice Director reports to the Director in the form of submitting documents after the board meeting. Each division would report the results of their work to him.

What happened after the Director received reports about work?

For example, with any work problem, he would call a meeting so that we could discuss about it. He asks about the problems himself. He is not a laissez faire manager. When there are problems, he always gets involved.

For the different ceremonies, do you think these improve yourself?

Yes, from what I can see about many students who have bad behavior. When we get them involved in ceremonies, they do develop. Their hearts are directed to the better ways. For what we have done, we provide activities that helps students with

their concentration, waiting, listening to information accepted by other people. The information is beneficial, has food for thoughts. So this is like teaching students ethics in the school. There are teaching, activities, so the students participate in ceremonies and learn from real life activities.

I would like to know what the distinguishing characteristic of the teachers here is.

Most of the teachers here work to their fullest potential according to the work that they have been assigned. They are active and develop themselves all the time. This can be seen from the nursery school level. From the teachers at first did not dare to think or to express themselves, they are now more enthusiastic.

For the last question, how does the director direct the school? Please give a brief conclusion.

He is an administrator who has a structure, follows the structure, and manages using ethics in his management and administration. He emphasizes the personnel continuing to develop all the time. He asks us to remember that the students are like our own children at all time. He looks after and trains them well so that they become full people/human.

อยากจะทราบว่าภราดามีศักดิ์มีวิสัยทัศน์อย่างไรในการบริหารโรงงาน

ท่านเป็นผู้บริหารที่มีวิสัยทัศน์กว้างไกล
การบริหารงานโดยเน้นคุณธรรมจริยธรรม
ดังหลักปรัชญาที่ว่าธรรมะเป็นบ่อเกิดแห่งชีวิต
คือเน้นให้บุคลากรทุกคนสำนึกทำงานด้วยใจ
เพราะมนุษย์นั้นเมื่อจิตใจดีทำอะไรก็จะออกมาในรูปความดีงามโดยเฉ
พาะกับเด็ก
ถ้าคุณครูรักและเมตตาเด็กส่งผลให้เด็กมีความรักและอ่อนโยน.

วิสัยทัศน์ของท่านมีการนำไปสู่การปฏิบัติอย่างไร
เน้นให้บุคลากรทำเป็นประจำ
คือเน้นถึงคุณค่าและศักดิ์ศรีของความเป็นมนุษย์
ให้ทำในสิ่งที่ดีงามโดยตัวท่านเป็นแบบอย่าง.

นอกเหนือจากสิ่งที่ท่านทำเป็นแบบอย่างแล้ว
มีอะไรที่ท่านทำให้เห็นอีกว่าต้องการจะเห็นวิสัยทัศน์นั้นเป็นจริงในโรงเ
รียนของเรา
ที่ได้เห็นออกมาเป็นรูปธรรมคือ
กมีการฝึกจิตใจให้บุคลากรมีความอ่อนโยน
โดยที่ท่านเน้นให้บุคลากรพูดในเชิงบวก
ให้ทุกคนคิดกับบุคลากรอื่นในแง่บวก แนะนำเรื่องการพูด การกระทำ
การคิดในเชิงบวก.

นอกเหนือจากตรงนี้แล้ว การแนะนำให้คิด ให้พูด ให้ทำแบบนี้แล้ว
ยังมีวิธีการอื่นที่คุณครูเห็นในการถ่ายทอดวิสัยทัศน์หรือไม่

ที่เห็นท่านจะมีความเป็นกันเองกับบุคลากรโดยเปรียบเสมือนว่าทุ
กคนเป็นลูกของพระ   เปรียบกับนักเรียนเป็นลูกของครู
เมื่อเป็นลูกของเราก็ต้องดูแลอย่างดี
เหมือนท่านทำตัวเองเป็นลูกของพระ   พระก็จะมอบสิ่งดี ๆ ให้กับเรา
เราเป็นลูกก็ต้องปฏิบัติดีกับผู้เป็นบิดา.

คุณครูมีความรู้สึกอย่างไรกับการที่ท่านมาเป็นผู้บริหาร ณ ที่นี้

รู้สึกดีใจและภูมิใจแทนบุคลากรของโรงเรียนที่ท่านเป็นบุคลากรที่
สมควรยกย่องเป็นแบบอย่าง   เป็นผู้บริหารที่มีวิสัยทัศน์
บริหารงานด้วยความยุติธรรม   อ่อนน้อมถ่อมตน   และเป็นกันเอง
มีความรักให้กับผู้อื่น   เมตตาต่อมนุษย์ทุกคน
โดยเฉพาะอย่างยิ่งท่านจะเน้นเรื่องการให้โอกาสคน
และเน้นเรื่องทุกคนมีศักดิ์ศรีของความเป็นมนุษย์
ทุกคนก็ต้องทำความดีให้เป็นมนุษย์ที่สมบูรณ์
คิดว่าผู้บริหารที่มีความคิดแบบนี้ยังมีน้อยมากแม้กระทั่งท่านอยู่ในระดับ
นี้ท่านจะต้องทำอะไรได้มากกว่านี้แต่ท่านก็พยายามให้ทุกสิ่งทุกอย่างแก่
บุคลากรในโรงเรียนของเรามากกว่าที่พวกเราจะให้แก่ท่านอีก
คิดว่าพวกเราโชคดีที่ได้ผู้บริหารที่เป็นแบบอย่าง
คิดว่าในอนาคตต่อไปบุคลากร   นักเรียน
ก็ควรจะมีความสำนึกและยึดถือท่านเป็นแบบอย่างในการเป็นผู้บริหารที่
มีศักยภาพสูงต่อไป.

ในความนึกคิดของคุณครู
อยากจะทราบว่าผู้บริหารของเรามีแนวทางในการบริหารวิสัยทัศน์
อย่างไร ทำอย่างไรที่จะให้วิสัยทัศน์นั้นเป็นความจริงในโรงเรียนแห่งนี้

คุณครูบอกว่าเน้นในเรื่องคุณธรรม

ตัวผู้บริหารเองก็พยายามเป็นแบบอย่าง

ในเชิงบริหารโดยทั่วไปที่ครูเห็นว่าผู้บริหารท่านนี้มีแนวทางในการบริหารอย่างไรในลักษณะให้ครูมีส่วนร่วมอย่างไรช่วยอธิบาย

     ท่านมีแนวทางในการกระจายอำนาจให้ทุกคนมีโอกาสไปคิด

วิเคราะห์   วางแผนงาน

ท่านไม่ใช่ผู้บริหารแบบสั่งอย่างเดียวแต่ท่านเน้นให้บุคลากรได้คิด

มีความคิดริเริ่มสร้างสรรค์   ท่านจะไม่เคยบอกว่าใครทำไม่ดี ทำผิด

มีแต่พูดชี้แนะแนวทางให้คิด ให้กระทำในสิ่งที่ดีที่ควร.

ท่านมีแนวทางส่งเสริมที่ชัดเจนอย่างไรบ้าง

     ให้ครูได้ศึกษา

เพราะการศึกษาเรียนรู้ตลอดชีวิตเป็นสิ่งช่วยพัฒนาคน

ท่านเน้นให้ทุกคนศึกษาต่อ   ได้เรียนรู้จากเอกสาร   จากธรรมชาติ

จากเด็ก

จากเพื่อนร่วมงานเพื่อนำมาเป็นข้อคิดในการบริหารจัดการต่อไป

คนจะหยุดนิ่งไม่ได้ต้องศึกษาตลอดเวลา   มีการปรับ

มีการการเปลี่ยนตลอดเวลา.

อยากให้ครูช่วยอธิบายขั้นตอนว่าศึกษา เรียนรู้อย่างไร

1.   ที่เห็นได้ชัดคือท่านให้โอกาสบุคลากรไปเรียนต่อในระดับที่สูงขึ้นจากวุฒิเดิม

2.   ชี้แนะเอกสาร   หนังสือที่มีประโยชน์และจัดหาให้บุคลากรไปศึกษาเพิ่มเติม

3.　　　　ได้ชี้แนะหรือนำความรู้ที่พบเห็นมาเผยแพร่ในโรงเรีย
นให้เรามีความกระตือรือร้นใฝ่หาความรู้ตลอดเวลา

อยากทราบว่ากิจกรรมภายในของโรงเรียนมีการจัดมากน้อยเพียงใด
　　　　จัดอยู่　เช่น　กิจกรรมเกี่ยวกับหนังสือ　　　　ให้หนังสือมาอ่าน
แบ่งปันความรู้กับเพื่อนร่วมงาน
จัดกิจกรรมอย่างต่อเนื่องโดยมอบหนังสือให้บุคลากรครู　เอกสารต่าง ๆ
จำนวนมาก.

วิธีการมอบอย่างไร
　　　　โดยการสั่งซื้อหนังสือ.

ท่านให้ใครสั่งหนังสือ
　　　　ผู้บริหารสั่งซื้อและแจกจ่ายให้บุคลากรในโรงเรียน
เมื่อพบข้อมูลที่เป็นประโยชน์ก็จะสำเนาแจกจ่ายเผยแพร่ให้ในวันประชุ
มครู
ซึ่งเราจะมีการประชุมครูทุกเดือนท่านก็จะเน้นทุกเดือนว่ามนุษย์ต้องมีก
ารเรียนรู้ตลอดเวลา.

นอกเหนือจากการประชุมครูแล้วมีอย่างอื่นหรือไม่
　　　　ก็จะมีการสัมมนาประจำปี　และมีโครงการพบปะครูกลุ่มย่อย.

ในเรื่องพิธีการหรือพิธีกรรมมีบ่อยหรือไม่
　　　　พิธีกรรมทางศาสนา
ตนเองเป็นพุทธแต่เมื่อได้มาร่วมพิธีกรรมก็ทำให้สัมผัสตัวเองได้ว่ามีคว

ามอ่อนโยนขึ้น

กิจกรรมของพิธีกรรมทำให้เรามีความรักและเมตตาผู้อื่น.

ผู้อำนวยการของเรามีส่วนร่วมในพิธีกรรมมากน้อยแค่ไหน

ก็จะร่วมทุกครั้งไม่เคยขาด

และพยายามหลีกเลี่ยงงานภายนอกโดยเน้นกิจกรรมในโรงเรียนเป็นหลั

ก   ท่านเปรียบเสมือนเป็นแรงบันดาลใจ

เป็นขวัญและกำลังใจให้บุคลากรตลอดเวลา.

ใครเป็นผู้วางแผนกิจกรรม

การวางแผนกิจกรรมท่านแบ่งออกเป็นสายงาน   โดยแบ่งออกเป็น

4   ฝ่าย

งานที่เกี่ยวข้องกับกิจกรรมก็ฝ่ายกิจกรรมนักเรียนไปวางแผนโดยมีหัวห

น้ารับผิดชอบแต่ละงาน

งานที่เกี่ยวกับการสอนวิชาการก็นำไปวางแผนและมีหัวหน้ารับผิดชอบ

แต่ละงาน   ส่วนงานที่เกี่ยวข้องกับเรื่องงานวางแผนและบุคลากร

ทางสำนักผู้อำนวยการก็จะรับไปวางแผน

การวางแผนของเรามีการประชุมทุกครั้งที่มีการจัดกิจกรรมอะไรก็แล้วแ

ต่   ทุกฝ่ายจะมาประชุมวางแผนร่วมกัน

และการกระจายงานไปตามสายงานโดยมีคำสั่งของโรงเรียน

ผู้รับผิดชอบตามสายงาน

และประเมินภายหลังจากเสร็จงานและรวบรวมรายงานให้ผู้อำนวยการรั

บทราบอีกครั้งหนึ่ง.

นอกเหนือจากตรงนี้แล้วท่านผู้อำนวยการลงมาติดตามผลโดยการดำเนินการอย่างไร

ส่วนใหญ่เรื่องการติดตามเป็นหน้าที่ของพวกเรา ผู้บริหารรองลงมาจากผู้อำนวยการ โดยรายงานให้ท่านทราบ ทำเป็นเอกสาร มีการประชุมบอร์ด แต่ละฝ่ายก็จะรายงานผลการจัดกิจกรรมให้ท่านรับทราบ.

หลังจากที่ท่านได้รับทราบรายงานแล้วเป็นอย่างไร

ตัวอย่างเช่น งานไหนมีปัญหาท่านก็จะเรียกประชุมมาคุยกัน สอบถามปัญหาด้วยตนเอง ไม่ใช่ผู้บริหารแบบปล่อย เมื่อมีปัญหาท่านก็จะลงมาคลุกกับปัญหาทุกครั้ง.

ส่วนในเรื่องการจัดพิธีการต่าง ๆ คุณครูคิดว่ามีส่วนในการเสริมสร้างคุณลักษณะในตัวเรา

มีค่ะ จากที่เห็นว่าเด็กที่มีพฤติกรรมไม่ดีหลายคน เราให้ไปฝึกไปเรียนทางพิธีกรรมเด็กจะมีพัฒนาการที่ดีขึ้น มีจิตใจมุ่งเน้นไปในทางที่ดีขึ้นแทนที่จะเบี่ยงเบนไป และที่ผ่านมาเราทำกิจกรรมเหมือนการฝึกให้เด็กมีสมาธิ การรอคอย การฟังสารที่เป็นที่ยอมรับของผู้อื่น เป็นสารที่มีประโยชน์มีข้อคิด เหมือนกับการสอนจริยธรรมในโรงเรียนส่วนหนึ่ง เพราะมีการสอน มีการกระทำ ได้ร่วมพิธีกรรมซึ่งเด็กจะได้เรียนรู้จากของจริง.

อยากทราบว่าลักษณะเด่นของครูที่นี่เป็นอย่างไร

ครูส่วนใหญ่ที่นี่จะทำงานเต็มศักยภาพของตนเองตามหน้าที่ที่ได้รับมอบหมาย กระตือรือร้น และพัฒนาตนเองตลอดเวลา

สังเกตจากหน่วยงานอนุบาลจากเดิมคุณครูจะไม่ค่อยกล้าคิด
กล้าแสดงออก   แต่เมื่อ   บราเดอร์เปิดโอกาสให้คิดให้แสดงออก
คุณครูก็มีความกระตือรือร้นขึ้น.

**คำถามสุดท้าย   ผู้บริหารของเราท่านนี้คุณครูพอจะสรุปสั้น   ๆ
ว่าท่านมีแนวทางบริหารโรงเรียนอย่างไร**
          ท่านเป็นผู้บริหารที่บริหารงานโดยมีโครงสร้าง
ตามโครงสร้างและบริหารงานโดยใช้หลักคุณธรรมในการบริหารและกา
รจัดการ   เน้นให้บุคลากรตระหนักถึงการพัฒนาอย่างต่อเนื่อง
และให้สำนึกเสมอว่าเด็กทุกคนเสมือนเป็นลูกของเรา
ให้พยายามปลูกฝังและดูแลพวกเขาอย่างดีให้เป็นมนุษย์ที่สมบูรณ์.

How do you think Brother Meesak's vision for management is?

He is a kind person and he looks after his subordinates and he is helpful.
When I work for him, I think of God. He does not use strong words to scold us. He is
like a father to his children. So we feel warm and comfortable when we are near him.

How does Brother Meesak convey whatever he wants you to do?

Mostly, he reads from books and then tells us about things in the meetings.
Apart from that, his message can be conveyed by the way he works and so it is
tangible. He appears calm when he is with other people, so we also feel calm.

Are you ready to say that he sacrifices himself in his work?

Yes, because I can see him return to the office late and goes to work early. When he returns, he walks around the school to see that every thing is all right.

Could you tell about the distinguishing characteristics in his management that you are impressed with?

When I consult him about work, he would give suggestions and give good answers. This makes his subordinates able to work together well.

Does he actually get involved in the staff's day to day activities?

He will go and observe quite often. Who ever asks him for advice, he would give.

What is Brother Meesak's part in improving the work environment of the teachers?

Whenever there is work, he would supervise, gives encouragement and motivation.

Could you give a conclusion s to how he works?

He will teach us to see the importance fo goodness and other people's abilities.

In what ways are you impressed about him?

He thinks about God. He is a gentle adult who should be taken as a role model.

คุณครูเห็นว่าภราดามีศักดิ์ของเรานั้นท่านมีวิสัยทัศน์ในการบริหารงานอย่างไร

ท่านเป็นคนใจดี ดูแลเอาใจใส่ผู้ใต้บังคับบัญชา เอื้อเฟื้อทำงานให้นึกถึงพระ ไม่ว่ากล่าวโดยใช้ ถ้อยคำรุนแรงลักษณะเหมือนพ่อปกครองลูกใครอยู่ใกล้ก็จะอบอุ่น.

ท่านใช้วิธีการอย่างไรในการถ่ายทอดสิ่งที่ต้องการให้ครูทำ

โดยมากท่านจะอ่านจากหนังสือและมาเล่าให้ครูฟังในที่ประชุม
นอกจากนั้นก็ดูจากการทำงานภายนอก
สัมผัสได้อาการแสดงกับบุคคลอื่นจะนิ่งทำให้ใจเรานิ่งไปด้วย.

พร้อมที่จะกล่าวได้หรือไม่ว่าท่านเป็นผู้ที่เสียสละในการทำงาน

ใช่ค่ะ เพราะเห็นท่านกลับมาดึก
และไปแต่เช้ากลับมาก็มาเดินตรวจโรงเรียนอีก.
พอจะบอกลักษณะเด่นที่คุณครูประทับใจในตัวท่านในเรื่องเกี่ยวกับการบริหาร

ในการปรึกษางานท่านจะให้คำชี้แนะและได้คำตอบในทางที่ดี
ทำให้คนในปกครองสมานกันได้.

ท่านลงไปคลุกคลีหรือไม่

ท่านจะลงไปดูอยู่บ่อย ๆ ใครขอคำแนะนำก็จะให้.

**ท่านมีส่วนในการเสริมสร้างบรรยากาศ
ในการทำงานในหมู่คณะของเราอย่างไร**

เวลามีงานท่านก็จะลงไปดู ให้ขวัญกำลังใจ.

พอจะสรุปได้หรือไม่ว่าแนวทางในการทำงานของท่านเป็นอย่างไร

ท่านจะสอนให้มองความสำคัญในการความดีและความสามารถของผู้อื่น.

มีความประทับใจท่านในเรื่องในบ้าง

ท่านนึกถึงพระ เป็นผู้ใหญ่ที่นิ่มนวล น่าเป็นแบบอย่าง.

The first question that I would like to ask you is what kind of vision in school management does Brother Meesak have?

His visions not the least when compared to those of the other previous Brothers. He as a wide and far vision in academy, and the buildings. But after his term of 3-4 years. I can see that he is going to develop the buildings but he does not ignore the academic side because he has assigned work to the different units.

At this point, I would like to ask how Brother Meesak conveys his vision to other teachers.

He conveys it through the monthly meetings or if he sees a particular teacher with special ability, he would call that person and talk to him/her and assign the appropriate work.

In what direction does Brother Meesak interact with teachers?

He acts as both a father and a brother who teaches everything all the time. He is very good but we are like opportunists who do not take his goodness and make

How do you mean by father and brother?

When we are in trouble, Brother Meesak is like a father or bigger brother. He helps us in every way he can.   Not only financially but also in his friendliness, his smile and happy radiance. I have never seen him angry or scold at us.   Sometimes, when he tells us off, we still do not realize that he is so.

I would like Master to talk about his distinguished characteristics in his management.

He manages with ethics and moral principles. He loves the students and all the teachers.   He never takes any personal benefits.

From the past until now, what is work atmosphere like?

I have worked with him for two years. He is open-minded and listens to opinions.   Whoever suggests anything and beneficial to the school, to the students, he

gives them opportunities.   However, the benefits must truly be for the students.   He will invest in everything that is of benefit to the students.

How does he support better work environment?

If each of the units does not understand each other, Brother Meesak will call a meeting so that every one could come together and discuss the issue. For example, at the moment, the students have problems with the student support staff. He would call both parties. This is going on at the moment.

In your conclusion, what do you think the whole picture of Brother Meesak's management is like?

Wherever Brother Meesak is, people love him. He manages deeply. He is knowledgeable academically, and he knows the locality well. He has goodness and power.

คำถามแรกที่อยากเรียนถามมาสเตอร์ว่าภราดามีศักดิ์ของเรามีวิสัยทัศน์ในการบริหารโรงเรียน อย่างไร

วิสัยทัศน์ของท่านไม่แพ้บราเดอร์คนก่อนหรือหลาย ๆ คน ท่านมีวิสัยทัศน์กว้างไกลทั้งทางด้านวิชาการ   อาคารสถานที่ แต่ในขณะที่ท่านอยู่มา   3-4   ปี ผมมองว่าท่านจะพัฒนาไปในด้านอาคารสถานที่มาก แต่ก็ไม่ได้ทิ้งวิชาการเพราะท่านไม่แบ่งงานให้แต่ละหน่วยงานแล้ว.

ตรงนี้อยากที่จะถามว่าท่านมีแนวทางในการสื่อวิสัยทัศน์ไปยังครูอย่างไร

ท่านจะถ่ายทอดไปในการประชุมแต่ละเดือน หรือว่ามองเห็นความสามารถในบุคคลใดก็เรียกมาพูดคุยและมอบหมายงานต่าง ๆ เหล่านั้นให้.

แนวทางการปฏิบัติที่ท่านมีต่อครูเป็นอย่างไร

ท่านเป็นทั้งพ่อเป็นทั้งพี่ คอยบอกคอยสอนทุกอย่าง ท่านมีความดีมากแต่พวกเราเหมือนเป็นนักฉวยโอกาส ที่ไม่เอาความดีของท่านมาทำให้เกิดประโยชน์แต่แสวงหาผลประโยชน์ จากความดีของท่าน.

มาสเตอร์ใช้คำว่า "พ่อและพี่" ในความหมายเป็นอย่างไร

เมื่อเรามีเรื่องเดือดร้อนบราเดอร์เปรียบเหมือนพ่อ เหมือนพี่ ช่วยเหลือทุกอย่างไม่ว่าจะเป็นเรื่องอะไร ไม่เฉพาะด้านการเงินเท่านั้น นอกจากนั้นท่านมีอัธยาศัยดี ยิ้มแย้มแจ่มใส ไม่เคยเห็นท่านโมโหหรือดุจนบางครั้งท่านดุก็ยังไม่รู้ว่าท่านดุ.

อยากให้มาสเตอร์กล่าวลักษณะเด่นมาก ๆ ในการบริหารของท่าน

ท่านบริหารด้วยคุณธรรม รักลูกศิษย์ รักครูทุกคน ไม่เคยฉวยผลประโยชน์เข้าตัวเอง.

ที่ผ่านมาบรรยากาศการทำงานทั่ว ๆ ไปเป็นอย่างไร

ได้สัมผัสกับท่านมา 2 ปี ท่านเปิดใจกว้างยอมรับความคิดเห็น ใครเสนอสิ่งดี ๆ ที่มีประโยชน์ต่อโรงเรียน

ต่อนักเรียนท่านให้โอกาสหมด แต่ทั้งนี้ผลที่ได้ต้องให้กับนักเรียนจริง ๆ ท่านจะลงทุนทุกอย่าง.

ท่านมีการส่งเสริมอย่างไรในการสร้างบรรยากาศในการทำงานให้ดีขึ้น

ถ้าแต่ละฝ่ายไม่เข้าใจกันท่านจะเรียกมาพูดคุยพร้อมกัน   เช่น ขณะนี้นักเรียนมีปัญหากับฝ่ายปกครอง ท่านก็จะเรียกเข้ามาทั้ง 2 ฝ่าย ซึ่งกำลังดำเนินการอยู่.

ในบทสรุปของมาสเตอร์คิดว่าภาพรวมของท่านมีการบริหารอย่างไร

บราเดอร์มีศักดิ์ท่านอยู่ที่ไหนก็มีแต่คนรัก ท่านบริหารแบบเชิงลึก   ท่านมีความรู้ด้าน   วิชาการ สถานที่ คุณงามความดีและบารมีท่านก็มี.

What kind of vision of management do you think Brother Meesak has?

He will assign work to each unit according to the opinions/ideas of the administrator, suggestions. He will listen to teachers' opinions, give advice. His management depends on the line of management and according to aptitude/suitability.

What are his directions in conveying what he wants the teachers to do?

He says, teach the students to have their own conscience. He emphasizes God a lot so that students are inclined towards religion.

How does he emphasize?

He would like students to do good deeds by absorption. He speaks, trains and advises. He teaches that all religions teach people to be good.

How does he interact with the teachers?

He is concerned about the teachers. He teaches them to help each other. He is very kind and treats the teachers as if he were the father treating/acting to his children.

What is the work atmosphere like in general?

Sometimes, communication is insufficient. Not everyone knows the information announced.

How much support or encouragement does Brother Meesak goes to work?

If it is the unit that teaches EQ, he will give support and encourage the teachers to take students for competitions so that students will gain experience. However, he does not pressure the teachers nor the students to win.

Could you please give a short conclusion as to how he administers?

Like a father look after children.

Does the kind of administration affect you or not?

He encourages and makes us have motivation and hope in our work.

The models/examples that he practices, do you wish to do the same?

He gives opportunities to children.   Sometimes when the students make serious mistakes,, if the teacher is strict, the teacher considers expelling the children. However, he gives opportunity to the students and asks the teacher to think of the students' future and how the parents would feel about the incident. He is very kind.

คุณครูเห็นว่าภราดามีศักดิ์มีวิสัยทัศน์ในการบริหารงานอย่างไรบ้าง

ท่านจะมอบหมายงานให้แต่ละหน่วยออกไปตามความคิดของผู้รับ บริหาร   ข้อเสนอแนะ   ท่านจะยอมรับฟังความเห็นของครู ให้คำแนะนำ   การบริหารงานของท่านเป็นไปตามสายงาน และตามความถนัด.

ท่านมีแนวทางในการถ่ายทอดสิ่งที่ท่านต้องการให้ครูทำอย่างไรบ้าง

ท่านจะบอกว่าให้สอนเด็กมีจิตสำนึกด้วยตนเอง ท่านจะเน้นทางพระมากให้เด็กมีจิต.

ลักษณะที่ท่านเน้นอย่างไร

ให้เด็กทำความดีโดยซึมเข้าไปเอง   ท่านใช้การพูด   การอบรม และแนะแนวทาง   ท่านสอนว่าทุกศาสนาสอนให้เป็นคนดี.

ท่านปฏิบัติต่อครูอย่างไร

เอื้ออาทร   ห่วงใย   สอนให้ครูช่วยเหลือซึ่งกันและกัน
ท่านใจดีปกครองเหมือนพ่อ   ปกครองลูก.

บรรยากาศในการทำงานโดยทั่ว ๆ ไปเป็นอย่างไร

บางครั้งการประชาสัมพันธ์ไม่ค่อยทั่วถึง.

ท่านมีส่วนในการเสริมสร้างบรรยากาศในการทำงานมากน้อยเพียงใด

ถ้าเป็นหน่วยที่สอน   EQ   เด็กท่านจะส่งเสริม
และให้คำแนะนำว่าการไปแข่งขัน
ไปแสดงเพื่อให้เด็กได้ประสบการณ์แต่ไม่กดดันว่าต้องชนะ.

พอจะสรุปสั้น ๆ ว่าท่านมีแนวทางในการบริหารงานอย่างไร

เหมือนพ่อปกครองลูก.

การบริหารลักษณะเช่นนั้นมีผลกับตัวเราหรือไม่

ท่านสนับสนุนและทำให้เรามีกำลังใจในการทำงาน.

แบบอย่างที่ท่านทำอยู่ที่เราเห็นแล้วอยากทำตามมีหรือไม่

ท่านให้โอกาสเด็ก
แต่บางครั้งเด็กทำความผิดมากถ้าเป็นครูที่เข้มงวดก็จะพิจารณาให้เด็กอ
อก   แต่ท่านให้โอกาสนึกถึงอนาคตของเด็กและจิตใจของผู้ปกครอง
ท่านใจดี.

I would like to ask about Brother Meesak's management vision. How does he manage?

Looking from the fact that I have had the opportunities to work with him, academically, I understand that he emphasizes that students must be able to learn by themselves. For teachers, he feels that they should stimulate students to want to learn and Brother Meesak tries to develop the teachers in different aspects. He provides

them opportunities to do research and find sources of learning for students. He also considers the area of learning management for students.

In your opinion, how does Brother Meesak communicate his vision to the teachers?

There are many methods of communication. For the tangible communication, thee are seminars for all staff members in the school. From these seminars, each division would reflect their work in different perspectives and bring all these to evaluate and allows everyone to participate in sharing this vision.

Apart from the seminars, are there any other types of communication?

Other types are in Brother Meesak's assignment of work. In some perspectives, this reflects the direction of work that Brother Meesak wants to see happen to the school. And as we work according to his direction, we will see the final picture as to how the school should be. All that happen will come from brainstorming from the bottom level of staff.

This means Brother Meesak emphasizes on brainstorming?

Yes, with him giving the direction of thoughts.

How does Brother Meesak interact with the teachers?

From my experience, he acts as a model for the teachers. How he interacts with the teachers also reflects what happens to the students.

Could you give an example of how he interacts with the teachers?

When there are some opportunities to work with him, for example, I am given the responsibility for the teaching and learning of mathematics. Brother Meesak will propose a certain type of teaching/learning medium and he asks us to do further research on this and this knowledge is passed on to the students.   Each teacher also learns from this. His emphasis is on providing us the opportunities to do research, follow up the news that are essentials such as the internet, other learning sources. That is, Brother Meesak tries to provide us the direction, thoughts and information.

What are the clear examples of good examples that Master could give?

From my observation of every time that there are teacher seminars, Brother Meesak strongly emphasizes moral and ethics. For every prayer that he leads during the seminars, he always prays to God to take care of the seminar. And for positive thinking, in the teachers' work and interaction with the students, he wants them to very much understand the students. For the teaching and learning provision, the teachers must act as good models to the students. This reflects to me that Brother Meesak is a good example for prayer.   When opportunity arises, I will talk to the students about what Brother Meesak shares with us at meetings.

What is the working environment like in general?

For the groups that I have worked with, all the teachers participated and cooperated in all the assignments. The feedbacks from the work are satisfactory to all

the individuals who participated. Some problems arose from the role I played but I had the opportunity to talk about them and directly solve the problem.

Does Brother Meesak have any roles in improving the work environment or not?

Yes, for example when resources or equipment or some media are lacking. Brother Meesak will ask and sufficiently encourage work towards this. Anything that can be done then, will be performed. Should the problem involve money, the problem will not be immediately solved but will become a written project for future proposals when the opportunity arises.

Could Master tell me what direction of work Brother Meesak has? From the past 2-3 years from the time that he has let go of his vision, what does he do to make that vision realized?

The fact that Brother Meesak has achieved to the point he has is due to his following up of his work, his continuous giving of back date information about the particular piece of work. Whatever are problematic, Brother Meesak tries to help fine sources that are beneficial or are informative or find people to support. This is so, in the case where we truly cannot proceed by ourselves, for example, for contacting outside teachers or speakers to give knowledge to the teachers concerning issues that are problems and that we cannot deal with ourselves.

Are the activities frequent or not?

Occasionally, the usual school activities are activities for important days. Sports are for the two semesters. As for academic activities, there are subject camps.

For evaluating for the whole year, there are equal distributions of activities for each semester so that neither semester is overloaded. From my observation so far, both the teachers and the students participated in these activities.

I would like to ask how much Brother Meesak is involved in these activities?

The activity that he mostly becomes involved in is in being the President for the opening ceremonies, giving advice to students for each activity. For the second part, it is when the activities have progressed to a certain point. He evaluated how beneficial the activity is so that he could use the activity again in the next semester or to consider whether to continue with this activity again or not. This is so that the results will be beneficial to both the teachers and the students.

If you would conclude, how would you view the Director's direction in management and vision?

He emphasizes morale and ethics concerning work. The is clear working system emphasizing the involvement of all the personnel in the organization no matter whether the job is small or big. Both the teachers and the students are involved.

อยากถามว่าภราดามีศักดิ์ของเราท่านมีวิสัยทัศน์ในการบริหารงานอย่างไรบ้าง

ถ้ามองในฐานะที่มีโอกาสได้ร่วมงานกับท่าน

ในเรื่องการศึกษาเข้าใจว่าท่านเน้นที่นักเรียนว่าจะต้องสามารถเรียนรู้ด้วยตนเองได้

ในเรื่องของครูที่มองถึงการเรียนการสอนว่าครูน่าจะกระตุ้นหรือเร้าให้เ

เด็กเกิดการเรียนรู้ และพยายามพัฒนาครูในด้านต่าง ๆ
ให้มีโอกาสได้ค้นคว้าและหาแหล่งเรียนรู้ให้นักเรียนในเรื่องการจัดการเ
รียนให้นักเรียน.

ในทัศนะของมาสเตอร์ท่านมีแนวทางในการสื่อวิสัยทัศน์ไปยังครูอย่างไ
รบ้าง

การสื่อก็มีหลายรูปแบบ
ในรูปแบบที่สัมผัสได้ในเรื่องการสัมมนาร่วมกันทั้งโรงเรียน
ซึ่งจะให้แต่ละฝ่ายสะท้อนมุมมองการทำงาน
และนำสิ่งเหล่านั้นมาประมวล
และให้ทุกคนมีส่วนร่วมในการมองวิสัยทัศน์ร่วมกันด้วย.

นอกเหนือจากการจัดสัมมนามีรูปแบบอื่นอีกหรือไม่

รูปแบบอื่นคือในเรื่องการมอบหมายการปฏิบัติงาน
บางมุมมองจะสะท้อนให้เห็นแนวการทำงานของท่านว่าท่านต้องการเห็
นโรงเรียนเป็นอย่างไร
แล้วในระหว่างที่เราปฏิบัติงานตามแนวทางที่ท่านเสนอไว้ก็จะเห็นภาพสุ
ดท้ายว่าท่านมองว่าโรงเรียนน่าจะเป็นอย่างนั้นอย่างนี้
ซึ่งสิ่งที่เกิดขึ้นทุกอย่างจะมาจากการระดมสมองในระดับล่างด้วย.

หมายความว่าท่านเน้นในเรื่องการระดมสมอง

ใช่ครับ โดยท่านเป็นคนให้แนวคิด.
ในการปฏิบัติต่อครูเป็นอย่างไร

เท่าที่สัมผัสท่านจะเป็นตัวอย่างให้กับครู
ทั้งในด้านการปฏิบัติต่อครูก็เหมือนจะสะท้อนไปถึงเด็ก.

ยกตัวอย่างปฏิบัติอย่างไร

เมื่อมีโอกาสได้ทำงานกับท่านบ้าง
อย่างผมได้รับมอบหมายให้ทำงานเกี่ยวกับการจัดการเรียนการสอนคณิ
ตศาสตร์   บราเดอร์ก็จะมีสื่อบางอย่างมานำเสนอ
และฝากให้เราไปศึกษาค้นคว้า
และเอาตัวนี้ส่งไปที่เด็กโดยครูแต่ละคนจะได้เรียนรู้ในสิ่งที่ได้รับ
โดยเน้นให้เรามีโอกาสค้นคว้าติดตามข่าวสารที่เป็นประโยชน์มากขึ้น
เช่น   internet   และแหล่งเรียนรู้อื่น   ๆ   คือ
บราเดอร์พยายามจะวางแนวและให้คิดข้อมูลแก่เรา.

ตัวอย่างที่มาสเตอร์พอจะพูดได้ชัดในเรื่องการให้แบบอย่างที่ดีมีอะไรบ้าง

สังเกตจากทุกครั้งที่สัมมนาครู
บราเดอร์จะเน้นคุณธรรมจริยธรรมสูงมาก
การนำสวดทุกครั้งที่มีการสัมมนา
มอบการประชุมสัมมนาให้พระดูแลตลอด และในเรื่องการคิดในแง่บวก
positive thinking   ในการทำงานและการปฏิบัติตัวของครูกับเด็ก
ให้มีความเข้าใจนักเรียนให้มาก   ในการจัดการเรียนการสอน
การประพฤติตัวของครูเพื่อเป็นแบบอย่างที่ดีแก่นักเรียนด้วย
ซึ่งสิ่งเหล่านี้จะสะท้อนมาที่ผมว่าบราเดอร์เป็นตัวอย่างที่ดีของการภาวน
าๆ
เมื่อมีโอกาสผมก็จะพูดถึงสิ่งที่บราเดอร์ได้แบ่งปันในที่ประชุมให้เด็กฟัง
ด้วย.

บรรยากาศโดยทั่ว ๆ ไปของการทำงานเป็นอย่างไรบ้าง

ถ้าในกลุ่มที่ได้สัมผัสครูทุกคนก็จะให้ความร่วมมือในการทำงานทุกขึ้น   สิ่งที่ได้รับกลับมาทุกคนพอใจในผลงานที่ตนเองร่วมกันทำ มีบางปัญหาที่เกิดขึ้นบ้างในบทบาทของตัวเองก็ได้มีโอกาสเข้าไปพูดคุย และแก้ปัญหาโดยตรง.

ท่านมีบทบาทในการส่งเสริมบรรยากาศในการทำงานหรือไม่

มีครับ   เช่นในเรื่องของการขาดแคลนอุปกรณ์ หรือสื่อบางอย่าง บราเดอร์ก็จะซักถามและสนับสนุนตามสมควร
อะไรที่สามารถดำเนินการได้เลยก็จะจัดให้
แต่กรณีมีปัญหาเรื่องการเงินก็ชะลอไว้ก่อนโดยเขียนเป็นโครงการไว้เมื่อมีโอกาสก็เสนอ.

มาสเตอร์พอจะบอกได้หรือไม่ว่าท่านมีแนวทางในการทำงานอย่างไร เท่าที่ผ่านมา   2-3   ปีหลังจากที่ท่านวางวิสัยทัศน์แล้ว ท่านทำอย่างไรที่จะให้วิสัยทัศน์นั้นบรรลุเป้าหมาย

สิ่งที่บราเดอร์ทำแล้วไปถึงตรงนั้นได้
ผมมองว่าบราเดอร์ติดตามและมีการให้ข้อมูลย้อนกลับเกี่ยวกับงานนั้น ๆ   อย่างต่อเนื่อง
สิ่งที่เป็นปัญหาบราเดอร์ก็พยายามจะช่วยหาแหล่งที่เป็นประโยชน์เป็นข้อมูลหรือเป็นคนมาช่วยสนับสนุน
ในกรณีที่เราไม่สามารถดำเนินการด้วยตนเองได้จริง   ๆ   เช่น ติดต่ออาจารย์หรือวิทยากรจากภายนอกมาให้ความรู้แก่คุณครู ในสิ่งที่เป็นข้อ   บกพร่องหรือสิ่งที่เรายังไม่สามารถทำด้วยตนเองได้.

ในส่วนของกิจกรรมมีบ่อยหรือไม่

มีเป็นระยะ
ถ้ากิจกรรมของโรงเรียนที่เป็นประจำได้แก่วันสำคัญต่าง   ๆ
และกีฬามีทั้ง   2   ภาคเรียน
ส่วนกิจกรรมในลักษณะแต่ละกลุ่มสาระวิชานั้นจัดค่ายก็จะมี
ถ้าประเมินทั้งปีแล้วก็จะมี
กิจกรรมกระจายไม่หนักไปภาคเรียนใดภาคเรียนหนึ่ง
และกิจกรรมต่าง ๆ เท่าที่สังเกตก็จะมีเด็กและครูเข้ามามีส่วนร่วม.

อยากถามว่ากิจกรรมเหล่านี้ท่านเข้ามามีบทบาทอย่างไรบ้าง

ตัวกิจกรรมที่ท่านมามีบทบาทส่วนใหญ่จะเป็นประธาน
การเปิดพิธี   การให้โอวาทนักเรียนในแต่ละกิจกรรม
ส่วนที่สองคือเมื่อกิจกรรมนั้นดำเนินไปสักระยะหนึ่งผลที่เกิดขึ้นเวลาบร
าเดอร์ติดตามว่าประโยชน์ที่เด็กได้รับจากกิจกรรมนั้นมากน้อยแค่ไหน
เพื่อจะได้นำกิจกรรมนี้ไปใช้ในภาคเรียนต่อไป   หรือพิจารณาว่าจะจัด
กิจกรรมนี้ต่อไปหรือไม่ เพื่อให้เป็นประโยชน์แก่ครูและเด็กนักเรียน.

**ถ้าจะให้สรุปว่าผู้อำนวยการของเรามีแนวทางการบริหารวิสัยทัศน์อย่าง
ไร**

จะเน้นคุณธรรมจริยธรรมนำในเรื่องของการทำงาน
มีการวางระบบงานที่ชัดเจน
เน้นการมีส่วนร่วมของทุกคนในองค์กรไม่ว่าจะเป็นงานเล็กหรือใหญ่
ทั้งครูและเด็กด้วย.

The first question that I would like to ask is what vision or attitude Brother Meesak has on administration/management work.

From my work experience with Brother Meesak, he has a far vision. This can be seen from the fact that our school has been developed in different areas no matter whether it is the buildings, the education. All are being adapted to the system using basic education. Importantly, Brother Meesak loves children and truly tries in every way he can for the children.

How does Brother Meesak communicate his vision?

At every meeting or discussion, Brother Meesak will give us some thoughts, advice. Sometimes, if he does not comments in the meetings, he would do so privately.

How does Brother Meesak react to teachers?

He always gives opportunity. This is very impressive.

What do you think affects your work?

He assigns work and responsibility. What we receive is responsibility.

What is the work assignment like in general?

I, personally, am involved with the students' affairs. He gives support in every project whether the scout work or other activities. In your opinion, how clearly is Brother Meesak involved in and supports activities?

He supports all school activities and helps in every way. For example, for the Frontier Cadet activities, there is problem with opening the activities for this. When we became a school for training Frontier Cadets, in taking students for tests at area 12 Pracheenbury, I still did not have any activities to support this, Brother provided convenience in doing this work.

In your opinion, what kind of vision does Brother Meesak have in his management direction?

Brother is a monk so he is like a religious father. That is, he will not refuse to listen if the teachers have troubles. He will make teachers feel comfortable and at ease in every issue. Whatever will develop the school, he will give.

What distinguishing characteristics do you think Brother Meesak has and you wish to follow as example?

Sacrifice both physically and mentally in his work and also in visiting the people who work to encourage them.

The last question, please conclude how Brother Meesak manages?

He listens to and acknowledge problems from the bottom up. For problem solving, he finds solutions from the people who are practically involved in the job. These are then submitted to the executive board.

คำถามแรกที่บราเดอร์อยากจะถามคุณครูเกี่ยวกับวิสัยทัศน์ของท่านผู้อำนวยการของเราว่าภราดา มีศักดิ์มีวิสัยทัศน์ในการบริหารงานอย่างไรบ้าง

เท่าที่สัมผัสกับท่านอธิการท่านเป็นคนวิสัยทัศน์กว้างมาก จะเห็นได้ว่าโรงเรียนของเราขณะนี้ได้พัฒนาไปทุก ๆ เรื่อง ไม่ว่าจะเรื่องอาคารสถานที่ ด้านการศึกษา กำลังปรับอยู่ในระบบ กำลังใช้การศึกษาขั้นพื้นฐาน และที่สำคัญบราเดอร์รักเด็กและพยายามสร้างทุกสิ่งทุกอย่างเพื่อเด็กอย่างแท้จริง.

ท่านมีแนวทางในการสื่อวิสัยทัศน์ของท่านอย่างไร

ทุกครั้งที่มีการประชุมหรือพบปะพูดคุย ท่านจะให้ข้อคิดให้ข้อเสนอแนะ บางครั้งถ้าไม่ใช่ในที่ประชุมโดยส่วนตัวท่านก็มีข้อเสนอแนะดี ๆ ให้.

ในเรื่องของการปฏิบัติต่อครูเป็นอย่างไร

ท่านให้ทุกอย่าง ให้โอกาส สิ่งหนึ่งที่ประทับใจคือท่านให้โอกาสตลอด.

สิ่งที่คุณครูคิดว่ามีผลต่อการทำงานของครู

ท่านมอบหมายงาน มอบหมายความรับผิดชอบให้
เราได้รับสิ่งนั้นก็คือความรับผิดชอบ.

บรรยากาศการทำงานโดยทั่ว ๆ ไปเป็นอย่างไรบ้าง

ตนเองอยู่ในส่วนกิจกรรมของโรงเรียน
ท่านให้ความร่วมมือในทุก ๆ เรื่อง   ไม่ว่าจะเป็นงานลูกเสือ
งานกิจกรรมอื่น ๆ.

ท่านมีส่วนส่งเสริมและสนับสนุนในงานกิจกรรมที่ชัดเจนอย่างไรบ้างใน ความรู้สึกของเรา

ท่านส่งเสริมกิจกรรมโรงเรียนทุกอย่าง   ช่วยเหลือทุกเรื่อง
ยกตัวอย่างกิจกรรม ร.ด.   มีปัญหาเรื่องการเปิดกิจกรรม ร.ด.อยู่แล้ว
เมื่อเราได้รับเปิดเป็นโรงเรียนฝึก   ร.ด.
ในการเดินทางนำเด็กไปทดสอบที่มณฑล   12   ปราจีนบุรี
ตนเองก็ยังไม่มีโครงการรองรับกิจกรรมตรงนี้
บราเดอร์ก็ช่วยอำนวยความสะดวกให้ทำงานได้อย่างสบายใจ.

ในทัศนะของครูท่านภราดามีศักดิ์มีแนวทางในการบริหารวิสัยทัศน์อย่า งไร

บราเดอร์เป็นพระ   ท่านก็เป็นพ่อพระ
ในความหมายคือท่านไม่ปฏิเสธถ้าคุณครูมีปัญหา   เดือดร้อน
ท่านจะให้ความสบายใจในทุกเรื่อง
อะไรที่ทำให้โรงเรียนพัฒนาขึ้นท่านก็จะให้.

คุณครูคิดว่าภราดามีศักดิ์ของเรามีคุณลักษณะเด่นชัดในเรื่องของอะไร และต้องการเป็นตัวอย่าง

ความเสียสละ   ทางแรงกายแรงใจ ในการทำงานและเยี่ยมเยียนผู้ปฏิบัติงาน ให้กำลังใจ.

คำถามสุดท้าย ช่วยสรุปว่าภราดามีศักดิ์มีการบริหารงานอย่างไร

เป็นลักษณะที่รับรู้ปัญหาจากข้างล่างขึ้นไปข้างบน และแนวทางแก้ไขปัญหาโดยรับจาก   ผู้ปฏิบัติเข้าสู่บอร์ดบริหาร.

The first question that I would like to ask Master is what vision or attitude, does Brother Meesak has to administration/management work?

He has a far vision that is emphasizing many sided developments especially in people development. He very much inclines towards giving opportunities to the personnel and the students in terms of education. He gives different kinds of knowledge and advice. He also has a wide perspective and is open minded.

From your observation, what is Brother Meesak's treat in communicating and conveying his opinions?

Mostly, for communicating with a large group of people, he communicates through his teaching from examples from successful people with reference to books from conference communications. For individual communication, the emphasis is party on examples from successful people and the development of morale is important. He often talks about these. As most of the problems happening to teachers in the school are mainly concerned with work, for problem solving, he encourages people to be consciousness in their thinking and of the steps in working.

In your opinion, how does Brother Meesak react to/interact with the teachers?

Lately, he did not have much opportunity to meet with the teachers but when he sees any of the teachers, he greets them and inquires about how they are in general. For leaves taking, the teachers submit the leave form directly to the director or when there is urgent work and he thinks that a certain teacher could help with the school work, he invites the teacher concerned for a discussion, for consultation but he does not use command/order. Sometimes, he walks around looking at the students in the classrooms. He is not arrogant nor snobbish. He is a down to earth person.

How do you feel when you talk to him?

Some people say he is like a father. He does not advise teachers as bosses do but acts as a friend. He shares his experiences, his thoughts and allows teachers to have their own thought processes.

How are school activities organized?

He emphasizes on teachers' developing many areas and emphasizes students have thinking skill, and practical skills by self practicing. He also wishes the teachers to develop their teaching/learning process. Each year, he has a policy with which teachers are to do classroom research on teaching/learning media. For social club hours, he emphasizes the teachers bringing activities to show. There are evaluations of the clubs. Most activities are something that teachers have to do and he also encourages these activities.

And the objectives for the activities clear?

Yes, clear. This is because each year there is one part that the school has to do such as activities for important national religious days and supporting activities that each unit of work propose. For most of these activities, Brother Meesak allows us to perform.

How much supervision does Brother Meesak do?

He does not supervise right from the beginning but will participate in the opening ceremony, observes the event and sometimes when the students present he would ask questions and give advice.

From the point of view of Brother Meesak, how much does he give to the activities?

Very much so. The word activity does not only mean teaching and learning media. Brother emphasizes all the processes involved. Some activities may not be

successful but must continue to be performed. He emphasizes the fact that whatever is not yet successful must continue. There may be ways to adapt the activity so that it becomes successful.

How much do you think Brother Meesak is involved in supporting the work environment?

Each unit of the school has its own structure, its own administrative work. He does not interfere but allows each unit to manage their own affairs. He also allows each unit to select its own administrator and manage by themselves. Only when there are problems in the small units when these are proposed for consideration. There is no command from above.

I would like you to conclude the distinguishing characteristics that Brother Meesak has in his administrative work?

Brother Meesak is very courteous, attentive to his work and serious about his work. He provides opportunity for his colleagues to proceed with work and is an advisor to them.

คำถามแรกที่อยากถามมาสเตอร์ว่าภราดามีศักดิ์ท่านมีวิสัยทัศน์ในการบริหารงานอย่างไรบ้าง

เป็นลักษณะของการมองไกล เน้นในเรื่องของการพัฒนาในหลาย ๆ ด้านโดยเฉพาะการพัฒนาคน

ค่อนข้างจะให้โอกาสบุคลากรและนักเรียนค่อนข้างมาก
ไม่ว่าจะเป็นเรื่องการศึกษาต่อ   การให้ความรู้ต่าง   ๆ
การเป็นที่ปรึกษาและทัศนคติค่อนข้างกว้างและเปิดกว้าง.

ตามที่มาสเตอร์สังเกตภราดามีศักดิ์ท่านมีแนวทางในสื่อและถ่ายทอดวิสัยทัศน์อย่างไร

การสื่อส่วนใหญ่กับบุคลากรจำนวนมากจะสื่อผ่านทางคำสอน
จากตัวอย่างของบุคคลที่ประสบความสำเร็จโดยอ้างอิงจากหนังสือ
จะสื่อในการประชุม
ส่วนในรายบุคคลจะเน้นในเรื่องของตัวอย่างที่ได้จากความสำเร็จของคน
ส่วนหนึ่ง   และการพัฒนาจิตใจเป็นเรื่องสำคัญที่ท่านพูดถึง
เพราะปัญหาครูส่วนใหญ่ที่เกิดขึ้นในโรงเรียนจะเป็นเรื่องของการทำงานมากกว่า   การแก้ปัญหาให้คิด   ให้มีสติในการคิด
มีขั้นตอนในการทำงาน.

ในทัศนะของมาสเตอร์มองท่านผู้บริหารว่ามีแนวทางในการปฏิบัติกับครูอย่างไร

ช่วงหลัง   ๆ   ท่านไม่ค่อยมีโอกาสพบกับครูบ่อยมากนัก
แต่เวลาเจอกันก็ทักทาย   สอบถามทุกข์สุขกันตามปกติ
และที่จะพบกันกรณีที่ครูลาก็จะต้องส่งใบลากับผู้อำนวยการโดยตรง
หรือกรณีที่งานด่วนหรืองานบางอย่างที่ท่านคิดว่าครูท่านนั้นเหมาะสมที่
จะช่วยงานโรงเรียน   ก็จะเชิญมาคุย   มาปรึกษาแต่ไม่ใช่การสั่ง
จะมีบ้างที่ท่านเดินดูนักเรียนตามห้องเรียน ท่านเป็นคนไม่ถือตัว.

รู้สึกอย่างไรเวลาพูดคุยกับท่าน

บางคนบอกว่าเปรียบเสมือนพ่อ
ไม่แนะนำครูอย่างเจ้านายแต่เป็นแบบเพื่อน
แบ่งปันประสบการณ์ความคิด
เน้นให้ครูมีกระบวนการคิดในการทำงาน.

ในเรื่องการจัดกิจกรรมภายในโรงเรียนเป็นอย่างไรบ้าง

ท่านเน้นให้ครูพัฒนากิจกรรมหลาย   ๆ   ด้าน
และเน้นให้เด็กได้ฝึกทักษะการคิด
ปฏิบัติด้วยตนเองและให้ครูพัฒนากระบวนการเรียนการสอนด้วย
ในแต่ละปีท่านจะมีนโยบายให้ครูทำวิจัยชั้นเรียน   สื่อการเรียนการสอน
ในชั่วโมงชมรมในแต่ละภาคเรียนท่านก็เน้นให้ครูนำกิจกรรมมาแสดง
จะมีการประเมิน   ประเมินชมรม
กิจกรรมส่วนใหญ่ถ้าเป็นกิจกรรมที่ต้องทำอยู่แล้วท่านก็ส่งเสริมอยู่.

เป้าหมายการจัดกิจกรรมชัดเจนหรือไม่

ชัดเจน เพราะแต่ละปีจะมีส่วนหนึ่งที่โรงเรียนต้องทำอยู่แล้ว เช่น
กิจกรรมวันสำคัญทางศาสนา   ของชาติ
และกิจกรรมส่งเสริมที่แต่ละหน่วยงานเสนอเป็นโครงการขึ้นมา
ส่วนใหญ่   กิจกรรมเหล่านี้ท่านจะอนุมัติให้ทำ.

ท่านลงมาดูแลมากน้อยแค่ไหน

ไม่ได้ดูแลตั้งแต่ต้น   หมายความว่าจะร่วมในพิธีเปิด
มาชมงานบางครั้งถ้าเด็กเป็นคน   present
งานท่านก็จะซักถามและให้คำแนะนำ.

ในสายตาของมาสเตอร์คิดว่าท่านให้ความสำคัญกับกิจกรรมมากน้อยแค่ไหน

ให้ความสำคัญมาก
คำว่ากิจกรรมไม่ได้หมายความว่าแค่มองเห็นเป็นเพียงสื่อการเรียนการ
สอน   บราเดอร์เน้นกระบวนการทั้งหมด
บางกิจกรรมอาจจะไม่ประสพความสำเร็จ   แต่ก็ต้องทำต่อ
ท่านเน้นว่าสิ่งใดที่ยังไม่ประสบความสำเร็จก็ต้องทำต่อ
อาจมีทางปรับให้ประสบความสำเร็จได้.

คิดว่าท่านมีส่วนในการเสริมสร้างบรรยากาศในการทำงานมากน้อยแค่ไหน

แต่ละหน่วยงานของโรงเรียนก็มีโครงสร้าง
มีการบริหารงานของตนเองอยู่แล้ว   ท่านจะไม่เข้าไปก้าวก่าย
ให้แต่ละหน่วยงานบริหารกันเอง
เปิดโอกาสให้แต่ละหน่วยงานเลือกผู้บริหารและบริหารกันเอง
นอกจากมีปัญหาในหน่วยงานย่อย ๆ   ก็นำเสนอขึ้นมาเพื่อพิจารณา
ไม่มีการสั่งลงไปจากเบื้องบน.

อยากให้มาสเตอร์สรุปลักษณะเด่นของภราดามีศักดิ์ในการบริหารงานว่าเป็นอย่างไร

เป็นผู้บริหารที่มีความสุภาพ เอาใจใส่กับงานและจริงจังกับการทำงาน ให้โอกาสเพื่อนร่วมงานในการที่จะดำเนินงานและเป็นที่ปรึกษา.

Appendix K

The history of Saint Louis College in Brief

เว้น 1 ต่อด้วย

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Reverend Brother Meesak Wongprachanukul

Birthday :   November 4, 1994.

Birth Place : Muu 10, Koh Saan Phra Subdistric, Amphus Wat Phleng, Rachaburi

P r o v i n c e .

Father :   Mr. Ki Hiang Wongprachanukul.

Mother :   Mrs. Yoke Fan Wongprachanukul.

Educational Background :

1952-1956   Primary 1-4, Ruengwit School, Amphur Wat Phleng, Rachaburi

Province.

1956-1962   Matayom 1-6, at Assumption Sriracha School, administration number

2 4 9 5 , b a t c h 1 7 .

1962-1963   Matayom 7, Saint Gabriel College, Bankok.

1963   Took special examination to pass to Matayom 8.

1967-1968   Pre-University, Loyola College, Madras University, India.

1972-1975   Bachelor's Degree of Science, majoring Physics, Loyola College,

M a d r a s   U n i v e r s i t y ,   I n d i a .

1982-1984	Master's Degree in Education, majoring Educational Administration, Chulalongkorn University.
1977	Attended a training course on administration development at NIDA, batch 5.
1978	Study tour in Japan, Taiwan and South Korea.
1979	Attended a course entitled "The Teaching of English as a Foreign Language" at International Teacher's Training Institute, London, England.
1981	Saint Montford Spiritual Training, pilgrimage and study tour to Isracl, Greece, France, Italy and Germany.
1988	Attended Behaviour Adjustment course, batch 3, Chulalongkorn University.
1990	Attended a private school administrator course for secondary level, organized by the office of Private School Committee.
1991	Attended NCEA Convention and Religious Education Congress, Boston, Massachusetts, U.S.A..
1993	Attended the 15 [th] Congress of the Pan Pacific Association of Private School Education, Alice Spring, Australia. Study tour in Australia and New Zealand.
1994	Study Tour in Canada.
1995	Attended NCEA Convention and Religious Education Congress, Cincinnati, Ohio, U.S.A..
1997	Study Tour in the Netherland, Denmark, Norway, Sweden and Finland.

1998	Attended OIEC XV International Congress and General Assembly, Japur, India.
1999	Study tour on High School Educaiton and Elementary Education at Singapore.

Preparatory Training and Vows to be a Brother :

1963-1965	Underwent Novice Training at Eachinkadu Novitiate, Yercaud, Salem, India
1965	Took novitiate vow at Eachinkadu Yercaud, Salem, India
1969	Took Three-year Vow at Assumption Sriracha School
1972	Took Life-Long Celebacy Vow at Coonoor, India

Work Experiences :

1967-1971	Teacher at Saint Gabriel College, Bangkok.
1971-1972	Overseer of Thai novices studying to be the Brothers of Saint Gabriel at Eachinkadu Novitiate, India.
1975-1976	Teacher and treasurer at Saint Gabriel School.
1976-1977	Teacher, treasurer and the head of High School Department at Saint Grabriel School, Bangkok 10300.
1997-1983	Director of Saint Gabriel School, Bangkok, 10300.
1984-1992	Director of Assumption Thonburi School, Bang Phai District, Phaasi Charoen, Bangkok 10160.
1992-1998	Director and Headmaster of Assumption Lampang School, Sob Tuy District, Muang, Lampang 52100.

1998-present Director of Saint Louise School, Naa Muang District, Muang,

Chachoengsau Province.

Honourable Awards :

1992   Recipient of Outstanding Alumnus Award, Faculty of Education,

Chulalongkorn University.

1994   Recipient of Outstanding Alumnus Award, Assumption Sriracha

School.

Appendix L

A Sample of Minutes and Meeting

Minutes of Saint Louise School Teacher's Meeting

Number 2/2001

On Friday, June 29,2001

At 16.00 O'clock, school Assembly Hall

Agenda 1 : Matters announced by the Chairperson

1.1 Education Reform Act 1999

1.2 Seminar on "Special Education"

1.3 Rector and Director Meeting

1.4 The progress of "Sirindhorn Building" construction

1.5 Preparation for the opening of the high school

1.6 The school Bank

1.7 The green classroom

1.8 The 20-million-baht fund

1.9 Nutrition section

Agenda 2 : Approval of the previous meeting minutes

None

Agenda 3 : Follow-up matters

       None

Agenda 4 : Matters to be considered

       None

Agenda 5 : Others (if any)

       5.1 Report from the Director's Office

       5.2 Report from Office of Academic Affairs

       5.3 Report from Office of Students' Affairs

       5.4 Report from Office of Administrative Affairs

Attended members : All teachers of Saint Louise School

       The meeting began at 16.00 hours when the Chairperson declared the meeting open and made the following announcements.

Agenda 1 : Education Reform Act 1999 : will be enforced on August 20, 2002.
There will be some changes in various areas of education

       1.1.1 Teachers have to be prepared in Studying

         - Studying the learners individually

         - Arranging classroom environment that is compatible to the learners

         - Encouraging and giving opportunity to learners to have a share in

           l   e   a   r   n   i   n   g

- Knowing the ways to new sources of knowledge, creating and applying

new knowledge for the maximum benefits of the students

1.1.2 Teachers must have faith in the teaching profession, and must be

determined to improve and upgrade themselves because when the

education reform Act 1999 is enforced in 2002 teachers must perform

teachers' duties whole heartedly in order to be in line with it and to get

p r o f e s s i o n a l   l i c e n s e

1.1.3 School administration must be cooperative with the school committee

w h i c h   c o n s i s t s   o f   :

- The President who is appointed be a local education committee

m   e   m   b   e   r

- T h e   t e a c h e r s '   r e p r e s e n t a t i v e

- T h e   p a r e n t s '   r e p r e s e n t a t i v e

- The community's representative

- The alumni's representative (if any)

- The committee of learned persons, not fewer than 2 but not more than

4   p   e   r   s   o   n   s

- The school administrator is the committee and secretary

All of these should not exceed 15 persons

Minutes no.2/2001

There will be more visitors to our school in the future, therefore, we must be

well-prepared and must be qualified teachers who are well-accepted by the society.

To be a cooperative institute we must be transparent with the school account

(income/expenses) the land, the buildings, tables, chairs and the computers, etc.
We must have systematic and accurate accounts that can be checked at any time and
we must be ready for the internal and external auditing of the school.

> 1.1.4   It is also important that the teachers should have good attitude towards
> education so that we will be ready to devote ourselves to do our duties.
> W e   c a n   h a v e   g o o d   a t t i t u d e   b y :
> - Reading more books
> - Searching for additional knowledge from the internet or to do some
>   r   e   s   e   a   r   c   h   e   s
> - Inviting well-known scholars to give talks.
> - The school has invited Dr. Worapat Phuucharoen to give a talk on
>   Saturday July 28, 2001 but he was asked to come on Saturday July
>   21, 2001. When we have good attitude, we will be able to lead a
>   successful life. If we think that we can do anything, we will be able
>   to do it. Today I will distribute "Tintananupha Book" which is a
>   very good book and also 5 more articles of Assoc. Prof. Dr. Aree
>   P h a n m a n c e   w h i c h   a r e   a b o u t :
> - How to improve quality of life by EQ
> - Teaching and learning Atmosphere which Develop Creative
>   T   h   i   n   k   i   n   g
> - Giving compliments, for creativity
> - Anger can kill you
> - Stress

1.2 On June 19, 2001 I attended a seminar on "Special Education organized by Secondary Education Department, office of Private Education, at S.D. Avenue Hotel, Bangkok. There are nine kinds of Special Children" as follows :

- Vision Impaired

- Hearing Impaired

- Slow Learners (Intellectually Impaired)

- Physically and Health Challenged

- Learning Difficulty (LD)

- Speaking Impaired

- Emotionally disturbed

- Autistic

- Complex Disability

In the future, our school will have to accept every child who wants to come to study with us, including disabled children, e.g. blind, deaf, . L.D. or Autistic. The school personnel will have to be able to differentiate between the L.D. child or the Autistic child and be able to organize suitable kind of education for their capability. This special kind of education will be fully supported (100%) by the government but the school will have to plan different syllabi for these children individually. As a result, we have to be well-prepared and ready to arrange this special kind of education for them.

1.3 From the Rector/Director's meeting last Sunday, we were informed that our school is granted permission to buy 610 square waa of land.

1.4 Sirindhorn Building : the estimated construction budget is about 43 million baht, exclusive of the cost of furniture and other finishing materials. Our foundation has granted 42 million baht alreay but the total budget is estimated to be around 59 million baht. This building will be equipped with many standardized systems such as :

- clean and hygience drinking-water system

- Emergency electricity system

- Modern sewage treatment

- Internet Networking

1.5 Preparation for the opening of the high school

- Teaching personnel : the majority will be our school teachers, if not enough we will hire teachers from other schools. We will be able to see the clear picture at the end of the first term.

- The academic affairs have prepared the syllabi for the Science-Maths Program and the Arts-Languages Program.

- The Students' Affairs has set up advising committee to discuss about school regulations and school uniform

- The Physical plant has started constructing the school building and also made plans about the purchase of tables, chairs and other f u r n i t u r e .

1.6 The School Bank : is going on well. It is meant to train students to deal with financial situations and to learn how to think and take action. If they have any problems, teachers should help them solve those problems.

1.7 The Green Classroom : The school has invited an expert to give a talk on how to save energy – 140 teachers attended this talk. All teachers are urged to make full use of the Green classroom. I requested the Science Department to make plans to save the school's water and electricity

1.8 The 20 million baht fund is being worked on.

1.9 Nutrition section : at present, the school has invited Mr. Boonsaeng and Mrs. Saowarad Phaobanchong to be nutrition consultants. Both of them are very keen to help us with idea, labour and finance. They are also giving financial support at the reception party of HRH Princess Mahachakree Sirindhorn.

Agenda 2 : Approval of the previous meeting' minutes

None

Agenda 3 : Follow – up Matters

None

Agenda 4 : Matters to be considered

None

Agenda 5 : Others

5 . 1   R e p o r t   f r o m   t h e   D i r e c t o r ' s   O f f i c e

The   Director's Office will follow up work from the Section Heads

5.2 Report from the Academic Affairs :

5.2.1   Evening-class lesson plan will be enforced on July 2, 2001.

5.2.2 Money from textbook sales of all levels must be given to the Finance

D   e   p   a   r   t   m   e   n   t   .

5.2.3 The use of Green Classroom. A committee of 11 persons

will be set up in July to be in charge of the Green Classroom. Teacher

who wants to use the Green Classroom can call the Administrative

Office so that they will arrange the queue accordingly. All levels of

c l a s s e s   c a n   a p p l y   t o   u s e   t h e   G r e e n   C l a s s r o o m .

5.2.4 The Parents' Association has asked the school to resume using the

homework record book, but reduce its size because the old one was too

b   i   g   .

5.2.5 Mid-Term Exam will be from July 23-25, 2001 Every student will be

g i v e n   t h e   e x a m   t i m e t a b l e .

5.2.6 Homework checking should be done carefully. Some

classrooms did not have the board at the back. Make sure that it is fixed

s   o   o   n   .

5.2.7 The school syllabus : We have planned to write the new syllabus of our own school, Saint Louise's Syllabus, which is expected to be started at the beginning of the year 2002 and to be finished at the e   n   d   o   f   t   h   e   2   n   d   t   e   r   m   .

5.2.8 The proposal for "Outstanding Teacher" award has been approved so it will be implemented soon. This is to give support to the good and c   a   r   i   n   g   t   e   a   c   h   e   r   s   .

5.2.9 The effectiveness of Curriculum Development Report 2002. At present, we have used the 4 maths' lesson plan in every subject, except Ethics' curriculum development in the second term. This will be done on Saturday afternoon, and in July, we will train the key t   e   a   c   h   e   r   s   .

5.3 Report from Students' Affairs

5.3.1 Teachers were cooperative in the school activities

5.3.2 Teachers should not use bad language with the students or use any m   a   t   e   r   i   a   l   s   t   o   p   u   n   i   s   h   s   t   u   d   e   n   t   s

5.3.3 Teachers should check students at the flag raising ceremony, at least 2-3 m   i   n   u   t   e   s   b   e   f   o   r   e   t   i   m   e   .

5.3.4 Teachers should write letters to inform the parents if they asked the students to come to work at school on weekend or official holidays.

5.3.5 Teachers on duty at the entrance and exit of the school in the morning should check whether students have the permit to go out or not. Tell students to contact Students' Affairs Office to ask for the permit if they need to go out of the school.

5.3.6 Teachers should encourage students to meditate and should tell them the benefits of meditation.

The Chairperson then distributed " Jintananuphaab Book" to the teachers.

The meeting was adjourned at 17.40 O'clock

Mrs.Wasana Tananonchai

Secretary

Summary of Trainings, Seminars, Meetings and Study Tours

Year 2000 – 2002

Saint Louise School, Chachoengsau

No.	Topic	Venue	Name of Attendant	Date
1	Seminar on Teacher's Spirit towards Education Reform and Classroom Research	Saint Louise School	Teachers of Saint Louise School	May 10-12,2000
2	New Teacher's Orientation	Human Resource Development Center, Saint Gabriel Foundation	Ms. Sopha (Khor), Ms.Saaychon, Ms.Somphorn, Ms.Woraphorn, Ms.Lamphoey, Ms.Phanida, Ms.Phiranats, Ms.Jaruwan, Ms.Phojanart, Ms.Jutamart	June 17,2000
3	Seminar for Coordinating Teachers	Saint Louise School, Chachoengsau	Teacher of Saint Louise School Chachoengsau	June 17-18,2000
4	Kindergarten Teachers' Training	Saint Louise School, Chachoengsau	Teacher of Saint Louise School Chachoengsau	August 30,2000
5	Practical Training for Teachers on "Evaluation of Teaching and Learning according to Education Reform Act 1999" by Khun Angkhana Saayyos	Saint Louise School Assembly Hall, Chachoengsau	Teachers of Saint Louise School	October 7-8,2000

No.	Topic	Venue	Name of Attendant	Date
6	Meeting on "Budgeting for Academic Year 2001"	Saint Louise School Assembly Hall	Teachers of Saint Louise School	October 19-20,2000
7	Seminar on "Kindergarten Education"	Saint Louise School	Kindergarten Teachers of Saint Louise School	October 27,2000

No.	Topic	Venue	Name of Attendant	Date
8	Seminar on "Education Reform Act and Teaching Profession"	Saint Louise School	Teachers of Saint Louise School	May 14-16,2001
9	Training on "The Use of the Green Classroom" by Khun Thana Phudrangsee	Saint Louise School	Teachers of Saint Louise School	June 23,2001
10	Study Tour on "In Preparation for External Auditing" by Dr. Worapat and Ajarn Sophana	Saint Louise School	Teachers of Saint Louise School	July 21,2001
11	Study Tour on "The Administration and Management of Senior High school Curriculum"	- Saint Gabriel College - Suan Kularb School -Wat Suthiwararam School - Assumption Thonbure School - Assumption Bangrak - Mater Dei School	M.thanongsak, Ms.Sopha, M.Sommart, M.Paisan, M.Jaturongkaphon, M.Nikhon, M.Paisorn, Ms.Napaporn (P.) Ms.Kesara, Ms.Pornpen, M.Sumate, Ms.Naowarat, Ms.Lamphoey, M.Nimit, M.Siripong, Ms.Malika Ms.Pranee, Ms.Buranee, Ms.Nantiya, Ms. Ariyaporn, Ms.Rochaya, Ms.Jidapa, M.Chaiyos, M.chakri,	July 27,2001 July 31, 2001 August 3,2001 August 7,2001

			Ms.Sornklin, M.Chaiyos, (W.) M.Anan, Ms.Boonsom, Ms.Sapatra	

No.	Topic	Venue	Name of Attendant	Date
12	Study Tour on "Internal Quality Assurance in Preparation for External Auditing"	Vinitsuksa School	M.Chakri, Ms. Sornklin, M.Chaiyos (W.), M.Anan, Ms.Boonsom, Ms.Supatra	August 6,2001
13	Study Tour on "Elementary Science Activity Room and Arts Section"	Institute of the Promotion of Science and Technology Teaching	M.Surat, M.Rangsan, Ms.Sopha (Kh.), M.Sumate, Ms.Ampornart Ms.Sasithron, Ms.Thitiporn, Ms.Pongkasame Ms.Kanjana (N.)	August 8, 2001
14	Study Tour on "Elementary Science Activity Room and Arts Section"	Institute of the Promotion of Science and Technology Teaching	Ms.Jutarat, Ms.Piyarat	August 8, 2001
15	Seminar on "Basic Education Curriculum" by Assoc. Prof.Wichai Wongyai	Saint Louise School	Teachers of Saint Louise School	August 21, 2001
16	Kindergarten Teacher Study Tour at Meenprasart School	Meenprasart School Meenburi	Ms.Radawan, Ms.Nathawee, Ms.Orawan	August 21, 2001
17	Study Tour at "Winitsuksa School under HRH Princess Mahachakri Sirindhorn's Patronage"	Winitsuksa School Lopburi	Bro.Meesak, M.Chakri, M.Somchai, M.Thanongsak, M.Jirawat, Ms.Sumanit, Ms.pornpen, M.Somphob, M.Nimit,	September 21,2001

			Ms.Sopha, M.Thongchai, Ms.Ariyaporn, Ms.Nantiya, Ms.Cholada, Ms.Nawaporn, Ms.Naowarat, Ms.Sornklin	

No.	Topic	Venue	Name of Attendant	Date
18	Second Seminar on "Basic Education Curriculum"	Saint Louise School	Teachers of Saint Louise School	October 2. 2001
19	Seminar on "Special Children's Behaviours and Learning"	Saint Louise School	Teachers of Saint Louise School	October 12. 2001
20	Training on "Internal Quality Assurance in Preparation for External Auditing"	Saint Louise School	Teachers of Saint Louise School	November 10-11, 2001
21	Third Seminar on "Basic Education Curriculum"	Saint Louise School	Teachers of Saint Louise School	December 14-16, 2001
22	Study Tour on "Senior High school Curriculum"	Plaengyaaw Withayakhom School, Plaengyaaw District, Chachoengsau	M.Chakri, Ms.Sornklin	March 19, 2002
23	Meeting on "Readiness Preparation for Academic Year 2002"	Saint Louise School Assembly hall	Teachers of Saint Louise School	April 29-May 1,2002
24	Teacher Seminar before the Start of Academic Year 2002	Charity Support Association, Chachoengsau	Teachers of Saint Louise School	May 13-14, 2002
25	Pre-Elementary and Primary Teacher Training	Saint Louise School Assembly hall	Kindergarten teachers and Primary 1-3 Teachers	May 18, 2002
26	Study Tour on "Scientific Framework Competition and Robot Programming Development	Saint Gabriel College, Bangkok	Ms.Naowarat, Ms.Purada, Ms.Yupin, M.Noppadon, Ms.Julanand	July 12, 2002

	Competition" for the trophy of HRH Princess Mahachakri Sirindhorn			

No.	Topic	Venue	Name of Attendant	Date
27	New School Personnel Seminar of the Schools under Eastern Saint Gabriel Foundation	Assumption Chonburi School	Ms.Supatra (Ma), M.Kritakorn, M.kajorn, Ms.Kwandaaw, Ms.Apron, Ms.Sararat, Ms.Kanjana (Wara), Ms.Wipa, Ms.Sujitra, Mr.Ming Liang Lin	July 13, 2002
28	Study Tour on School Nutrition	Assumption Lampang School	Bro.Meesak, M.Somkid, Ms.Natawee, Ms.Puangthong, Ms.Radawan	July 23-25, 2002
29	Pre-Elementary Education Meeting	Saint Louise School	Kindergarten Teachers	October 14, 2002
30	Thai Study Meeting	Saint Louise School	Teachers of Thai Language Section	October 16,2002
31	Mathematics Study Meeting	Saint Louise School	Teachers of Mathematics Section	October 17, 2002
32	Science Study Meeting	Saint Louise School	Science Teachers	October 17, 2002
33	Foreign Languages Study Meeting	Saint Louise School	Foreign Language Teachers	October 17, 2002
34	Work and Technology Study Meeting	Saint Louise School	Work Group Teachers	October 18, 2002
35	Arts Study Meeting	Saint Louise School	Arts Teachers	October 18, 2002
36	Physical Education Meeting	Saint Louise School	Physical Education	October 18, 2002

			Teachers	
37	Attending Seminar on "Counseling Education Reform"	Southeast Asia University of Science and Technology, Chonburi	Ms.Mulika (Wara)	November 16, 2002