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ABSTRACT

This book explores the spiritual dimension of leadership. Its discussion of leadership includes formal leading within education. The book has six chapters. The first two chapters trace the development of leadership thought/theory and practice and discuss phenomena that are present on a continuing basis in society and particularly within organizations. Chapter 3 considers the basics of Christianity and includes a general definition of a Christian. The chapter concludes with a discussion that links Christianity with the global society, education, and leadership. The fourth chapter traces the Thom's Leadership with Christian Conscience (TLCC) Manifesto from its beginning. The chapter focuses on the concept of leadership, recognizing that everyone educates his/her conscience, that everyone can lead, and that integrity and dignity are guidelines. Chapter 5 explains how reflection, evolution, creation, and revelation all are shaping what is to come. The last chapter presents a paradigm for conducting Christian leadership with dignity. A references section presents selected letters, a description of an international network of organizations in the field of Educational Administration/Leadership, the symbols of the Easter season, and a bibliography of the author's writings. (Contains a name index, a subject index, and approximately 400 references.) (RJM)

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DOUGLAS J. THOM

THE LEADERSHIP FOR DIGNITY OF ALL

Thom's "Resolved Christianity"

FOREWORD BY DANIEL KLASSEN

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THE LEADERSHIP FOR DIGNITY OF ALL

Thom's "Resolved Christianity"

Other Books by the Author

Education and Its Management: Science, Art, and Spirit (with D. Klassen)(1988)

Educational Management and Leadership: Word, Spirit, and Deed for a Just Society (1993)

Leadership Worldwide: The Christian Conscience Factor (1996)

A Selected Bibliography of Educational Administration: A Canadian Orientation (with E.S. Hickcox) (1973)

The Hockey Bibliography: Ice Hockey Worldwide (with T. Watt, G. Marcotte, G.C. Evers, S. Kubik, & P. DeGiacomo)(1978)

The Total Hockey Player: Brawn Is Not Enough (with D.B. Ward)(1981)

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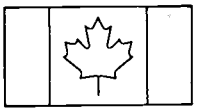
TO MARK THE FORGING OF NEW UNDERSTANDINGS
AMONG LEADERS OF
UGANDA AND CANADA



DOUGLAS J. THOM

THE LEADERSHIP FOR DIGNITY OF ALL

Thom's "Resolved Christianity"

(UCEA)
UGANDA COUNCIL FOR EDUCATIONAL ADMINISTRATION

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Quench Not the Spirit

If you hear the gentle Spirit
Saying, "look to Christ and live,"
Do not slight the invitation;
Heed the warning that He gives.

Never think your sins too many
And in darkness wish to go.
Though your sins may be as scarlet,
He can wash them white as snow.

Have you ever thought of Jesus
Of His suffering on the cross?
Will you heed the loving message
E'er your soul shall suffer loss?

Jesus, for thy life is waiting.
He has suffered much for thee.
Listen to His gentle Spirit.
As He says "come unto Me".

Satan is a cruel master,
Though his ways may pleasant be:
Death instead of Life Eternal;
Loss instead of Victory.

Do not doubt the love of Jesus
Who through life shall be thy guide.
Follow in the narrow pathway,
And forsake the broad and wide.

There's a straight and narrow pathway
Leads to fairer joys on High.
Look to Christ, He's ever waiting.
Follow Him, He's ever nigh.

He will lead thee to those mansions.
Where no tears shall ever fall.
And we'll dwell with Him forever.
He will be our all in all.

The Reverend J. Wesley Hisey (1882–1956),
D.J. Thom's great uncle

Contents

Foreword xi
Acknowledgments xiii
Introduction xv

CHAPTER ONE: Leadership in Historical Perspective 1
Introduction 1
Ancient Traditions 1
Classical/Scientific Management 3
Human Relations 3
Structuralism and Leader Traits 3
Systems and Leader Behaviour 3
Organization Development (OD) 4
Ethnography and Phenomenology 4
Contingency Theory 4
Politics and Planning 4
Critical Theory 5
Teams and Site-Based Management 5
Values, Ethics, Morals, and Gender 5
Law and Policy 5
Reflection and Knowing 6
Chaos and Uncertainty 6
Restructuring/Re-engineering 6
Service, Spirit, Principles, and Transformation 6
Conscience 6
Metaphor, Images/Rituals, and Story/Narrative 7
Indigenous Perspectives 7
Downsizing, Finance, and Common Sense 7

CHAPTER TWO: Recurring Issues 9
Formal and Informal Learning 9
Ego and Need for Control 9
Stereotyping and Judging 10
Secularism 10
The Media 10
Meetings and Workload 11
Change for Change's Sake 11

CHAPTER THREE: Christianity Examined 13
Jesus Christ 13
The General Definition of "a Christian" 14
Tough Questions 14
Why Would One Choose the Christian Religion? 14
Why Does God Let Children and Innocent Adults Suffer? 15
Are Not Jesus' Miracles, Including His Rising From the Dead, Just Fairy Tales? 15
Does Not Christianity Subordinate Women? 15

Did Jesus Have a Sense of Humour? ... 16
Why Has Christianity Done So Much Harm? ... 16
Is Not the Bible Full of Contradictions? ... 16
If God Is All Loving, Why Would He Torture Some People in an Eternal Hell? ... 16
Does Not Christianity Require Its Followers To Be Impossibly Perfect? ... 17
How Does Christianity Explain the Meaning of Life? ... 17
Can the Theory of Creation Versus the Theory of Evolution Controversy Be Resolved? ... 17
Other Questions ... 18
Christianity, Global Society, and Education ... 19
Leadership and Christianity: Theory and Practice ... 21

CHAPTER FOUR: Christian Leadership ... 25
The Thom's "Leadership With CHRISTIAN CONSCIENCE" (TLCC) Manifesto ... 25
Background ... 25
Thom's "Educational Leadership With CONSCIENCE" (TELC) Model ... 27
The "Thom Theorem" ... 29
Thom's "Leadership With CHRISTIAN CONSCIENCE" (TLCC) Model ... 30
Corollary 1 to the "Thom Theorem" ... 30
Corollary 2 to the "Thom Theorem" ... 30
Corollary 3 to the "Thom Theorem" ... 30
Corollary 4 to the "Thom Theorem" ... 30
"Thom's CHRISTIAN LEADERSHIP Resolution" ... 30

CHAPTER FIVE: The Future ... 33
Reflection ... 33
Both Evolving and Creating ... 33
"Thom's Christian Revelation" ... 36
Introduction ... 36
Personality and Character in the TLCC Model ... 39
Applications of the TLCC Model ... 39
Universally, How Do Leaders With Christian Conscience Think and Behave? ... 40
Indigenous Aspects ... 41
What Are the Implications of Thom's Models for Administrative Training? ... 41
Finance ... 41
The Leader Himself/Herself ... 42
Two Extremely Important Questions ... 42
Thom's "Resolved Christianity" ... 43

CHAPTER SIX: Conclusion: Christian Leadership for Dignity—The Ultimate Paradigm 45

References 49
Appendix A: Correspondence 67
Appendix B: An International Network of Educational Administration/Leadership 75
Appendix C: Symbols of the Easter Season 77
Appendix D: A Bibliography of Douglas J. Thom's Writings 79
Name Index 87
Subject Index 93
Tables
1.1. The Evolution of Leadership 2
3.1. Christian Leadership: Questions and Answers 20
A.1. Commonwealth Council for Educational Administration and Management (CCEAM) Location of Affiliates' National Secretaries 75
Figures
4.1. Thom's "Educational Leadership with CONSCIENCE" (TELC) Model 28
4.2. Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model 31

Foreword

The contribution made in this volume is that Dr. Thom has taken a classical body of knowledge and has courageously and superbly applied it to the discipline of Administration and Educational Leadership. Further, this book is of particular relevance to Africa.

It is quite possible that this work will not go unchallenged. In an era whose spirit of the day might best be defined as pluralism and at a time when tolerance is the value which takes precedence over all others, there may be some who will rise to argue that Christian truth does not support either of these. These arguments, of course, are not new; Christianity has rarely, if ever, supported the "Zeitgeist" of any culture at any time. More to the point, the tenets of Christianity have been described by critics as "narrow," "exclusive," and "intolerant." These criticisms usually follow what is perceived to be the alleged arrogance of Jesus when He claimed to be the one and only Way to the Father.

The paradox is that when scholars examine the life of Jesus of Nazareth, they have found Him to be anything but "narrow," "exclusive," or "intolerant." In fact, the critics of His own day censured Him for being too "open" and too generous in His invitation for others to join His party. His invitation continues to extend to all—not only to those who are wise, powerful, or of noble birth, but (also) to the weak and many whom others may consider to be foolish, downright contemptible, or simply insignificant (I Corinthians 1:25–29). The invitation to check out the claims of Christ is a wideopen one.

The narrowness of His way and the perceived arrogance is seen in that He claims to be the "only" way; according to the Gospels there is no other way to God the Father. This audacious proclamation enrages many. It is scandalous and offensive and often declared to be absurd and philosophical nonsense to those who choose not to accept the invitation (I Corinthians 1:23). *The Leadership for Dignity of All: Thom's "Resolved Christianity"* acknowledges this proclamation/premise.

The other stumbling block that many might find offensive is that there is no objective, scientific study that will net the researcher the truth of Jesus' claims—from the outside looking in. Christ's invitation is to those who first, yield and commit, and the promise is that only then is the truth revealed—from the inside. This story can be told only by those who are *in* the story.

This book should provide African educators with hope and practical leadership ideas to face the complex issues as their country reinvents itself. They may choose to get into the story.

Those who choose to do their study of the claims of Christ on their own terms, applying their own premises, and using their own methods could come up empty and conclude that it is poppycock and just so much gibberish. Those who on the other hand yield their own presuppositions and surrender their own meanings and commit to being open and honest with whatever they discover, likely conclude that the claims of Christ are in fact the very power and wisdom of God (I Corinthians 1:24). Herein lies the challenge to the reader.

Dr. Thom's courage lies in that he was willing to take a value-based body of knowledge, with a scandalous history, and apply it to an articulate field of study. The belief is that the truths of Christianity are not simply for some elite group who are acutely interested in some spiritual "soul care" and that the tenets of Christianity are applicable to time and

space, flesh and blood concerns of all. Again, this is of particular relevance to the African social, political, and educational scene.

This book is worth embracing. Despite its predictably controversial nature, it provides clear direction to readers everywhere in urging them to practice Christianity with determination.

November 1999
Lakehead University
Thunder Bay, Ontario, Canada

Daniel Klassen, PhD
Author of *Forgiveness: A Creative Response to a Painful Past*

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Finally, financial support from the Cavanagh Estate is gratefully acknowledged.

Introduction

My last book, *Leadership Worldwide: The Christian Conscience Factor,* was published in 1996. It is the sixth book with my name on it and for awhile, I wondered whether I should write another one.

My decision to write this book results mainly from the following:

- I continue to receive many supportive letters regarding the ideas in my previous writings, particularly with respect to my last book;
- increasingly, I find that my ideas are unique and needed in my field of Educational Administration;
- more and more I am convinced that the highest level of thinking involves theology or that the perfection of reason is faith; in particular, Christianity is logical and true, its arguments seem unbeatable, and it appreciates all the mysteries of God and of the universe; and
- foremost, my spiritual hunger continues and I must satisfy it; admittedly, this is selfish but I rationalize that by continuing to write, I am helping others too—all my work is for God and I am not yet done; I feel a responsibility to enlighten others, especially youngsters and those who have given up on knowing the true Jesus and finding God and, as a result, are leading relatively unsatisfying lives.

My soul was stirred as a youth in Sunday school, working in Hong Kong greatly enlightened me regarding body, mind, and spirit/soul, and discovering that Christ was a tougher individual than originally I had thought, and that he had a sense of humour, inspires me to talk and write about my beliefs. I conquered some very difficult advanced mathematics courses in university, but the intelligence involved in that falls very short of that involved in Christianity—the Bible displays the ultimate in academics with unbelievable attention to detail, e.g., language tense, footnoting, cross-referencing etc.

The title of this book warrants some background explanation. The main title, *The Leadership for Dignity of All,* is meant to indicate a leadership that effects dignity in all people and all things (young and old). Further, this leadership may be in the formal sense of a person actually being in a leadership position or in the informal sense of a person leading in all aspects of his/her life, e.g., family leader etc. whether or not he/she holds a formal leadership position at work, say. Dignity means respect all around including respect for others, respect for animals, respect for property, and self-respect. The main title is an expression of truth for evermore.

The subtitle, *Thom's "Resolved Christianity,"* means applying Christianity "with resolve" and reveals that the leadership being referred to in the main title is based on the values and beliefs of Judaeo-Christianity. This resolved Christianity stems from "Thom's CHRISTIAN LEADERSHIP Resolution"—my specific, personal, formal statement of opinion that promotes following Jesus Christ's example and that this book leads up to and presents later on. "Resolved Christianity" is particularly important for those who are actually in charge. My Resolution is in addition to Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Manifesto that encompasses the TLCC and my works prior to that. Further, in this book, Corollary 3 and Corollary 4 are formally added to the "Thom Theorem" component of the manifesto. Then, my total work is called "Thom's Christian Revelation."

Finally, the entire title of this book is meant to convey that the contents pertain to both theory and practice.

At this point in my life, I feel that the most significant contribution that I can make is to continue to express my viewpoint—thus, this book. In my own journey, I have experienced issues and questions that needed addressing and I know that others have or will too.

The book has six chapters. In **CHAPTER ONE: Leadership in Historical Perspective**, the development of leadership thought/theory and practice is traced, adapting a framework that I employed in my 1996 book and that grows out of my experience in the discipline of Educational Administration. Both those who are being introduced to the topic of leadership and experienced individuals who wish to gain more breadth and depth will find this useful. Many people are disturbed by the direction that things have been headed in recent years.

CHAPTER TWO: Recurring Issues, as its title suggests, discusses phenomena that are present on a continuing basis in society and particularly within organizations. These issues stem from human nature, have both positive and negative aspects surrounding them, and affect leadership. Knowledge, power, and practice come into play.

CHAPTER THREE: Christianity Examined considers the basics of Christianity. Some discussion on who Jesus Christ is and His example is followed by a straightforward, general definition of "a Christian." Then, I address the tough questions that I have discovered can, if left unanswered, keep people from being a true Christian or cause people to abandon Christianity completely. The intent is to answer these questions in a non-static, "living" way with reference to many different sources and ultimately, there are a host of other sources that could be consulted for elaboration. One of the toughest questions, for me, is "Why Does God Let Children and Innocent Adults Suffer?" This chapter concludes with discussion that links (a) Christianity, global society, and education and (b) leadership and Christianity. The stage is being set for the contents of the next chapter that ends with my leadership Resolution.

CHAPTER FOUR: Christian Leadership then traces my TLCC manifesto from its beginnings as Thom's "Educational Leadership with CONSCIENCE" (TELC) Model through to the addition of Collorary 3 and Corollary 4 to the "Thom Theorem" and my Resolution itself. The reader would benefit from examining my previous works, especially of 1993 and 1996, for background to what has become my life's work. This chapter focuses on the concept of leadership recognizing that everyone educates his/her conscience, that everyone can lead (formally or informally), and that integrity and dignity are guidelines.

CHAPTER FIVE: The Future explains how reflection, evolution, creation, and revelation all are shaping what is to come, and how Thom's models and their appendages are heuristic in advancing leadership into the new millennium. Overall, Thom's "Resolved Christianity"—the latest addition to the TLCC manifesto—is the way.

CHAPTER SIX: Conclusion: Christian Leadership for Dignity—The Ultimate Paradigm brings the body of the book to a close. For contemplation, the reader is left with the notion that "Christian leadership for dignity" is perhaps the ultimate paradigm of truth that is being sought.

A references section, appendices of (a) selected letters that I have received in reaction to my work, (b) the description of an international network of organizations in the field of Educational Administration/Leadership, (c) symbols of the Easter season, and (d) a bibliography of my writings, name and subject indexes finish the book.

It is sometimes said that an author writes out of a deep-rooted conflict within and that getting things down on paper is necessary therapy. I must admit that my writing this book has released a frustration in me. This frustration is a strange mix of feeling that I will not live long enough to properly say what I wish to say (i.e., there is not enough time) of trying to be a perfect person to please God, and of seeing imperfections (particularly immature behaviour) in others. What wells up in me are such things as dislike for gays, radical feminists, profane language, and much of the media, and concern for the health and safety of my loved ones. As well, I do not like the dehumanizing effects of computers, and, as an academic, feeling crazy some of the time. But then, I catch myself and count my blessings. Further, I see hope of getting through all of this. I think of how I have made it through before. I used to think that the Bible took too long to read in its entirety—now, I don't. I used to think that my life would be spent undoing all that my parents had done to me including making me take piano lessons and go to church. Now I know that my immature mind did not understand the blessings in these things, i.e., I have acquired musical talent and I see the way to eternal life. One's significant others do the best that they can; I no longer blame my parents or anybody else.

Perhaps I am too introspective and shy and sensitive a person, as some claim. But, I am handling this better than I used to. If this book appeals to readers, it means that those readers are benefitting from my self-revelation.

It used to bother me that people would say that I was coming across as "holier than thou." Sometimes people would intimidate me by saying that I should "grow up!" I just was not understood and this confused me because my entire life I have tried to be a good Christian. What was I doing wrong?

Now, I see things better. I must not be so stubborn. I realize that communication is a key to better human behaviour and that I need to hold unconditional love toward others instead of being upset with their imperfections. It is a tall order but I need to follow Jesus' example more and more as my life goes on.

Increasingly, God's grace is helping me to apply common sense. He is instilling faith in me. I must surrender my will to God and put my life in his hands. He is helping me to come to know Jesus better and to strengthen my beliefs. He is allowing me to see my uniqueness in the universe and to better myself. In Educational Administration and in my life generally, he is helping me to use my faith to create order from chaos.

Originally, I planned to be a medical doctor; in fact, I began medical school studies at the University of Ottawa, Ontario in 1968. I wanted to help heal people. My first degree was in Mathematics and Chemistry and I left medical school to take teacher training at Queen's University, Kingston, Ontario and eventually taught in secondary school. As far back as I can remember, I always did the most challenging academic programs; both my parents were teachers and they encouraged me to study science in my undergraduate university program. In graduate school, I had a choice of doing a Master of Education (MEd) degree program, all course work, or a Master of Arts (MA) degree program, with a thesis—I chose the latter. Also, I chose the PhD over a less taxing EdD program. I continue to look for big challenges and I believe that my propensity to do so is what led me into my deep interest in Christianity and the development of my TLCC leadership ideas.

You see that I have come to realize many things. Life is a mystery that starts with knowing we all are comprised of body, mind, and spirit/soul. Solid beliefs are necessary. Honesty,

integrity, freedom, respect, and responsibility are critical concepts. The conscience should be educated with regard to these and similar higher order, Godly concepts such as grace, faith, compassion, and forgiveness. Conscience raises deep versus surface concerns in one's life.

Intellect can get in the way of believing; yet, if one is aware of this, one can still believe and use intellect to strengthen faith. Intellect, in this way, can bring one to realize that Christianity is logical and the truth. Also, it will bring greater understanding to everything. For instance, one will understand that, generally, the proportion of people with higher education in developed societies is ever increasing, and that this explains much of the continual questioning and polemics that go on. Further, it becomes understood that seasons, cycles, rhythm, momentum, chance, and probability in things all are important (my studying of mathematics, especially infinite numbers, stimulated me). First, find God. Realize that Christ affects one's entire being. Then, learn that Christians must be "thought leaders" amid a secular society, carefully not pushing Christ on others to the point of stifling open discussion, and worshipping God in our own way.

One who writes from a Christian perspective is not without critics. I am no exception. I consider myself humble and self-effacing as a Christian. Yet, some who read my work claim that I am too enthusiastic in my presentation—overly triumphant for the Christian system of values alone, presenting an apologia. Some say that I should focus on the *exercise* of conscience. Others want me to limit discussion to a Christian critique of leadership theories. Still others want more analysis and less description, more specificity and less generality, or more narrative and less doctrine. And finally, some express that I have to be totally tolerant of everything if I am a real Christian.

My reactions to these criticisms are several. First, some of the critics do not understand what Christianity implies; for example, a Christian accepts/tolerates all persons, but does not have to tolerate their behaviour. Second, the confused state of the world and the considerable nonsense with respect to leadership approaches that abound necessitate writers such as myself boldly and passionately calling for Christianity. I am entitled to some ego and I risk being misunderstood, I know. I do not take criticism so personally now. I have a conscience and, please, do not be too hard on me. My integrity shows as this book unfolds. My emphasis is to explain more than to protect and to fairly represent the stage of spiritual development at which I am. My analysis, specificity, and narrative grow with time; things become more clearly defined.

At a particular point, this book began to "write itself." God had blessed me. Especially, I am blessed by the people who have helped me to produce this book, including the publisher. Moreover, I am fortunate to be able to apply my faith to my work. I pray that I can keep my humility because I know that I am not "holier than thou." To not know sometimes is alright. My past does contain sin, I know it, and I admit it. God has allowed me to bring you "good news" about *The Leadership for Dignity of All* through this book. It is presented in a spirit of a positive attitude and cooperation and with a view of just scratching the surface in orientating readers to Christianity. As long as I have something further to say, I will keep writing.

November 1999
Thunder Bay, Ontario, Canada

Douglas J. Thom

CHAPTER ONE

Leadership in Historical Perspective

Times change, values don't

Introduction

Both the theory and practice of leadership have grown over the years. There has been an evolution as documented by the likes of Perrow (1973), Griffith (1979), Koontz (1980), and D.J. Thom (1984a, 1996c, 1999). The "cutting edge" now is a focus on values and the spirit or soul of the leader. This emphasis has been escalating in recent years (Argyris, 1994; Beck, Murphy & Associates, 1997; Bennis, 1992; Bennis & Mische, 1995; Bennis & R. Townsend, 1995; Bolman & Deal, 1995; Briskin, 1996; Covey, 1992; Drucker, 1999; English, 1994; Evans, 1998; Leithwood, Jantzi & Steinbach, 1998; Pytches, 1998; Senge, 1999) and actually represents a return to a focus of many years ago (Barnard, 1938).

It should come as no surprise that the character of leaders is taking on such a high profile. Society always has held and always will hold integrity in those in charge as the ideal. During the liberal era of the 1960s and 1970s liberal era, there was a loosening of standards and the importance of morals diminished as it did in the 1980s and early 1990s as society became increasingly multicultural and multivalued.

However, there is now a resurgence connected not only to the fact that reform and downsizing became a necessity, but (also) because Judaeo-Christian underpinnings worldwide once again have shown their resilience. In fact, as we will discover by the end of this book, evolution has come to a revelation that is determining the future.

Chronologically, the development of leadership has moved through the approaches depicted in Table 1.1. This depiction is imperfect in that approaches overlap, with some of them over time disappearing and then reappearing in some form. For example, OD's teambuilding component of the 1950s was revived in the 1980s and continues to influence the development of local or site-based management. The era of prominence for each approach (among several approaches present in the era) is identified. Explicably, some "Key Person(s)" (of the right-hand column) are associated with an era after or before that in which they did their original work. Also, there is an underlying appreciation that developing countries' evolution is a slower one. Following is a modest elaboration on Table 1.1. ("Resolved Christianity" is discussed later in the book.)

Ancient Traditions

Going far back in history, civilizations such as the Chinese dynasties had large, formal, bureaucratic structures. Administrative officials kept a distance between themselves and their followers. It was thought that this would result in the greatest efficiency. Much later in history, the Roman Catholic Church organized similarly.

TABLE 1.1. The Evolution of Leadership

The Approach	Prominent in	Some Key Person(s) Associated With
Ancient Traditions	B.C.	Historic Civilizations Such as Dynasties
Classical/Scientific Management	Early 1900s	Frederick Taylor, Luther Gulick, Lyndall Urwick
Human Relations	1930s	Elton Mayo, Chester Barnard, Douglas McGregor
Structuralism and Leader Traits	1940s–1950s	Max Weber, Talcott Parsons, Amital Etzioni, Peter Drucker, Ralph Stogdill
Systems and Leader Behaviour	1950s	David Easton, Daniel Griffiths, Chris Argyris, Jacob Getzels, Andrew Halpin
Organization Development (OD)	1950s	Mary Parker Follett, Richard Schmuck, Edgar Schein, Wendell French
Ethnography and Phenomenology	Late 1960s–Early 1970s	Barney Glaser, Henry Mintzberg, T.B. Greenfield
Contingency Theory	1970s	Karl Weick, Fred Fiedler
Politics and Planning	1970s–1980s	Victor Baldridge, Laurence Iannaccone, William Boyd, Hans Weiler
Critical Theory	1980s	Henry Giroux, Richard Bates, Michel Foucault, William Foster, Spencer Maxcy
Teams and Site-Based Management	1980s	Richard Schmuck, Edgar Schein, Michael Fullan
Values, Ethics, Morals, and Gender	1980s	Donald Willower, David Corson, Christopher Hodgkinson, Peter Sola, Carol Shakeshaft
Law and Policy	1980s	Michael LaMorte, Marvin Zuker, Stephen Goldstein, Charles Lindblom
Reflection and Knowing	Late 1980s	Donald Schön, Warren Bennis
Chaos and Uncertainty	Late 1980s	Tom Peters, Margaret Wheatley
Restructuring/Re-engineering	Early 1990s	James Champy, Samuel Bacharach, Warren Bennis, W. Edwards Deming, Bill Gates
Service, Spirit, Principles, and Transformation	Early 1990s	Robert Greenleaf, Peter Koestenbaum, Thomas Sergiovanni, Peter Block, Stephen Covey, C. William Pollard, Alan Briskin
Conscience	Early 1990s	Rushworth Kidder, David Purpel, Douglas Thom, Daniel Klassen
Metaphor, Images/Rituals, and Story/Narrative	Mid 1990s	Neil Postman, Lee Bolman, Bob Briner, Laurie Beth Jones
Indigenous Perspectives	Mid 1990s	Ibrahim Ahmad Bajunid, Cheng Kai-ming
Downsizing, Finance, and Common Sense	Late 1990s	Peter Drucker, Bruce Thom, Chris Argyris, Burt Nanus, Howard Gardner
Resolved Christianity	The Future	Douglas Thom, Edward Wynne, Lesley Browder, Jr., Cheng Kai-ming, Charles Swindoll, David Pytches, Fenley Scott, Thomas Sergiovanni? Robert Townsend? Christopher Hodgkinson? Stephen Covey? William Boyd? William Foster? Chris Argyris? Warren Bennis? Peter Senge? Tom Peters? Peter Koestenbaum? Margaret Wheatley? Theodore Creighton?

Adapted from: D.J. Thom, 1999

Classical/Scientific Management

In the early 1900s, the approach to administration was rooted in a pessimistic view of people. It was thought that workers were lazy clockwatchers who worked only for the money. McGregor, later on (in the 1960s), coined "Theory X" to describe the administrative style based on pessimism. Scientific management involved time and motion studies whereby managers would set up the stations in an assembly line close together so as to minimize production time. The strong proponent of this was Frederick "Speedy" Taylor whose emphasis on efficiency apparently gave him an early and uncomfortable death:

> Taylor suffered from chronic indigestion and insomnia. Most likely, he continued to have terrifying nightmares; he was known to spend nights sitting bolt upright in bed, staring into the darkness. Frederick Taylor's dream of order had within it a nightmarish side. He could not ward off the demons that tormented him.... Taylor was never a man of introspection. The time came when he could not endure what his mind could not explain:... He appealed at one point to his physician to help him stop thinking, to ward off the thoughts that oppressed him, but he received little relief. There was no instrument that could sever Taylor from his fears. He died in 1915, at fifty-nine, from a bronchial condition that turned into pneumonia. At 4:30 A.M., shortly before he died, he was heard in his hospital bed, winding his watch. (Briskin, 1996, p. 136)

"Taylorism" is an industrial relations term. Gulik and Urwick gave a public administration account of scientific management.

Human Relations

Next emerged the human relations approach that was rooted in an optimistic view of people. It was thought that workers were motivated (or wanted to do well) and that if the work environment was comfortable, they would perform beyond expectations. (McGregor described the "Theory Y" style that is associated with this.) Such things as music being piped into job settings were found to effect increased productivity. Professor Elton Mayo's "the Hawthorne Effect" and Chester Barnard's emphasis on informal organization are associated with this evolutionary stage.

Structuralism and Leader Traits

After human relations came structuralism, an approach that promotes that conflict within organizations is healthy. Administrators would purposely set up competition for resources among departments. This would keep workers alert and productive. Also in this era, traits of administrators and leaders were a focus, such as in the Ohio State University Leadership Studies (Halpin). Besides Weber, Parsons, and Drucker, Etzioni and J.R.P. French, Jr. and Raven (with their power theory) are associated with structuralism; Hage's "axiomatic" work in this area came later. Stogdill (1948) is key with respect to traits. Now, the overall approach incorporated both social relations and formal organization as highlighted by Barnard. Leadership by bartering or transactional administration was relevant.

Systems and Leader Behaviour

Next came systems theory, often linked to the input–process–output models of political scientist David Easton and, in the field of Educational Administration, to Daniel Griffiths. The emphasis here was on clearly structuring components of an organizational environment and

understanding their interactions. Meanwhile, there was a shift in focus from leader traits to leader behaviour, a reflection of a broad evolutionary direction into behavioural science. Systems models are common in biological sciences (von Bertalanffy). Herbert A. Simon (1960), in his development of an "administrative science," followed the straightforward rationality of a systems approach. Further, Talcott Parsons (1960) with his functionalism and Getzels and Guba (1957) with their interactive social behaviour model fit here. Griffiths, in his later years, adopted a pluralistic approach. Andrew Halpin is associated with the behaviour emphasis.

Organization Development (OD)

Organization Development (OD) is an approach to administration that gained prominence in the 1950s. It has a core emphasis of teambuilding with underpinnings of Biblical-type values of how to interact with others. Listening, feedback, ownership, and consensus are key components. Renewal is a basic goal. The National Training Laboratories (NTL) in Bethel, Maine trained people in OD, many of whom wrote the textbooks of the 1960s and 1970s. Of interest is that female industrialist Mary Parker Follett (see Metcalf & Urwick, 1942) is the person often identified as the originator of the OD approach. It flows out of the earlier human relations stage.

Changes in society seemed to have caused OD to fall out of favour from the mid 1970s to the mid 1980s when it experienced a revival in the teambuilding form. Individuals such as Schmuck and Schein have been associated with this approach throughout its eras.

Ethnography and Phenomenology

The late 1960s and early 1970s heralded significant upheaval in the approach to leadership. Up until this time, a deductive, scientific emphasis had been very prevalent. But then, the popular science perspective was turned upside down by the promotion of the approaches of ethnography and phenomenology. This revolution as described by Greenfield and Ribbins (1993) has application to the broader field of leadership.

These are approaches that derive from anthropology and works by Glaser and Strauss (1967) and Mintzberg (1973) made them better known. These perspectives are inductive, in the main, and usually involve a diary-writing style instead of a deductive, structured, experimental one. This explains in part why many mathematical/"number-type" individuals are at odds with ethnography and phenomenology supporters. Mintzberg is still influential (Frank, 1999).

Contingency Theory

Next in the scheme of things came contingency theory that is based on the idea that every situation is unique and that organizational and leadership decisions are contingent upon the particular factors in the situation. Situational theory (Hersey, 1985) is similar. Weick (1976) coined the term "loose coupling."

Politics and Planning

This approach encompasses a great deal of material and a great number of people and organizations. It became very prominent in the 1970s–1980s but always has, and always will, underlie the field. Finance and law necessarily are important considerations in this approach.

Models tend to be suited to the particular country of interest.

Critical Theory

Critical theorists surfaced in the evolution of leadership in the 1980s. There are variations, but they usually take from history a Marxist/Leninist and Habermasian viewpoint of workers being oppressed by self-serving leaders of institutions generally, and the need for worker assertiveness to change the circumstances. Giroux, Bates, and Culbertson are from the education discipline. Jacques Derrida's "deconstruction" per se (Derrida, 1976; Kamuf, 1991) holds promise for understanding in the future.

Teams and Site-Based Management

In the 1980s, the essence of OD from the 1950s to the 1970s again became prominent, but now with all the terminology of "teams." Authors such as Schmuck and Schein, from the earlier evolutionary stage, wrote new books for this revival, and other authors appeared. Empowering, decision-making, supervision, and change per se became the emphasis. This approach is still strongly with us in the 1990s. Yet, Briskin (1996) indicates some drawbacks:

> Team building, for example, an extension of the human relations approach to organizations, attempts to emphasize personal relationships and group adhesion. But translating what being a team player means in a particular context defies any set of rules or principles that can be devised because there is no way to predict all the variables. The concept of team building breaks down with the uncertainty inherent in human systems. We cannot foresee when the assertion of one individual or the changing demands of the workplace will break down the intent of working together. (p. 252)

Herman (1994) also cautions about teams. The renewed teams approach in this stage was accompanied by site-based management in which the teams would implement and be held accountable for their decisions.

Values, Ethics, Morals, and Gender

Values have always been evident, but beginning in the 1980s, values, ethics, and morals became of very high profile. One could attribute this to society's frustration with corrupt administrators and leaders, e.g., Richard Nixon, Saddam Hussein, Bill Clinton. The very fact that society has moral values is a sign of order required to hold that civilization together. Accompanying all of this was sensitivity to gender issues, particularly "double standards" with respect to males and females. Several of the contributions to this evolutionary phase should be significant in the coming revelation described later.

Law and Policy

The legalistic approach, too, is always of importance. The 1980s saw it becoming prominent as concerns about lawsuits heightened. Particular attention was on violence and the protection of persons' rights throughout institutions. Law and policy have become very significant in procedure and providing limits in restructuring and downsizing activities. Like politics, planning, and finance, they are considerably jurisdictional and culture specific. Globally, there now exist many

associations that address law and policy.

Reflection and Knowing

This evolutionary stage emerged with earnest in the late 1980s. Schön's *The Reflective Practitioner: How Professionals Think in Action* is a seminal book. The basic concept is that through reflecting on experience, the leader becomes better the next time. Bennis' work is also relevant.

Chaos and Uncertainty

This approach stems from the physical sciences and may work best as an imaginative construct rather than as a practical framework because the administration field lacks the quantitative means to establish that this approach applies to macroscale social behaviour (Hunter, 1996). McPherson, Crowson, and Pitner (1986) discuss managing uncertainty in education. Briskin (1996) comments that "a respect for uncertainty suggests qualities of alertness... and a certain calmness in the face of happenstance" (p. 253).

Restructuring/Re-engineering

In the early 1990s, this approach was prominent and has continued under different names such as "downsizing." The emphasis is on cutting and on effectiveness and efficiency generally. "He who pays the piper, calls the tune" is a main guideline. Bill Gates fits here.

Service, Spirit, Principles, and Transformation

From the early 1990s, this approach has developed to connect to higher levels of soul. The emphasis is on change and serving others, or stewardship, rather than on "Me First!" This is in the vein of Mother Teresa (1996) and is suited to leadership through bonding. Ultimately, one must serve *somebody*—the Lord or the Devil. Transformation is a variation on Burns (1978). T. Morris (1997) applies this approach to business.

Conscience

D.J. Thom's development of "leadership with conscience" is seminal in this stage. Involved are Thom's "Educational Leadership with CONSCIENCE" (TELC) Model, Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model, the "Thom Theorem" and its four Corollaries, and "Thom's CHRISTIAN LEADERSHIP Resolution." All together, this universal manifesto is called Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC). It incorporates the reality of organizational power and politics, the bureaucratic dynamics of collectivism and individualism, and justice and fairness. Thom's work is detailed beginning in chapter four of this book. The TELC and TLCC Models were presented in the Barbados, British West Indies (D.J. Thom, 1996a) and Kuala Lumpur, Malaysia (D.J. Thom, 1996c). Barton (1987, p. 16) indicates that Christ taught personal conscience as of central concern. Kidder (1994) explores the exercise of conscience.

Metaphor, Images/Rituals, and Story/Narrative

This stage might be viewed as an extension of the "Conscience" stage. The stirring of spirit leads to an education of the conscience and even an emptying of the subconscious. Thus, memory and creativity are put in gear, conjuring up symbols and causing stories to be told and acted out.

Indigenous Perspectives

With increasing communication worldwide, through the likes of the Internet, high-speed travel etc., an appreciation of the diversity of cultures has escalated. Bajunid (1996) describes some basics. Leadership is considerably culture specific (including related to beliefs and religion), yet with countries now able to hear each other's stories and leaders being trained outside of their home countries, increasingly, common ground or universalities of leadership are becoming known. This begs the questions, "Is one culture better than another?" and "Is one particular worldview best as a guide?"

Downsizing, Finance, and Common Sense

The last ten years have witnessed a growing emphasis on cutting back and addressing the need to eliminate waste with respect to organizations everywhere. Both theorists and practitioners have been promoting a new way of thinking and being—a cultural shift or "reculturing." This has been painful for many, especially those who grew up in the 1960s as described by Roszak (1969). Human nature is to resist change, particularly if one is not consulted about it.

Downsizing and a common sense approach generally are now very much in vogue in leadership circles (an influence of postmodernism and poststructuralism—our contemporary, pluralistic situation). This phase includes strong finance and renewed site-based focuses partly through government downloading. Of interest is that established writers such as Chris Argyris, Warren Bennis, and Peter Drucker are having their previous work reprinted because of its appropriateness for the new era. As well, these authors are producing new material. Creativity and leadership work by H. Gardner (1998) is interesting.

The next chapter looks at recurring issues within the leadership milieu.

CHAPTER TWO

Recurring Issues

> All conservatism is based upon the idea that if you leave things alone, you leave them as they are. But you do not. If you leave a thing alone, you leave it to a torrent of change. If you leave a white post alone, it will soon be a black post. If you particularly want it to be white, you must be always painting it again: that is you must be always having a revolution. Briefly, if you want the old white post, you must have a new white post. But this, which is true even of inanimate things, is in a quite special and terrible sense true of all human things.
>
> —Gilbert K. Chesterton

Following are issues that always seem to surface no matter when and where society is, and it is important to consider them before continuing with the discussion of leadership. Generalizations about certain groups and movements are not meant to be hurtful, but to get at the truth.

Formal and Informal Learning

A person's education in total comes from that received formally through "going to school" and that received informally through living or experiencing the real world. Some individuals refer to real-world based education as learning from "the school of hard knocks" or as "training" (re practical versus theoretical). H. Lewis (1990) identifies six modes by which one arrives at knowledge: authority, deductive logic, sense experience, emotion, intuition, and science (pp. 10–12). Having faith in church or Bible is included under "authority." Both formal and informal education shape the human soul—individually and collectively. And education has both positive and negative effects. Generally, the more formal education an individual can get, the better. Also, all real-world informal education is of value. Overall, "experience is the best teacher." One cannot have too much education. Yet, throughout, one must learn how to make choices and to use education responsibly and wisely. For instance, more formal education generally opens up more opportunities for a well-paid, satisfying job. Also, informal education, as through travelling, makes people more well rounded.

A poet once said that "a little learning is a dangerous thing." A positive interpretation of this is that once one learns a little bit, one's appetite to learn more increases, and the person becomes "hooked on" or obsessed with learning more (in a positive way—a "positive addiction"). However, a negative interpretation is that to learn just a little about something, i.e., to have incomplete information about something, can lead a person to make bad choices and decisions. It is important to read good literature. There are some negatives with respect to becoming educated—historically, some farm families have not felt a great need for formal education. Granted, with or without *formal* education, people may fail to act wisely.

Ego and the Need for Control

Formal education especially can lead to an inflated ego and the need for control to a point

of dysfunction. Some refer to academics as "intelligent fools." Ego is sometimes described as "edging God out." Again, there also are many persons with little formal education who are "egomaniacs" and "control freaks," but those with ample formal education can be more intimidating and stubborn. For instance, when under fire, the PhD holder is able to pull rank and remind the challenger that he/she is "Dr." It is controversial as to whether too much formal education leads women away from wanting to be mothers and to build good home environments—that their egos get in the way. Be discerning.

Stereotyping and Judging

Stereotyping and judging of others can be very harmful. These things can develop quite easily through the influence of the family, the media, and groups to which one belongs. Our society coins pat terms, e.g., "dumb jock," "chauvanist pig," "dirty Indian," "the drunken Irish," "cheapskate Scot," and so on. This can make life easier—to not think but just quickly dismiss individuals.

A danger with education is that it can actually reinforce stereotyping and judging, even though it is supposed to do the opposite. Formal education can lead to power, and those with it can come to feel that they know their field so well that they are the best judges of others' worth or value. What does not help in all of this is that some minority groups clearly act like "jerks" with respect to their rights and freedoms, and then when they are told that they are "jerks," they cry "victim!" But not all are like this.

Still, society tends to look down on people who have little formal education, e.g., "she has only a grade 10 education!," except if they become self-made millionaires. Many highly formally educated people are hypocritical in that they outwardly act as if they do not stereotype or judge, but behind the scenes they do. Read the person, listen carefully.

Secularism

It is said that secular humanism came on strong during the early 1980s, embraced especially by the so-called New Right. It is the belief in rational person as a source of his/her own salvation and a rejection of the supernatural. Unfortunately, many of our institutions of higher learning have become very secular. Thus, many of the most formally educated persons in society are from secular environments that are very liberal and that promote a "me first!" value. Secularism provides many choices but little direction. All things good and evil are accepted— pluralism prevails. There is a closing of the mind to sound values (Bloom, 1987).

The Media

The media is very seductive, particularly with respect to young people. Censorship has gone out the window—witness the proliferation of sex, profane language, alcohol promotion, and so on. Much in the media ridicules religion, depicting religious people as "weirdos," often showing them motivated to kill because they think that they are Jesus Christ or that God told them to murder. With more education, many people become "cocky" and feel that they do not need God—they adopt secularism, and the media support this.

Meetings and Workload

Many people in organizations develop peculiar ideas about meetings and workload. They have too many meetings with ill-defined agendas. Granted, some meetings are necessary for communication purposes. As meeting members become familiar with each other, they seem to become petty. Some whine and blame, particularly to superiors. Heavy scrutinizing of co-workers occurs surrounded by gossip and half-truths, especially with respect to qualifications, workload, and performance. One witnesses lack of clear goals, role ambiguity, and various cliques that push their causes, e.g., radical feminists pushing for excessive special consideration with respect to promotion. Some individuals are motivated by only money, fun, and sex (D.J. Thom, 1983b). Overall, these meetings and the way workers treat each other are sad—immature behaviour abounds. People are abused. Part of the problem is language—jargon being used and misunderstood, e.g., "infrastructure," "deregulation," "abandonment," "noncustomer," "virtual organization" etc. It is similar to society at large now calling retarded people, "developmentally challenged" and used cars, "pre-owned vehicles." Language can disguise the frank meaning. Another part of the problem is individuals holding positions of authority for too long. Anyway, within many organizations, people dealing with each other seems like "misery loves company."

Change for Change's Sake

In today's society, governments appear to create crises and then want to look good solving them. There has been ample anti-education and anti-teacher sentiment stirred up out there. But, change just for the sake of change is unreasonable. It is best to hold to things that are sound and good. Many people feel under stress and some stress is valuable because it keeps us sharper or "on our toes." Much undesirable stress stems from one not knowing the "cycles" or seasons to one's job, e.g., the busy and not-so-busy times of year and what these bring.

As Rahman (1997) reports, in these times a bureaucratic, corporate mind-set is impacting on education, causing a de-emphasis on the cultivation of intellect for its own sake. There is actually a "flight from teaching" among many teachers and an overemphasis on evaluation, often misguided. For example, to determine final grades in courses, some university professors use mainly students' self-evaluations and evaluations by class peers instead of the professor responsibly doing this. These changes are felt to be for the better and overall they are not. Good teaching involves experienced teachers conveying what they know and then doing the evaluation. Certainly, there are many ways within this general framework in which students can express themselves, e.g., through daily class participation, essays etc. A *reasonable amount of* self-evaluation and evaluation by classmates is acceptable, but this should not be the main emphasis! Standards and professionalism are in danger of erosion. Peters (1997) also discusses new look organizations.

In conclusion, education—both formal and informal—has advantages and drawbacks. Having education offers no guarantees but one's having a sound value base helps. "Stand for something or you will fall for anything!" Struggle and survival are always necessary.

There are ways of bringing calm within all of this. People should not waste psychic energy

worrying. The negative aspects of the issues discussed in this chapter can be improved upon. For instance, morale in organizations can be improved with sustained effort to eliminate negative attitudes and behaviours in meetings. Negativity works against productivity. Chairpersons may wish to cut off persons who are being too negative. Further, organizations should take whatever steps to build trust and loyalty in their people. Finally, leaders need to be excellent examples with respect to confidence, commitment, and communication.

Throughout the remainder of this book, the recurring issues just discussed are put more in perspective and added ways of addressing them from both follower and leader positions are described. Everything is helped if organizations are careful to choose persons of good character at the hiring stage.

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CHAPTER THREE

Christianity Examined

> The whole problem with the world is that fools and fanatics are always so certain of themselves, and wiser people so full of doubts.
> —Bertrand Russell (an atheist)

Jesus Christ

Christianity begins with understanding Jesus Christ. The doctrine is that He is God's son who appeared on the earth almost two thousand years ago to prove the existence of (to reveal) God. He was born a Jew of a virgin mother, Mary, who had a husband named Joseph. The birth was in Bethlehem, Judaea, about December 25th. (There is controversy as to whether the place and date are accurate.) In His life, He wandered about the land performing miracles and generally serving others. He had a group of twelve close followers/friends (disciples). He angered the authorities, and one of His disciples, Judas, betrayed Him by arranging to have Him turned over to Roman soldiers who crucified Him. Before His crucifixion, at thirty-three years of age, Jesus told His friends that He would momentarily return to earth after His death to prove that He indeed was the Son of God. He did return at Easter time. Christ died on the Cross on Calvary (a place near Jerusalem, Israel) to pay for the sin of all people. His birthday, called Christmas, is celebrated on December 25th. His Resurrection is celebrated on Easter which usually occurs in the month of April. (See Appendix C.)

Human beings are sinful and imperfect because of their separation from God, and their only way to salvation and eternal life is through Jesus Christ. Jesus Himself never sinned. All Christians are unworthy. In a Second Coming (i.e., Jesus coming back), a time in which the world will be in extreme turmoil and undergoing world government, Jesus will take all believers to heaven. One can accept Christ through being childlike but not childish.

There are many accounts of just who Jesus was. The conclusion is that He was not a charlatan nor a lunatic/psychotic and therefore, He was who He said He was—God incarnate (McDowell, 1979; Montgomery, 1964/1965, p. 16). Jesus Christ said "*I* am the Word," and that others claiming to be the Son of God would come to earth after Him but that all of them would be false. The soul belongs to God, is housed in the heart, and lives on in heaven. Jesus had an extreme sense of "personal conscience" (Barton, 1987, p. 16). He is associated with all of conscience, master teacher, love, and forgiveness. Barton writes that "Jesus' stories were an invitation to every listener to feel free to develop a private moral integrity at odds with society" (p. 16).

Jesus Christ's appearance on earth was predicted many hundreds of years prior and it began Christianity. His example includes following God's Ten Commandments, as follows:

1. Thou shalt have no other gods before me;
2. Thou shalt not make unto thee any graven image [idol];
3. Thou shalt not take the name of the Lord they God in vain;
4. Remember the sabbath day, to keep it holy;
5. Honour thy father and thy mother;

6. Thou shalt not kill;
7. Thou shalt not commit adultery;
8. Thou shalt not steal;
9. Thou shalt not bear false witness [accuse anyone falsely]; and
10. Thou shalt not covet [wish for what others possess].

Those people who choose to follow Him call themselves "Christians."

The General Definition of "a Christian"

Through developing a personal relationship with Jesus Christ (the central concept of real Christianity), an individual can find calm in the turbulent world. To develop this relationship, one must become a Christian and adopt Christianity. But, the only way that things will work well is if one is a true Christian. Many do not understand what this is.

A true Christian is the following: one who believes in the Virgin birth of Jesus Christ to Mary wife of Joseph (Orr, 1993b, discusses this), believes in the Resurrection—Jesus returning to Earth after His Cruxification, and surrenders to the will of God—letting the example of Jesus guide one's life. On one level, it is that straightforward.

There is controversy among Christians with respect to the details regarding many things, including the Rapture (Christ's coming to take His people home to heaven) and the Tribulation (earth's period of great suffering and sorrow after the Rapture). Grace alone makes heaven possible.

Evangelist Billy Graham, with his influence on so many people all over the world, exemplifies how such a basic message as "have faith in Christ and God" is so powerful. Yet, there are complexities on another level. (See Küng, 1976.)

There are many important questions that eventually arise in the true Christian's mind. Some key "Tough Questions" are presented and addressed following. (Ultimately, some of the more detailed references cited should be consulted by the one asking the questions if he/she is still not satisfied.)

Tough Questions

Why Would One Choose the Christian Religion?

This is a very valid question considering that there are many different religions, with commonalities, and that Christianity was not the first on the scene. It could lead to triumphalism. The Jewish, Hindu, and Buddhist religions all preceded in 2000 BC, 1500 BC, and 500 BC, respectively. Why should Christianity be favoured? The answer could be in that (a) unlike many religions, Christianity emphasizes forgiveness and acceptance, and (b) the figurehead of this religion, Jesus Christ, performed miracles that supported His claims, including promising to return to earth after His death and doing so as witnessed by many; all the other figureheads lived, died, and that was it—thus, not offering personal encounter, generation after generation, as is the case with Christ. Though some people before Christ (e.g., the Greeks) may have had the notion of

reincarnation, it was never observed. Christ's being was meticulously predicted, He has radically changed the lives of many, and He warned that many false prophets would come after Him. The Muslims believe that their prophet Mohammed is the true prophet because the prophet who comes later is the most up-to-date or informed. Also, the Mormons view their prophet, Joseph Smith, who appeared in the first quarter of the 1800s, as the truth (Mormon, 1981). (See McNiece, 1993, for a criticism of Mormonism.) Actually, many of the world's major religions such as Judaism, Islam, and Christianity have the same roots in Abraham and are under one God. A mystery is whether *all* religions are somehow interconnected under God. Christianity has survived. Perhaps "true Christianity" has a strength of its own and does not need to be compared. It is based on vibrant relationship.

Why Does God Let Children and Innocent Adults Suffer?

There is an argument that children and innocent adults have not sinned and yet suffer. For instance, a busload of children might crash, killing many of the youngsters and maiming others for the rest of their lives. A young child might get leukemia and die. A righteous Christian might get cancer. Why does God allow this? An answer is that one should not confuse God with physics (in the bus case) or physical disease (in the other cases). In other words, God's world and the physical world are different. No one is innocent. Some people might even argue that God mercifully takes people to be with Him or allows things to happen to draw persons closer to Him. The ideas of age of accountability and deliberate, full knowledge of acts often are raised in considering cases of sinful (or, in the case of children, naughty) persons suffering. God remains all loving, building, restoring, and concerned with unity. Suffering pain is redemptive and God is with us.

Are Not Jesus' Miracles, Including His Rising From the Dead, Just Fairy Tales?

This question is somewhat tied to the issue that all religions are human made. God does not worship Himself, so, yes, Christianity is devised by human beings. Some persons have difficulty in reconciling thousand to six thousand-year-old religions to the millions of years of the evolution of the human race and the billions of years of the age of the earth; however, Jesus Christ is the standard, not these persons. Yancey (1995) says that Jesus' miracles were a modified version of things that we know happen over an extended period of time. He explains as follows:

> Jesus' miracles, they [writers George MacDonald and C.S. Lewis] note, do not usually contradict natural law, but rather replicate the normal activity of creation at a different speed and on a smaller scale. "Some of the miracles do locally what God has already done universally," writes Lewis.... Similarly, antibodies and antigens conduct miracles of healing in our bodies every day, but in a slower, less sensational manner than the kinds of healings Jesus would go on to perform. (p. 168)

Besides, people know that life has many mysteries—starting with the idea of atomic structure and DNA molecules. Orr (1993a, p. 337) also explains miracles. The Virgin Birth and Resurrection are special.

Does Not Christianity Subordinate Women?

Feminists often focus on this question. The fact that women are described as they are in the Bible, e.g., with respect to their roles, is a result of the language and culture of that time. Jesus

Himself certainly did not subordinate women. Two of His best friends were Martha and Mary. He genuinely befriended prostitutes and other women from all walks of life. A book in the Bible is on "Esther" and her leadership. Christianity gives women position and honour. It provides opportunity, including to be church leaders. Of interest, an argument (though disputable) is that God is male *and* female, since the Hebrew word for God's Spirit, *Ruach*, is both masculine and feminine (Nouwen, 1997, p. 7). Philosophically, God does display qualities of both sexes.

Did Jesus Have a Sense of Humour?

Some people argue that Christianity is too much based on fear—fear about sinning, offending God, and then being destined for hell. It is too serious, they say. We know Jesus could show wrath as He did in driving the money changers out of the Temple (Matthew 21:12). But did He have a lighter side? An answer is that He must have had a sense of humour to have produced so many funny (in every way) human beings and to have mixed with the types that he did. Also, it is said that Jesus often showed subtle wit when he spoke and acted, e.g., riding a donkey into Jerusalem on Palm Sunday (Matthew 21:7).

Why Has Christianity Done So Much Harm?

It is often pointed out that, historically, Christianity has been the cause of many bloody wars, e.g., the Crusades. In fact, even today there is the IRA conflict in Ireland. Further, certain Christian religious cults have destroyed people. Why has so much harm been caused? An answer is that Christianity cannot be blamed for the bad doings of a subgroup of people who call themselves Christians (Craig in Paragon Production Services, 1990). Perhaps these people are not true Christians. Also, the official church is to be blamed in that historically, in its cultural context, it was intolerant and wrongly supported such things as slavery. However, much, much good has come from Christianity. It is more than an ideology or "ism"; it involves a relationship.

Is Not the Bible Full of Contradictions?

One must remember that God's word—the Bible—is *a guide* and a religious, inspirational book containing some historical facts. Its sixty-six books cover content as diverse as society and human beings themselves and it was written by more than forty real (imperfect) people over a period of 1500 years (Swindoll, 1996, Vol. 1. p. 5). G.A. Boyd and E.K. Boyd (1994) acknowledge such things as the order of events and what Jesus said as varying across the Gospels (p. 90). Thus, hermeneutics (Grenz, 1996, p. 98). The Bible's writers, who came from all walks of life, presented God-inspired historical and scientific facts. The important thing is that there is a thread of important religious message conveyed throughout the Bible—the context is one of faith. Moreover, it is best viewed as a "living document." Lastly, it is through opposites that key ideas can be highlighted. For example, to know evil, one must know good.

If God Is All Loving, Why Would He Torture Some People in an Eternal Hell?

This question is addressed in Knechtle (1986, p. 38) and in G.A. Boyd and E.K. Boyd (1994, p. 160). It is difficult to make sense of the idea that there is this hell, but "God cannot turn his back on sin" (Knechtle, 1986, p. 40). An answer is that "it is people who put themselves in hell, not God"

or "it is not the will of God which keeps sinners in hell, but the will of sinners" (G.A. Boyd & E.K. Boyd, 1994, pp. 162-163). The damned inflict pain on themselves, a pain that they can relieve if they accept God's forgiveness. Doctrinally, the punishment is "eternal" in the sense that it has eternal effects, not necessarily because it is endured eternally; God mercifully puts the rebellious out of existence so they will not have to endure the traditional view of a undesirable hell (G.A. Boyd & E.K. Boyd, 1994, pp. 164-165). Emmaus Bible School (1951) indicates that there are different stages of going to hell (or heaven). For instance, hades is where one's soul awaits sentence (p. 64). Uncertainty yet hope enter into thinking about God and hell. People die as they live—with or without Christ.

Does Not Christianity Require Its Followers To Be Impossibly Perfect?

God is perfect. Jesus is perfect and never sinned. This is an ideal example to follow, yet no human being is perfect. Christianity asks us to strive for perfection and to not succumb to temptations of lower order things. But, God recognizes that all people are sinners and by accepting his unconditional love, grace, and forgiveness through Jesus dying for our sins, we can live a peaceful, eternal life, at one with God again. People have misconceptions about Christianity. Christ nowhere says that one cannot get angry or masturbate or do other human things such as this. "Being a Christian isn't about doing what you don't want to do; it's about allowing Christ to change what you want to do?" (G.A. Boyd & E.K. Boyd, 1994, p. 171). Finally, excellence and perfection should not be confused—the first is attainable and the second is in God's hands.

How Does Christianity Explain the Meaning of Life?

There are several good references that address aspects of this question, e.g., Mauro (1993) and Whitelaw (1993). Christ died to take away our sins, not our brains (Knechtle, 1986), and He gave us the gift to see the truth. As the Bible indicates, the truth is that people and their world is not a flattering picture (Mauro, 1993). A person will find the true meaning in life from having faith/trust in God, surrendering his/her will to Him, doing all work for Him (and generally glorifying Him), and giving love continually. Relationship with Jesus who died and lives again is key. Christians are called by God to effect a tall order.

Can the Theory of Creation Versus the Theory of Evolution Controversy Be Resolved?

Some people think that these two theories are at odds—that one or the other explains things. Actually, they can be viewed as complimentary. Premises of purposive creation and purposeless chance are at odds. Prehistorically, God made his name known to Abraham in a personal convenant. Orr (1993a) provides an excellent account of major issues. Pitzer (1993, p. 41) directly discusses the lack of conflict between Christianity and Science. Further, Mauro (1993) says that it is not true that the Bible is unscientific. He explains that "[o]n the contrary, the Bible is the only book in the world that is truly "scientific" for it is the only book which gives precise, accurate and *absolutely reliable* information upon every subject whereof it treats" (p. 154).

Later, Orr (1993a) states that he "is aware of no demonstrated fact of science which is in conflict with a single statement of the Bible" (p. 154). Many great individuals, e.g., Ellul (1965, p. 415), Frye (1982, p. xix), and Penfield in J. Lewis (1981, p. 295) support the indestructibility of the Christian Bible. Details are in my previous publications (D.J. Thom, 1984b, 1993; D.J. Thom and Essen, 1986).

A final word about the creation versus evolution controversy—science in itself is good and needed; it is the evil purposes to which some men put science that is unfortunate. Science may be thought of as concerning true/false, ethics as concerning right/wrong. Fortunately, the days of the Inquisition (1200s) are long gone.

Other Questions

There are many, many other questions that arise in a true Christian's mind. Among them are the following classic ones: How did the Bible get put together as it is? How could people in the Bible have lived to be so old, e.g., 800 years old? What are Jesus' teaching about money? Will those who have never heard about Christ go to hell?—and, a more contemporary type of question: If Mary's bones could be tested, would her DNA match that of Jesus' DNA?

Many of these questions are answered in the likes of G.A. Boyd and E.K. Boyd (1995), Knechtle (1986), Strobel (1998), Torrey, Dixon et al. (1993), and Yount (1995). And as with all questions concerning Christianity, the answers are partially connected to the times in which the Bible was written, e.g., re gender relationships, the environment etc., and distribution of the ideas. For instance, that people lived to be 800 years old may have involved a different definition of "year," or perhaps the cleaner environment of those times would have permitted people to live much longer. But, the original message is that, in a faith context, people lived a long time. An argument is that eventually all people will be given a chance to know and accept Christ. Further, many persons who degrade the Bible have not studied it well enough. God expects the most from those who have found Him—He wants them to use good judgement.

There will always be questions and it is important for leaders to consider them. With time, these leaders will see that for persons who really know Christianity, there are logical, truthful answers to all the questions and that "grey areas" might involve a reasonable leap of faith based on trust in God. The approach should not be so fundamentalistic as to stifle the inspirational. What many and most people think is not ipso facto true. Leaders need convincing that Christianity is truth so that they will live it for the dignity of all.

To close and recap, Christianity is a set of beliefs and practices that one can choose. It is historically old but not the oldest religion. It is worldwide and large but not the largest. Its Bible is a best selling book in the world and Christianity has been the key basis of civilization and development and progress, including with respect to education. A Christian believes in God, that He revealed Himself to humankind in His son, Jesus Christ, who was born to Mary (a virgin) some 2 000 years ago in the Middle East, and that Christ died (crucified at 33 years of age) for human sin (transgression of God's law, e.g., The Ten Commandments) which everyone experiences. Further, this person believes that Christ, after saying He would, rose from the dead (demonstrating a leader who beat earthly death) and that by individually receiving Him by faith, as an act of will, and developing a personal relationship with Him (following His example as described in the Bible), several things happen. The living, pure Christ comes into one's life, one's sins are forgiven, one becomes a child of God, and one receives eternal life. The Holy Spirit/Ghost takes over. This does not mean that all suffering ends, but one gains the wisdom to make life on earth bearable. The person changes from sin to holiness and is left to lead the great adventure for which God created him/her, in grace. Man was originally perfect and in harmony with God (holiness) but sin destroyed this and made him unable to resist evil—he would have remained so forever had not God specially interposed Jesus (White, 1980, p. 7). God makes this offer of Jesus to absolutely everyone anytime, a unique Christianity initiative of saving us from the world. Other worldviews teach

that one must *earn* a right relationship with a higher being, not be given it (Knechtle, 1986, p. 19). Personal salvation is not selfish; rather, accepting it restores the fellowship with people that God desires. Self-will, characterized by an attitude of active rebellion or passive indifference, is evidence of sin. The Christian surrenders this self-will to God's will, thus avoiding spiritual (soul) death.

Professor William Craig in Willow Creek Association (1994) explains the evidence, scientific included, that God exists and Christianity is true. Using his understanding of such debating concepts as defining terms, ad hominem, wrong premises, independence of statements, paradox, rhetoric, and delivery style and his wealth of training and experience generally, he soundly defeats atheist Frank Zindler who uses evidence from astronomy, biology, archeology, and other sciences to try to refute God, Jesus Christ, and Christianity. Craig successfully defends the contentions that (a) there is no good evidence that atheism is true and (b) there is good evidence that Christianity is true. He concludes, among other things, that atheists' beliefs are tied to survival not to the truth. Craig's guide is Christianity's Bible.

Table 3.1 displays key questions and answers with respect to Christian leadership.

Christianity, Global Society, and Education

Christianity began in the year 33 in Bethlehem, Judaea, in the Israel area. It spread around the world partly through such things as four missionary journeys, including one from Jerusalem to Rome, by the Apostle Paul. Over the centuries, every country—with its unique culture—has had a story to tell about its history and its religion. Through both formal and informal education, people learned.

Society and education have become globalized. Witness international communication systems such as the Internet and new worldwide terminology. The result is a clearer, emerging definition of what a well-educated person is. What is an educated person? He/she is wise, knows truth, develops body, mind, and spirit, and listens, loves, and forgives. He/she has a thirst for knowledge ("wisdom seeks knowledge") and in this world that offers many choices (e.g., diversity) and little direction, he/she has a guideline: education to be quiet. Quiet confidence and gentle wit describe this person. This person is spiritual.

In an environment of demands for funding efficiency, education systems are addressing mainstream issues such as what the curriculum should be and how it should be taught, what form teacher training should take, who (politicians, administrators, teachers, parents, students etc.) should decide what, how to handle education of exceptional students, what fair salaries are, and what place educator unions should have. Adequacy, accessibility, flexibility, accountability, and equity are high-profile concerns. To be "inclusive," to practice "zero tolerance," and to form partnerships are in vogue. Communities desire to have more input into schooling, and violence, racism, discrimination, and segregation are being dealt with. An overall goal is to have education contribute to the building of communities and the instilling of the idea of self-sacrifice.

Of interest, the societies and education systems of the Eastern and Western parts of the world are often very different, yet they both have some common strengths. In both systems, parents want the best for their own children. Formal education in countries such as Hong Kong and Malaysia (and other developing countries) is often described as being too test oriented and suffering from a "diploma disease" mentality; the curriculum is traditional, e.g., science, mathematics, history, language etc., and offers little choice; there is standardized testing to determine entrance

TABLE 3.1. Christian Leadership: Questions and Answers

THE QUESTION	THE ANSWER
Why believe in God?	Not only does God explain the order that is seen all around but (also) He provides moral standards for self-discipline required to have a good life. In Christianity, He displays the Truth. The Ten Commandments and the Lord's Prayer are guidelines.
Is Christianity not just a fairy tale (i.e., Jesus performing miracles etc.)?	It is no more so than many other things for which we could question credibility, e.g., cancer cures, atoms, love etc. There is much that we do not know. For the seeking individual, there is objective evidence of Jesus' performance on earth and there can be subjective evidence of Jesus' presence within (Alexander, 1969). Yancey (1995) explains that Jesus' miracles are speeded-up versions of phenomena that humans observe at a slower rate in a non-divine context. They are glimpses of the supernatural. That Jesus lived and was the son of God — not a liar or lunatic — is confirmed by Montgomery (1964/1965). The Virgin Birth and Resurrection cannot be explained away.
Does not Christianity being human made (like all religions) make it doubtful?	Necessarily, a religion such as Christianity is human made. Christ was more... He was fullly divine and fully human.
Is not the Bible contradictory, sexist, racist, and violent?	It was developed by many different people with varying focuses and styles and reflects the times in which it was written. Jesus arrived on earth to correct things described in the Old Testament. The Bible is just a guide and those who study it see ample evidence of unity and coherence, equality, anti-bigotry, and peace (e.g., the stories of Esther, Joseph, and the Samaritan woman and Jesus). The Bible describes imperfect people and a perfect Jesus. Reading it actually elevates the mind. Sometimes, taking it literally causes misunderstanding.
Has Christianity not done a great deal of harm (i.e., wars etc.)?	One should not blame Christianity and Christians generally for the behaviour of a particular group of people who, rightfully or wrongfully, call themselves Christians. Historically, even the official church is to blame. Human nature is such that some people freely choose unchristian behaviour and they have to live with the consequences. The goal of Christ's life is not to have people use Christianity for adverse personal purposes.
Why would an all-loving God of Christianity allow suffering (on earth and in hell)?	God has a plan for everyone. All suffering (direct and sympathetic) brings people closer to God. Sometimes physics (e.g., a bus crash, a hurricane etc.) or disease is the cause — the physical world and God's are different. Hell should not be taken literally as a place of fires. Rather, persons choose hell by not following God's standards. Accepting God's forgiveness through Jesus brings positive change. Some might say that in some cases, God mercifully ends a suffering person's stay on earth. God does not eternally foreknow future free actions of people and nature. In some ways, being a Christian increases tension. It does not take away all one's suffering but it provides the wisdom that makes one's life bearable.
Does not Christianity require its followers to be impossibly perfect?	No. Being a Christian is not about doing what you do not want to do but about allowing Christ to change what you want to do (G.A. Boyd & E.K. Boyd, 1994). Further, excellence and perfection should not be confused — the first is attainable and the second is in God's hands.
Is not the Theory of Evolution (science) more plausible than the Theory of Creation (theology)?	The two are complimentary. The Big Bang Theory is uncertain. There appears to be no demonstrated fact of science that is in conflict with any statement in the Bible (Orr, 1993a). The Bible is viewed as a religious, insplrational book that contains many historical and scientific facts.
Why is Christianity favoured over other worldviews?	Again, there is good evidence that it is the truth. There is no good evidence that there is no God. Those who say that they do not believe in anything, really do — they believe in nothing (which is not the Truth). Many religions are monotheistic but their spiritual leaders have not yet appeared or they lived, died, and were not resurrected. Their followers, unlike Christians with their crucified, then resurrected, Jesus, do not have the living Word of their leader in them, guiding their total being and making them forgiving. Jesus warned that there would be other, false prophets. Among the various denominations of Christianity (i.e., Catholic, Protestant, Lutheran etc.), there are arguments about which is better, but normally these concern issues of form (i.e., sacraments such as baptism etc.) rather than meaning. The flavour is ecumenical. Christianity spreads, rather than imposes, the Word. Those who believe that it is strong for a particular purpose, find it so; perhaps, it need not be compared. Uniquely, it offers true salvation — eternal, spiritual life — within a troubled earthly world. Also, a true Christian is accepting of everyone. Some worldviews oppress others.
What does Christianity mean in practical terms and policy in leadership?	It does not mean that Christianity be the explicit ideology and that only Christians should be in leadership. It does mean that those who *are* leadership persons (theorists or practitioners) inject Christian morality into the discipline. This is needed. Christians in administration lead by example — do their work well, listen, cooperate with others, are inclusive, just, and so on. Their integrity and unshakeable bottom-line (re their "Resolved Christianity" approach) result in inspired others (e.g., staffs) and quality and care for clients. The logic of Christian leadership is applicable to any personality type or situation. Policies developed are rooted in fairness and equality. Over time, others may want to explore the conscience of this leader. This is the challenge. Finally, there will be increased curriculum content on the humanities and theology in preparatory and inservice programs.

Adapted from: D.J. Thom, forthcoming

to postsecondary education. On the other hand, education in such countries as Canada and the United States is thought of as progressive, yet critics say that standards have declined with too little testing and there is a decline in these societies' valuing education. Asian values are thought to be such things as discipline, deference, and obedience.

In the Barbados, the family is very relevant and the destreaming of school classrooms is quite topical. In Uganda, East Africa, educational challenges are increasingly tough with far too few places in schools to provide universal primary education and pressure to adopt new technology (Y. Kasule, personal communication, June 5, 1997); also, teaching materials are lacking. In Hong Kong, since the return of the colony to China, there has been an economic downturn with wage cuts and emphasis is on quality assurance in schools (K.B. Chan, personal communication, December 8, 1998). Many of the recurring issues with respect to Western society discussed in chapter two seem petty when compared to the concerns in these other societies; Scott (1999) on small states is relevant.

Modernization follows increased education and incomes in a society, and developing and underdeveloped countries do not necessarily benefit from adopting all of what developed countries are doing (Goulet, 1971). A society first needs a solid values' foundation, just like a tree needs good soil in order to be able to grow (Braunsberg & Ashby, 1980; Covey, 1992, 1996). The bottom line is that a balance of human values and technology is required in a society and its education system. Further, there should be moderation in all things and a thorough appreciation that a person is comprised of body, mind, and spirit. If we let them, technology and money can invade a culture (Postman, 1992). Yet ultimately education is a spiritual, not a financial quest. This is a citizenship versus consumerism issue.

It is well known that cultures shape people. With the global communication systems that we now have, the "stories" from the various countries of the world, indeed from around the universe, will be shared, souls will be stirred, and the true story—Christianity—will be known.

Leadership and Christianity: Theory and Practice

To bring together the chapters of this book so far, the following is useful.

Besides Jesus Himself, the Bible contains many examples of excellent leaders and leadership theory and action. Nicodemus (in the Book of John) and Esther, the "chosen queen," were great leaders. B.E. Thom (1996) highlights the Biblical principles of leadership: fairness; attention to detail; delegation of authority; accountability; listening to others; critical timelines; logical solutions; communication; training; importance of people; and determination. He describes the Bible as "the greatest management book ever written" and "the Owner's Manual for the human race" (p. 111). Also, according to D.S. Pugh (personal communication, March 20, 1999), Jethro in the Bible, with his advice to Moses on decentralization, is the first recorded management consultant!

Leadership can be in a formal position sense or informally. Excellent leadership is difficult to attain and not everyone wants to be a leader (as J.W. Gardner explains in "The Antileadership Vaccine," 1969). Leadership needs to be grounded in the real world and Christianity provides the guide.

There are ample examples of poor leadership around. An overemphasis on technology, technique, and efficiency can divert us from the strong moral and ethical base that is required for leadership excellence. To build a career around values demands dedication, self-sacrifice, and constant care.

Christianity provides the favoured base to leadership in that it involves the following:

- ❒ it acknowledges the reality of the dark and imperfect sides of people;
- ❒ it acknowledges that people are not all knowing; understanding is different from knowing;
- ❒ it says to overcome evil with good; Christianity is peace, love, and justice; it sees no point in attacking what is good; and
- ❒ it views freedom as an ultimate goal and holds individuals responsible.

In this sense, Christianity is a theory.

The practice of Christianity is extremely challenging for anyone. The leader who is a Christian has chosen to develop a personal relationship with Jesus Christ and has surrendered his/her will to God in faith and trust. Overall, "Christianity is to restore mankind in general and individuals in particular to the favour and fellowship of God, out of which they have been cast by sin" (Whitelaw, 1993, p. 372). God has chosen the Christian to do God's work in the world. This means that the Christian must struggle, using every cell of his/her body; the struggle in part is to keep from getting dull and complacent. God gives permission to the Christian to struggle happily, free from fear or worry, insecurity, and paranoia. God took away these things through Jesus' dying on the Cross. The Christian accepts forgiveness and prays for God's grace. God's grace removes the "testing" of the Christian. Mary of Fatima (DaCruz, 1979) revealed Jesus' giving up on the world and how God removed grace in general. Catholics are particularly strong believers.

God asks of Christian leaders to practice as Jesus would practice. Be humble. Do not be greedy. Talk about ideas, not people and politics. Speak the truth of Christianity—be bold in this. Do not be swayed by others, even close family members, but always follow what is right, good, and true. The world needs leaders of good Christian morals, leaders who hold indivisible values.

To know Jesus is a beautiful experience. What a treat it is to hear the truth continually from Him! It would be terrible to miss this. The Christian leader has a sense of duty. Jesus was a man (not feminized) and he got himself into many situations that he did not want to be into yet, he "saw things through" (Sergiovanni, 1990, p. 1 refers to "gambare"—"to never give up until the job is done and done well."). He knew that there is a place for wrath/anger such as when standards fall (Sergiovanni, 1992, p. 30 refers to "leadership by outrage."). He was relentlessly compassionate and took one day at a time. He chose his fights carefully—fights that were big and against illegal and immoral things. He knew that acts of kindness paid off. All of these things apply to the Christian leader.

Yes, life is a continual struggle, particularly within organizations (Argyris, 1957). The individual constantly is weighing being selfish versus being selfless and helping others. The Christian leader knows the importance of picking excellent significant others to be around and to serve (Klassen & Turgeon, 1981, highlight locus of control). He/she has studied Jesus ("study the

teacher first") and has chosen to foremost serve Him. He/she hooks into God's mind and way of thinking to gain confidence. The logic and reason gained is unbeatable. The Bible is a "discerner of the thoughts and intents of the heart" (Hebrews 4:12). As Mauro (1993) asserts, "We go to it not so much to learn the thoughts of other men, as to learn our own thoughts" (p. 166). The Christian leader is always discovering new things (rethought from childhood) in his/her religion.

By putting Christian leaders in environments of adversity, with such things as overemphasis on economics, violence, homosexuality etc., God allows these leaders to strengthen as they see unchristian things. The more Christian they become, the more they are aware of these things. For example, they work against gay influence, knowing that the Bible says that societies collapse with men loving men and women loving women at the end.

In the end, God wants the Christian leader to act out Christianity—to *be* the Word as Jesus is (John 1:1). Actions speak louder than words. Truth is in being or in the person, not in ideas. Show what Christianity is through action. Ideas drift down from the mind into the heart and there they become values to be acted upon. An individual can look healthy and really be ill, and vice versa; no matter, a true Christian is always known through Christian actions. Underlying the behaviour is a Christian meaning. There really are no new ideas—just reformulations of previous ideas. An excellent leader needs periods of solitude and rest to reflect. God is solace. Giegerich (1998) talks of "soul as logical life."

God chooses leaders to link leadership with Christ. He wants them to be "in" but not "of" the real world. Unfortunately, some psychologists deny evilness. For example, Ellis (1963) states the following:

> The idea that certain people are bad or wicked springs from the ancient theological doctrine of free will, which assumes that every person has the freedom to act "rightly" or "wrongly," in relation to some absolute standard of truth and justice ordained by "god" or the "natural law"; and that if anyone uses his "free will" to behave "wrongly," he is a wicked "sinner." This doctrine has no scientific foundation, because its key terms—including "absolute truth," "god," "free will," and "natural law"—are purely definitional and can neither be proven nor disproven in empirical, scientific terms. (pp. 65-66)

The Christian leader knows better. God asks him/her to adopt higher level thinking and to place himself/herself in places for the Christian self to show up.

Over the years, many authors have commented on how democracy is derived from Christian beliefs and continues to depend upon such. Writers such as Neuhaus (1984) have expressed this and other authors, e.g., Whitelaw (1993, p. 377) have elaborated how generally, Christianity practiced by leaders has built a strong civilization. The Christian leader appreciates this. God calls upon this leader to be mature. Take one day at a time, never lose a sense of humour, and watch great things happen.

The next chapter details my modest, personal contribution to Christian leadership.

CHAPTER FOUR

Christian Leadership

The word of God deserves the very best
—Jack Popjes

The Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Manifesto

Background

Over twenty-five years ago, I began to formulate a framework for leadership based on values. Since that time, I have produced two Models, a Theorem, four Corollaries, and a Resolution that together comprise the Thom's "Leadership with CHRISTIAN CONSCIENCE"(TLCC) Manifesto (or public statement) that has found a place in the evolution of leadership theory and practice. This chapter traces the development of this work.

My main motivation came from three sources: my interests in medicine, mathematics, and science; my sensing of a spiritual sickness in my discipline of Educational Administration; and my development through participating in sports, particularly ice hockey.

My interests in medicine, mathematics, and science together with my experience, particularly with ill and depressed people, have increased my compassion and instilled in me an interesting blend of fact and faith. I decided to use this to create something spiritual and healing—thus my TLCC Manifesto, my "symphony to God."

The field of Educational Administration has evolved in concert with the pattern of general leadership evolution to which chapter one of this book is dedicated. Over the years, independent accounts of developments in this, my specific field, have appeared in the literature (R.F. Campbell, 1978; R.F. Campbell, Fleming, Newell & Bennion, 1987; Cooper & Boyd, 1987; Culbertson, 1988; Cunningham, Hack & Nystrand, 1977; Hanson, 1996; Hodgkinson, 1982; Hoy & Miskel, 1987; Razik & Swanson, 1995; D.J. Thom, 1978, 1979, 1984a, 1993; R.G. Townsend & Lawton, 1981; W.G. Walker, 1984, 1991). Listings of materials by D.J. Thom and Hickcox (1973), Hughes (1974), Stone (1976), Howell (1978), Harman (1979), and D.J. Thom (1984c) have made a contribution. More recently, Farquhar (1995), Hickcox (1996), Willower (1998), Murphy and Forsyth (1999), and Thom (1999) have summarized things.

In my years as a secondary school teacher and a graduate student, I came to sense a growing overemphasis on technique in administration at the expense of underlying values, ethics, and morals. An example is the use of control and authority in the interest of efficiency alone. Caring and kindness are lacking. Others such as Achilles (1984), Greenfield (1975), Purpel (1988), and Sergiovanni (1992) also came to realize this. Ryan (1997) and Samier (1996) both refer to Greenfield. Perhaps administrative isolation (Jackson, 1976–1977; W.G. Walker, 1984) has something to do with it. Willower (1998) mentions the complexity of Educational Administration as follows:

> ...because so many issues in educational administration are moral ones, the nature of principles and of the processes of moral choice, philosophical topics, are critical, and philosophy also is relevant to questions regarding the nature of knowledge and of scientific inquiry, debated in educational administration over the past several decades. (p. 7)

The point is that administrators need to be very versed in moral principles, in particular applying the material from philosophy on the problem of moral evil to the organizational level. Only then

will the instances of poor conscience with respect to administrators (and even world leaders such as Bill Clinton and Saddam Hussein), which society witnesses, decrease. There must be discipline, especially when dealing in "affairs of the heart." Singer and Wooton (1976) provide an engaging account of how Hitler's brilliant Minister, Albert Speer, ignored the importance of moral ends. Many scholars and practitioners (N.H. Atthreya, India, personal communication, March 7, 1994; Dr. I.A. Bajunid, Malaysia, personal communication, December 23, 1997; Professor L.G. Bolman, USA, personal communication, September 16, 1996; Dr. L.H. Browder, Jr., personal communication, March 17, 1997; Dr. R. J. Duhamel, Canada, personal communication, September 2, 1996; Dr. C. Hodgkinson, Canada, personal communication, March 3, 1997; Dr. H. Kaluba, England, personal communication, August 16, 1996; Y. Kasule, Africa, personal communication, June 5, 1997; C. Kigenyi, Africa, personal communication, March 10, 1997 and August 12, 1997; Dr. T. Puk, Canada, personal communication, December 23, 1993; Professor E. Samier, Canada, personal communication, March 13, 1998; Dr. F. Scott, Canada, personal communication, March 19, 1996; Dr. W.H. Shak, England, personal communication, January 14, 1996 and September 12, 1996; Dr. R.G. Townsend, Canada, personal communication, February 21, 1997; Professor M. Vargas, Canada, personal communication, January 23, 1994; Dr. K.D. Walker, Canada, personal communication, May 1994), in letters to me, are in agreement with my views. They describe the turmoil in administration and their frustration with it. They too see those in charge as being too much technicians concerned about efficiency (perhaps a backlash from the rebellious 1960s generation) and they see a moral emphasis within as the direction required. Several believe that great literature teaches best about leadership and many (especially in developing countries) stress the importance of Christianity. These and other colleagues have inspired and motivated me.

My third main motivation in my scholarly work is sports, particularly hockey. Sports, especially professional sports, is criticized by some but I believe that it positively embraces a complex set of ideas and values. Its training provides profound physical and moral effects including courage, loyalty, and cooperation. Mangan (1986) provides a balanced view. My own sports involvement, especially in hockey and football, convinces me that it builds character to survive in the real world. Some great contributors to society, among them Dr. Wilder Penfield, Canadian brain surgeon, and Dr. David Johnson, former Principal of McGill University, Montreal, Quebec, were outstanding athletes (in football at Princeton University, New Jersey and hockey at Harvard University, Cambridge, Massachusetts, respectively). Medical doctor, Randy Gregg, and politician, Don Getty, both of Alberta and former professional hockey and football players, respectively, are two more examples. In the 1800s, Thomas Arnold defined sports as "muscular Christianity" and I certainly found them to motivate me. The Biblical principles of leadership described by B.E. Thom (1996) and referred to in chapter three (p. 21) are developed through sports participation.

My concern for Educational Administration led me into first developing an educational leadership model (my TELC Model). Then I broadened my perspective, realizing that the general public administration field is where philosophy and values plus a stronger influence from organizational theory are making an impact and that Christian theology in more detail is important; I developed the general leadership model of TLCC. I continue to add more details to the Manifesto as I receive feedback.

Particularly across presentations in Hong Kong (1992), the Barbados (1996a), and Malaysia

(1996c), I was asked to address more the idea that religions are human made, to explain more clearly how my Models can be applied to the practice of administration and leadership, and to say more on the relationship between science and spirit. From citations of my work in others' publications (Chan, 1983; Giles & Proudfoot, 1994; Hewitt, 1992; Hodgkinson, 1982; Hughes & Bush, 1991; Martin & Macdonell, 1978, 1982; G.B. Morris, 1985; Samier, 1996, 1997; R.G. Townsend & Lawton, 1981; W.G. Walker, 1984), published reviews of my work (Allison, 1990; Bolender, 1995; Cox, 1997, JPH, 1994; O'Reilly, 1995; W.J. Smith, 1994), and an insightful critique term paper by Leung (1997) sent to me by Dr. Richard G. Townsend, I have benefitted greatly (as have I from conversations with Drs. Daniel Klassen and Jerome Harvey and Jim Scali). A graduate student in the Barbados is basing his PhD dissertation on my TLCC Model. (He compares TLC to "Tender Loving Care.")

Many administrators and leaders are not aware enough of what the needs are at the grassroots of their organizations. Pure expediency and efficiency should not be the ends; to personalize bureaucracy is the goal. Postmodernism has a serious lack of values, ignoring European tradition and specifically viewing Christianity as stifling (Grenz, 1996, p. 163). Those in charge need to read more.

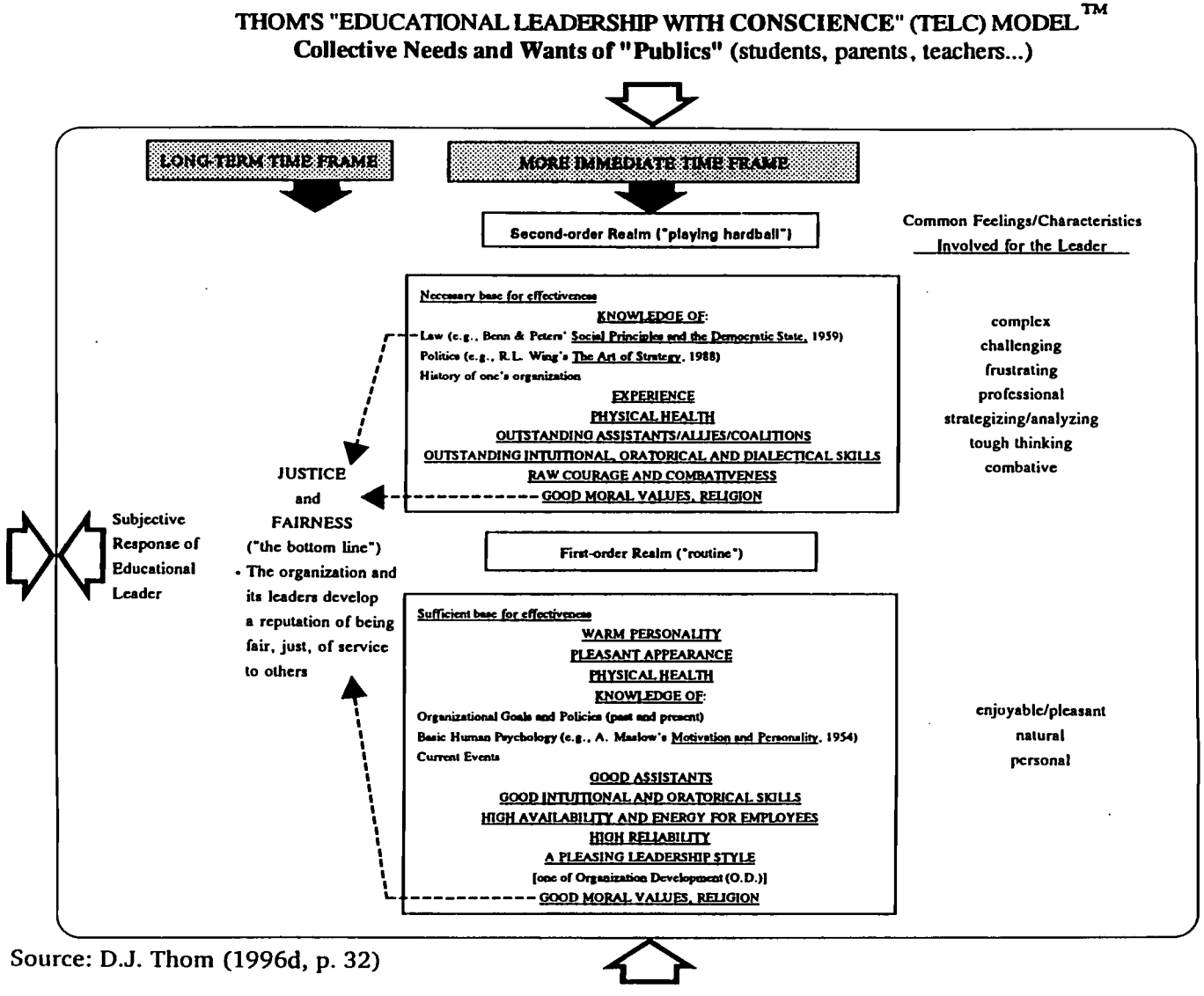
Following is the evolution and relevation of my Manifesto. I present this in hopes that leaders will take it to heart and believe that education brings one closer to God, not the opposite. Leadership is multidisciplinary and complex and, in the end, practical. I humbly present my work hoping that my words bring new clarity to God's ideas, knowing that great writing conveys God and the Christian message and wishing to effect integration rather than division. In the remainder of this chapter, I describe my work (with its theory) and in CHAPTER FIVE: The Future, I discuss its application in specifics.

Thom's "Educational Leadership with CONSCIENCE" (TELC) Model

Conscience is a voice telling us what is right and what is wrong. Barth calls it "the perfect interpreter of life." Faith is the perfection of reason (Sheen, 1949). Thom's "Educational Leadership with CONSCIENCE" (TELC) Model™ appears in Figure 4.1. This original postpositivistic model was first published in *Educational Management and Leadership: Word, Spirit, and Deed for a Just Society* (D.J. Thom, 1993). It addresses values and applied ethics, in the context of the reality of organizational power and politics and the bureaucratic dynamics of collectivism and individualism.

In this model, the overall milieu is one in which the leader provides a subjective response to the collective needs and wants of the various education "publics" (e.g., students, parents, teachers etc.). The main components are as follows:

- several realm/levels are involved; the educational leader's activities are categorized under first-order and second-order realms that pertain to "routine" and "playing hardball" involvements, respectively; "routine" realm activities generally effect satisfaction and enjoyment and allow the incumbent to be himself/herself—an example of such an activity is organizing a staff meeting; "playing hardball" realm activities involve increased risk-taking, frustration, and combativeness that certain



Source: D.J. Thom (1996d, p. 32)

Figure 4.1. Thom's "Educational Leadership with CONSCIENCE" (TELC) Model™

incumbents will enjoy, but that others would prefer to avoid—an example is trying to resolve a grievance; Figure 4.1., down the centre, depicts levels of "necessary base for effectiveness" and "sufficient base for effectiveness" associated with the second-order and first-order realms, respectively, and (to the right) indicates the corresponding common feelings/characteristics involved for the leader;

- there are two time frames involved—more immediate and long-term:

> The critical core of "Educational Leadership with CONSCIENCE" is revealed when the longer time frame is considered. Doing this projects to "the big, broader picture." This is the frame in which the true worth of the administrator/leader and the educational organization is assessed. Is the leader just and fair? Is the organization just and fair? One is talking here about the moral fibre of things. In this frame the administrator now "pays for" his/her poorly based decisions made in the first-order and second-order realm arenas. Winning battles unfairly leads to "losing the war."... James (1965) has stated emphatically that a schoolman's authority is a privilege that must be earned over and over again. This reinforces that *time* is an important factor in "Educational Leadership with CONSCIENCE." (D.J. Thom, 1993, p. 163)

- the root leadership style from which the model grows is that of Organization Development (OD).

- justice and fairness form "the bottom line" in the model; to be effective, the leader needs to exemplify these at all times:

> In the Thom model, the educational leader acts with conscience, performing deeds which are characterized by justice and fairness. Justice may be thought of as a universal view of what is right, and fairness as a subjective view of what should be. Justice affirms human worth and dignity and human rights; it means such things as caring, equality, and righteousness. Justice is what is right for the society.
>
> In a primary sense, everyone knows what fairness is. Even children know it (e.g., "It's not fair! — Jimmy got two more cookies than me!"). It has to do with what is correct, honest, appreciative, and according to the rules. Fairness is directly connected to one's character and values system—to one's ideas about what is right and wrong. (D.J. Thom, 1993, p. 164)

Reconciling the "legal" and the "moral" is always a challenge.

The "Thom Theorem."

Associated with the TELC Model is the "Thom Theorem,"™ stated as follows: *Conscience drives behaviour in mature individuals.* This recognizes that self-will may be at odds with conscience. The theorem was expanded as my work progressed—this is followed throughout this chapter.

Further, conscience is knowledge of one's own acts as right or wrong. In Thom's "Educational Leadership with CONSCIENCE" (TELC) Model, conscience is informed by Christianity. There can be and should be leadership (everywhere) based on this conscience. This is not a conscience that is consumed by feelings of guilt. It is a conscience that ultimately nurtures empathetic dignity, respect, compassion, and equality of personhood among all people, resulting in true democracy and positive developments. (See Sheen, 1949.) It is the conscience of a mature individual whereby its values trigger the feelings of guilt as a useful response.

Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model

In leading from the TELC Model, the Christian educator can begin to grapple effectively with such contemporary realities (current events/issues) as technology, family and gender issues, visible minorities, welfare, gambling, alcohol and drugs, and pornography (D.J. Thom, 1996a; 1996b; 1996c; 1996d). Figure 4.2. depicts the TELC Model of Figure 4.1. extended/revised to a more general leadership model—Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model™—that incorporates these realities. Thus, the TLCC Model evolved from the TELC Model.

TLCC is based on a framework whereby conscience is an aura/glow—a totalness of being that is not necessarily perceptible to others (not defined just in terms of traits).

As with the TELC Model, associated with this TLCC Model is the "Thom Theorem." Expanding, there are four associated Corollaries, the first two formulated in 1996 and the last two added since:

Corollary 1 to the "Thom Theorem"™:	The individual of Christian conscience who lives in constant denial (i.e., pretends things are better than they are) can have a comfortable existence, as he/she comes to fully trust God.
Corollary 2 to the "Thom Theorem"™:	The individual of Christian conscience who lives applying the idea that there are polar opposites in all things will feel pain but, with time, will have a contented and happy existence, as he/she internalizes that nothing can shake his/her confidence in God's unchanging goodness.
Corollary 3 to the "Thom Theorem"™:	The individual of Christian conscience has been chosen for his/her depth of character, and God demands a great deal of this person in the way of behaving as Jesus would—serving one god, i.e., God, with no other choices.
Corollary 4 to the "Thom Theorem"™:	A Christian conscience leads to the highest level of maturity in a person.

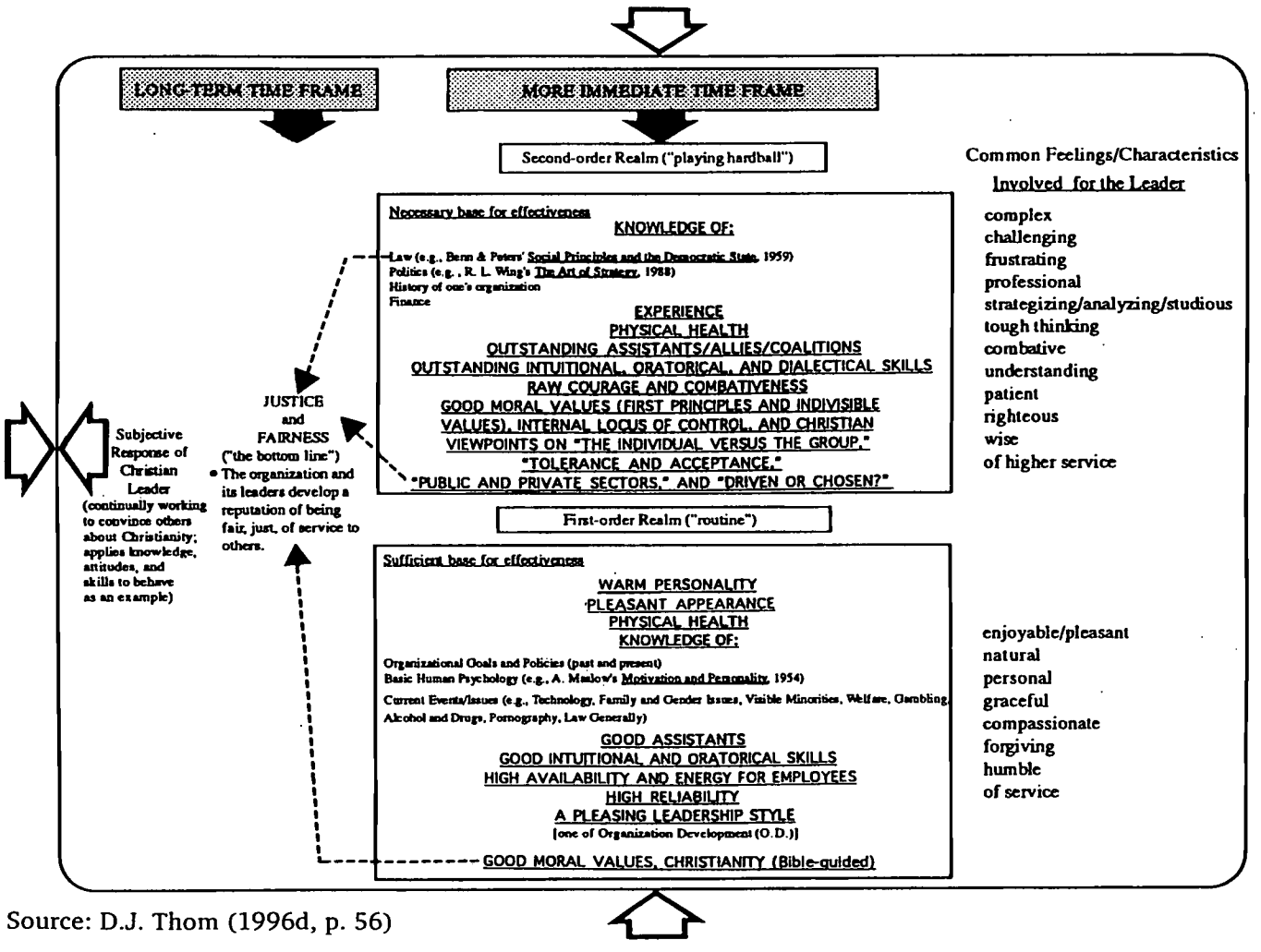
"Thom's CHRISTIAN LEADERSHIP Resolution"

From all that has been described so far, I formulated "Thom's CHRISTIAN LEADERSHIP Resolution,"™ stated as follows: *To reaffirm the original statement given by the trustees of Harvard College, Cambridge, Massachusetts, USA shortly after its founding in 1636, that is as follows—*

> Let every student be plainly instructed, and earnestly pressed to consider well [that the] main end of his[her (inserted by D.J. Thom)] life and studies is to know God and Jesus Christ... and therefore to lay Christ in the bottom, as the only foundation of all sound knowledge and learning. (Boice, 1978, p. 9)

and to promote this statement as the basis for leadership universally, now and for the future.

In the next chapter, the future and its leadership are discussed, showing how use can be made of the Thom work. Also, "Resolved Christianity" (of chapter one, Table 1.1, p. 2)is detailed.



Source: D.J. Thom (1996d, p. 56)

Figure 4.2. Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model™

CHAPTER FIVE

The Future

Wesley's Rule
Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Reflection

Sometimes I get thoughts that perhaps for many years I have focused on the wrong things but, I guess that is just part of being human and maturing. Actually, now in my life and scholarly work, my focus is becoming increasingly clearer to me. I am learning to not "telescope" so much, i.e., to not race through ideas about all the things that are going to overwhelm me in a situation prior to my getting into it. My patience and faith is increasing. More and more, I see that love is the deep meaning of life and love cannot really be explained or figured out (as per the Greeks—Eros, Phileo, and Agape). Further, one needs to be able to *truly* feel compassion for other living things, including animals. Instead of criticizing a person who has done wrong, one needs to feel compassion and to forgive. One must feel for the person, but need not approve of what they have done; an example would be with respect to the unwed, pregnant teenager.

Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model is futuristic by its very nature of being rooted in Christianity and thus keeping in mind "the big picture." This model—with its sound form of intellectual and practical balance—provides the leadership approach of effectiveness and efficiency required for the situation of the 1990s and beyond. Composure is key. A capacity for mystery. Too much strategizing reduces this capacity and a grasping of faith. Creativity. Education to be quiet, when appropriate. An education system with a Christian base and nationally supported goals of teaching the basics is the ideal. And, a dignified society.

Many questions and challenges present themselves for the future. In my field, who will make decisions about the educational systems? Will there be continued erosion of educator morale? Will those who control the purse control what goes on? Is a market-driven economy that values high-tech jobs causing a loss of perspective on what education and postsecondary institutions should be? Has a "get a diploma" disease of the past three decades finally caught up with society? What is the appropriate balance between process and structure? Are people generally becoming increasingly irrational? Is the real issue with respect to exceptional students that they need a sense of belonging in classrooms? In every field, human nature remains the same. Phenomena go in cycles—history shows this. Incumbent leaders "work" the political system in which they are situated. There are particular actors of the moment involved. Individuals may go to great lengths to protect their reputations. Is the money crunch really as bad as those in charge are claiming or is this claim mainly a ploy to keep workers in their place? Is claiming cuts in the interest of "fiscal responsibility" now misleading? Certainly, many people, including teachers and professors, feel devalued in these times.

Both Evolving and Creating

In effect, there are both evolution and creation (or more strongly, revelation) occurring in

leadership.

Thinking over recent years has grown into less acceptance of authoritarian leadership styles and more emphasis on listening to and empowering followers. The thinking includes that trust all-round in organizations is of high importance and that leaders cannot control followers and then expect these followers to be held accountable. A leadership cultural change has occurred with a giving of more credit to those being led. A key focus in organizations has become answers to the questions, "Who is the client?" and, "How are these clients best served?" Lastly, it is felt that leadership is by good example. A preoccupation with leisure in many developed societies has led many people to become "busybodies" and this is making leadership more challenging. Moreover, in these times, the many educated people in society demand integrity in their leaders. There are some good, moral leaders in the world, but not that many.

Modern society in many areas has become quite "crazy." Amid a globalization of education, this society has become very secular, passing many laws that are not based in Christianity (or any religion). Also, it is a society that does not care for children too well and expects education and educational institutions to solve everything. A misleading claim is that secular people invariably act as good people.

Just where are the jobs for those of the next generation? Traditionally, food, shelter, and clothing have been necessary in a society. Thus, there will be jobs in those areas. Granted, food is now produced in a much more automated way from years ago—requiring fewer people to be involved. Health care, education, and the entertainment field also will need workers. Currently, society is experiencing vast change largely based on reducing debt. This helps our children. We are now in a stage where the middle class is benefiting—it appears that assisting this class with not having to disproportionally pay for welfare is on its way.

Older people must be careful with respect to making judgments about the future. Politicians, particularly, need to realize that within fifteen years, the majority of society will be of middle age (Foot, 1998). Society will not be that youthful. The more youthful of today, many of whom are angry and with little hope, will be making the decisions in the future. Health care will be a main concern. Difficult times make people more creative. The older politicians of today have to be careful in making key decisions that will strongly affect health care and education for the next generation. Many governments now are not consulting the key players as they make decisions. Legislation is being ratified quickly. This is in the vein of the "quick fix" approach that perhaps these politicians developed as youths in the 60s generation. They want everything in a hurry—from heart transplants to a cleaned-up environment. Traditionally, the older generation is in conflict with the young—sending youths off to war has been a control mechanism. These are exciting and opportune times for calm, insightful youths—who can laugh. Governments do things and eventually are voted out, and often the next government revokes much of what the previous government did. Remember, "times change, values don't."

Modern government is often out of control with its leaders not knowing much about what they are doing. Actually, multinational companies, to whom the national debts are owing, tend to run countries. The visible governments have in charge many persons with little-boy/little-girl, communist ideas that are not for the common good. They are into change for the sake of change. The younger generation are hurt by excessive cutbacks to education (it hurts their dignity for one thing) and our entire society pays a price. Youth begin to think that school is not of much value (and that things such as casino gambling are). Discipline declines. Meanwhile, administrators protect themselves with frontline secretaries and backroom lawyers and liability insurance and say things such as, "We are all in this together" (this ridiculous, secular thing), when indeed we all are

not. For instance, the Christian is into a one-to-one relationship—not with any group, but with God.

There are major recurring themes in organization and leadership. These include the following: bureaucracy and democracy; power, authority, and freedom; formal and informal (or "shadow") organizations; climate, motivation, satisfaction, rights, professionalism, gender issues; improvement and effectiveness; and community involvement. As the likes of Postman (1992, 1996) are saying, what we can expect to see with respect to the future of leadership in organizations are things such as continued restructuring/re-engineering/downsizing and reform, capacity building, reduced outside control, self-managing, partnerships, privatization, consumership, economic utility, information technology, new meanings for "job," equity, politics, temporariness, systemic approaches, new narratives, and new purposes. These beg some questions: Will bureaucracy survive? What other ad-hocratic forms of organization might emerge? Is "corporate anorexia" a danger? Thom (1981) considered things.

Perhaps governments are just scaring followers into getting busy and changing. If the *threat* of cutting is there, then people will respond.

Different writers and practitioners react to all of this in different ways. For example, MacPherson (1996) reacts with a changing of policy or a general policy analysis approach. Cultural relativism and methodological absolution is the approach of Ribbins (1996). Evers (1996) reacts with a coherentist application whereas Hodgkinson applies philosophy. I react with Christian spirituality, being less timid than Hodgkinson and boldly declaring the truth.

The required approach to society's mess is Christianity with its compassion, dignity base, and, in the case of education, its attention to the needs of students (the clients). Not "zero tolerance" but "total tolerance" is a Christian essence. Society is viewed within the broader context of logic/philosophy and then faith (the perfection of reason). There is nothing weak in all of this. Jesus was a *tough* leader (Briner, 1996; Jones, 1995).

There are hard realities in today's universe. Family health suffers from gender role conflict (e.g., fathers are forming groups for custodial rights), educational systems confuse equal opportunity and sacrifice required to achieve highly, and the complexity of organizations renders required, effective communication very difficult to attain. Self-help materials abound (e.g., D.J. Levinson, Darrow, Klein, M.H. Levinson & McKee, 1979; Sheehey, 1976). Many educational systems are being reformed with administrators going back into classrooms, and teacher contracts having less job security. Fullan (1992) warned of these types of things. Again, the danger is that money and efficiency are over emphasized. How pleasant it would be if our educational institutions, at all levels, were to have the following type of mission statement:

Mission Statement

> The staff and parents of this school will provide the best possible education for our students. With the partnership of home and Church, we will provide for the development of the spiritual, academic, moral, social, cultural, and physical needs of each of our students. We will recognize the role of technology in our teaching as well as promote the integration of our special needs students within our school. [From an Ontario elementary school]

and if people truly adhered to Johann Heinrich Pestalozzi's ideas that "[t]eaching is by no means the essence of education. It is love that is its essence. Without love, neither the physical nor the intellectual powers of the child will develop naturally."

Writers such as Weber (1958) and Greenfield and Ribbins (1993) provide critical sociological analysis, much of it skeptical with respect to the future. Consider the following:

> No one knows who will live in this cage in the future, or whether at the end of this tremendous development entirely new prophets will arise, or there will be great rebirth of old ideas and ideals, or, if neither, mechanized petrification, embellished with a sort of convulsive self-importance. For of the last stage of this culture development, it might truly be said: "Specialists without spirit, sensualists without heart; this nullity imagines that it has attained a level of civilization never before achieved." (Weber, 1958, p. 182)

Is North American society really as highly developed on all fronts as is commonly thought? The introduction of eurocurrency in 1999 leads one to wonder if European countries will someday be at the forefront.

On a broader level, there are many phenomena. Seasons, cycles, rhythm, momentum, chance, and probability. To hook into these provides mystery and wisdom. There is so much that we do not know in the universe—infinity, gravitational forces, energy networks, black holes, quantum theory, cloning, and so on. Hawkings (1988, 1992) and Briskin (1996) make interesting references to quantum theory. Puk (in progress) is basing a book on it.

J. Campbell (1988) states the following:

> —the edge, the interface between what can be known and what is never to be discovered because it is a mystery that transcends all human research. The source of life—what is it? No one knows. We don't even know what an atom is, whether it is a wave or a particle—it is both. We don't have any idea of what these things are. That's the reason we speak of the divine. There's a transcendent energy source. When the physicist observes subatomic particles, he's seeing a trace on a screen. These traces come and go, come and go, and we come and go, and all of life comes and goes. That energy is the informing energy of all things. (p. 132)

If indeed a change in culture is really happening (Fullan, 1993), it may be more so within education than within general society, and much of it seems circular. In other words, it means a change back to tradition—morals, common sense, faith in God, and caring for all of body, mind, and soul. This means values guided by a spiritual perspective. Teambuilding and organization development techniques generally are appropriate.

"Thom's Christian Revelation"

Introduction

There is a leadership approach that works and is preferred. The metamorphosis of leadership has come to a revelation. In Greenfield and Ribbins (1993), reference is made to "The Greenfield Revolution" in Educational Administration. Perhaps someday there will be reference to "The Thom Revelation" or more appropriately, "Thom's Christian Revelation" in Leadership.

"Thom's Christian Revelation" is my entire body of work leading up to and including "Thom's CHRISTIAN LEADERSHIP Resolution" and Thom's "Resolved Christianity" (detailed later in this chapter), plus the knowing that the future of leadership is in concert with God's plan as revealed in Revelation, the 27th and last book (late 1st or early 2nd century) of the New Testament of the Bible. (Also, see Lorie, 1994.) In other words, the ultimate stage of leadership is a leadership of grace, forgiveness, and love. The leader has found God, gives his/her will to God, and always acts out good over evil.

True greatness in leadership results when the leader practices Christian principles. This leader's spiritual core serves him/her well in the first-order "routine" realm of leading but serves him/her even more effectively in the second-order "playing hardball" realm. For this leader, moral behaviour is second nature—what Confucius called "deliberate tradition"—and moral traditions become "habits of the heart" (H. Smith, 1994). The leadership is rooted in accommodating or

serving and is given to men and women of character whom others can respect and trust.

Ultimately, the TELC Model, the "Thom Theorem," the TLCC Model, Corollaries 1, 2, 3, and 4 to the "Thom Theorem," and "Thom's CHRISTIAN LEADERSHIP Resolution" (together the TLCC Manifesto) and the entire "Thom's Christian Revelation" grew out of my research, publishing, and development program on "Educational Management and Leadership: Values, Finance" that began at the Ontario Institute for Studies in Education of the University of Toronto (OISE/UT), Canada, 1971. D.J. Thom (1996d, pp. 18–19) summarizes a number of important ideas that underlie all of the work. The first set is as follows:

- individuals need to hold sound beliefs and values
- both good and evil exist in the world; thus, contradictions and dialectics can be appreciated; in the contemporary complex, economic-oriented society, evil is downplayed ("the Devil has died") as aspects of it, such as corruption and cunning, are accepted as approaches to surviving
- physical death is inevitable
- a person is comprised of body, mind, and spirit
- form, structure, rationality, logic, and responsibility are very important
- there are many ways to acquire knowledge, with intuition, as one, being quite powerful.

These lead into a second set:

- one needs to think positively
- one needs to take one day at a time
- one needs to look after one's physical and mental health
- one needs balance, focus, moderation, and integration in one's life
- one cannot be a quitter but must sustain dedication, determination, patience, and practice
- one needs to have a sense of humour
- there is a need for people to de-emphasize domination of others, and
- there is a need to de-emphasize money and materialism and to emphasize the likes of relationships, sensitivity, spirituality, fellowship, honesty, mutual trust, caring, justice, humility, decency, courage, compassion, and [added in this book] dignity

From giving scholarly talks in April 1996 and August 1996 in the West Indies and Malaysia, respectively, further insight into TLCC was gained. Following, this is explained and then recent developments with respect to my work are described.

There really is a globalization of education. I have become increasingly aware of refined and impolite behaviour in individuals and groups. Tolerance is so necessary to improve things. So is teaching children sound values early in life. Development of character is so important. Clerics from many countries are warning their youth against travelling to North America lest they fall into debauchery. I perceive that Christianity and the New Age are quite at odds and that petty squabbling among different religious groups gets in the way of people finding God. They argue about rules and practices. Subversion results (Ellul, 1986). Further, every day is a gift and life is a gift. Finally, more and more it is known that the contents of one's conscience are learned and that every Christian needs the encouragement of other Christians ("the hounds of heaven"). Conscience

raises deep structure versus surface structure concerns and over time, it can become educated with all of grace, integrity, wisdom, discipline, simplicity, patience, surrender of will, love, forgiveness, and other virtues.

The TLCC Model is one of leadership characterized by the value system of the Judaeo-Christian tradition. My 1996 experiences, East and West in the world, suggested to me that the extension of my TELC Model to the TLCC Model was appropriate. For example, decent people worldwide are concerned about postmodern society's trendy technology, secularism, welfare, gambling, alcohol and drugs, pornography, and law generally and their effects. These are key underpinnings to TLCC; the model does represent the beginnings of a grand unified theory (a Weltanschauung). It is ordered to building communities and self-sacrifice and it decreases uncertainty.

I was exposed to some ideas with respect to the Philippines (Estanislao, 1995). Personal integrity, family solidarity, social solidarity, and universal charity are important in that country's drive toward cultural excellence. These concepts and those from Malaysia (Jabnoun, 1994) and the West Indies are incorporated in TLCC. This model enlightens these countries with respect to avoiding some of the mistakes (e.g., moral decay) resulting from modernization that the United States and Canada have undergone; consumerism is of concern.

There are many signs of turmoil in the world. Personal peace through confidence, stability, and security would come through application of the TLCC Model. Religion in leadership is important. My experiences indicate that the various groups—Jewish, Buddhist, Muslim, Sikh, Hindu, and so on, even though they have philosophical differences, could collaborate. For instance, male Muslims can have several wives; however, Muslims of the younger generation are rejecting old spousal ideas. Christians know that Jesus warned of false prophets and some things that they stand for.

There are such commonalities across different religions as giving one's soul to God, accepting anyone to membership, being compassionate, and being generous by helping the poor and sick (e.g., Sapre, 1996). From my visit to Malaysia, particularly, what I find very exciting is that the various religious groups wish to forge new understandings together. In Kuala Lumpur, the Eighth International Conference of the Commonwealth Council for Educational Administration (CCEA), "Indigenous Perspectives of Educational Management," was a milestone in having the various speakers present leadership from their particular religious persuasion in a friendly, attentive environment with a view to harmonizing. The attitude was one of cooperating. The view was to accept that some philosophical/ideological differences exist and to now build a new, comprehensive scheme concerning effective leadership worldwide built on trust. Trust is an important issue with Fukuyama (1995). The fact that the government in Malaysia controlled the media—continually making itself look good—indicated a need for new trust. In 1998, this government was overthrone.

Of course, we cannot rewrite the Bible or the Qu'ran (the Koran) etc. That would be too lofty and denies our ancestry. The truth will be revealed; lies will be exposed. God's will will show. Love is key. "Thom's Christian Revelation," with its sound principles, figures significantly in what is to come. A small kindness of a leader who follows TLCC reaps rewards in the future. Even in silence, to stand up for Christianity (with its moral comfort) has a positive payback. Virtue prevails in the end. To think logically and morally—to know the difference between good and evil—is desirable. The Tribulation and gloomy, fatalistic predictions of the likes of Nostradamus (Ridge, 1993) need not apply.

Personality and Character in the TLCC Model

Basically, in the TLCC Model, the first-order realm ("routine") pertains to the leader's personality and the second-order realm ("playing hardball") to the leader's character.

A leader can go a long way on personality. Most of them do. Examples are people such as Bill Clinton and his advisors. But often these persons are lacking in character, which is more important. In routine activities, personality wins them support from others. However, when things get extra tough (i.e., "playing hardball"), the true person emerges—often a manipulative, "oily," corrupt one, not a person who is patient, righteous, wise, of higher service, and so on, as depicted in the upper right side of Figure 4.2. Integrity is the issue. The deceitful leader would do things such as delegate subordinates to do his/her "dirty work" so that he/she can wear different hats and have time free to build an empire.

People of good character, in the sense of TLCC, adhere to the classic guideline of "do unto others as you would have others do unto you." Thus, they do not gossip. They are truthful and honest and people of courage, compassion, and forgiveness. Further, they recognize the "nuttiness" of the world, say things to another person's face (in other words, they are frank and direct), and have a small circle of trusted friends. The ability to put themselves in the shoes of another person for awhile characterizes these individuals. As well, they live on prayer (not just the church's liturgy) every day.

Personality versus character is somewhat analogous to the notions of knowledge versus wisdom. The leader of good character becomes a good judge of character.

Applications of the TLCC Model

Not everyone accepts Christianity as the truth. Following are some key fears, pleasures, and factors generally that these people cannot reconcile with respect to the doctrine:

- ❑ fear of being labelled as idealistic, narrow-minded, and naive
- ❑ sexual temptation
- ❑ increasing dominance of technology over people in society
- ❑ radical feminist and militant gay activity
- ❑ media emphasis on cynicism, sarcasm, and scepticism in the world
- ❑ ridicule of Christianity as pure fiction—a bizarre story of a man wandering around performing miracles
- ❑ the many seemingly contradictory statements in the Bible
- ❑ the presentation of God and Jesus as entities to be feared rather than to be joyful about
- ❑ unchristian behaviour by Christians, including members of the clergy
- ❑ competing religions that claim to be equivalent to Christianity, and secular humanism that, among other things, denies evil, claims relative truth, and promotes the idea that people alone can solve their people problems; historically, religion differences have been at the root of some terrible wars
- ❑ belief that, as times change, the Christian religion must compromise and reinvent itself or be discarded.
- ❑ giving up on oneself and submitting to Christ

Generally speaking, one must take the time to study and understand the Bible in order to see the truth. This is hard work, and many of the critics have not or do not want to do it. Only if one understands can one make application.

Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model has many applications. The following several pages are based on material from my August 1996 keynote address in Kuala Lumpur, Malaysia (D.J. Thom, 1996c). Some applications of TLCC are discussed under six headings: Universally, How Do Leaders With Christian Conscience Think and Behave?; Indigenous Aspects; What Are the Implications of Thom's Models for Administrative Training?; Finance; The Leader Himself/Herself; and Two Extremely Important Questions.

Universally, How Do Leaders With Christian Conscience Think and Behave?

The TLCC Model highlights leadership with *Christian* conscience which grows out of the TELC Model. Such conscience yields quiet confidence and gentle wit and strong mind and sensitive hand. The person with this conscience is guided by the Holy Spirit/Ghost and directs ego energy into work for God. Ego can push God aside—the beginning of "the Fall." Corollary 1, Corollary 2, Corollary 3, and Corollary 4 give hope for optimism and indicate that happiness is a choice—choosing and finding God.

Ultimately, God and Jesus are very important. God can imply various religions, but Jesus connects to the God of Christianity. The Christian leader recognizes the following:

- just because things are the way they are in society does not necessarily make them right
- life generally is difficult, with the noble individual continually having to follow good over evil
- traditional family must be preserved; society and the church will stand or fall with Christian marriage
- God wishes people to live in wonder, not in fear; and he does not want us to be continually happy, so that we can experience higher order entities such as compassion and forgiveness
- experience is an excellent teacher
- many politicians give the appearance of being fair and just when, in fact, they are not; the Christian leader must be able to separate the persons from their positions when dealing with these politicians
- the noisiest people can be the most empty
- Christians can be termed "realistic idealists"; they are tough minded and maintain this through prayer and fellowship with other Christians; bad things sometimes happen to Christians, and Christians do not always agree among themselves.
- the daily grind of staying in relationship with Christ is central

The challenge and the deepest essence in leadership with Christian conscience is in the leader accommodating followers, forgiving, and sharing an atmosphere of joy and generosity. Further, this leader needs to have a compassion balance—showing compassion for others but not to the point of being foolish. Dignity is the key. But, acknowledging polar opposites, the Christian balances unconditional love toward others with a boundary that preserves his/her self-love and dignity, as well as the love and dignity of the others. Unconditional love is not always in the best

interest of the others. Love must be two way. In complex situations (i.e., "playing hardball"), the Christian leader collects all of the facts and, with tremendous patience, comes to a decision using conscience as a guide. Leaders who say they are Christians but act in unchristian ways eventually answer to God; upstanding Christians should not fret about corrupt others with whom they interact. Virtue has rewards.

The proliferation of books with a spiritual flavour (e.g., R.E. Brown, Astley & Francis, 1992a, 1992b; Block, 1993; Bloom, 1987; Bolman & Deal, 1995; Briner, 1996; R.E. Brown, 1994; Dale, 1991; Ellul, 1986; Evans, 1998; Glazer, 1999; Goodlad, Soder & Sirotnik, 1993; Greenleaf, 1991; Heller, 1990; Jackson, Boostrom & Hansen, 1993; Knox, 1994; Lee & Stronks, 1994; Pelikan, 1992; Pytches, 1998; Sergiovanni, 1992, 1995; Sweet, 1997; Swindoll, 1996; Vogel, 1991; and Wynne, 1989) is encouraging. This trend should give Christian leaders confidence and courage in going forward. Augsburger (1990) writes specifically on conscience and the Christian life.

Indigenous Aspects

Often it is expressed that the future should combine the best of the Western and Eastern worlds. There needs to be a balance of individualism and collectivism in things. The world increasingly is coming closer together. Prejudices toward others must disappear so that people from West and East are open to learn from one another. The original ideas about the theory and practice of administration and organization were largely developed for Anglo-Saxon society; some are good, some not so good. Now, these can be blended with ideas from other societies. On an individual level, leaders need to use conscience as described in this book, including in the way of not forcing kindness on those from other cultures who are embarrassed to accept it at the moment (for whatever reasons—such as modesty or pride). Leaders must trust nontechnical remedies for problems. Generally, funds should be directed into the things that will produce a principled society.

Christianity states that at the end of the world as we know it (eschatology's the Second Coming of Christ), people worldwide will have the opportunity to choose to be a Christian. In many countries where people have gained independence, there remains a feeling that Christianity was originally thrust upon the society by a colonial power in an unwelcomed manner. The exciting, indigenous aspect of this is that these people have realized what happened and are now free to choose for themselves whether they want a personal relationship with God or not.

What Are the Implications of Thom's Models for Administrative Training?

The TELC and TLCC Models have several implications for executive training. Through the models, the trainee becomes aware that leadership is volatile (leaders come and go) and that providing an excellent example is critical. Further, the important roles of locus of control and intuition and first principles and indivisible values are conveyed. From the models come understanding of and proper approaches to issues in the areas of the individual versus the group, public and private sectors, and tolerance and acceptance. Christian leaders need to be aware that they are chosen by God to do His will—that God expects things of them—and they can be trained as to how to tolerate, but not necessarily accept, phenomena in our secular world. As well, the models convey that leadership mainly is a spiritual quest of service rather than largely a financially based endeavour as contemporary happenings suggest. Workbooks similar to that by Fritz, F.W. Brown, Lunde, and Banset (1999) and chrestomathic materials could be developed from Thom's models.

Finance

Finance in the future society deserves special mention beyond what was said earlier in this

book. In my 1996 book, I discussed educational finance with respect to my conscience models. The need to not have money concerns extinguish the spiritual basis of things and the personalizing of bureaucracy was highlighted. Money is not everything. All of this applies to the future of finance generally.

On a practical level, the leader needs to be knowledgeable about finance—both facts and processes. Argyris (1969) analyzes human problems with budgets; this article was reprinted in Argyris (1994, pp. 173–195), testifying to the lasting soundness of the ideas.

In recent years, Ontario, Canada has revised its system for the funding of elementary and secondary schools. Basic per pupil foundation grants and a series of other grants that incorporate regional geographical differences and variations in social conditions and need generally make up the scheme. Other jurisdictions, including postsecondary education, and even entire countries might benefit from studying this new Ontario system (Ontario Ministry of Education and Training, 1998).

Again, there are inherent dangers in letting finance take over society.

The Leader Himself/Herself

Christian leaders are required. They must practice tremendous patience, cultivate trust, and have the ability to appear carefree at times. A sense of humour is essential. Like a good mediator, these leaders have ideas and opinions but they withhold judgment. They know that questions and setbacks on their spiritual journey represent learning and teaching for bigger and better things to come. (Coren, 1994, tells how even the strong Christian, C.S. Lewis, questioned his faith periodically.) Don't shoot these messengers. To revive commitment is one of their goals. These leaders know that "one cannot supervise people's methods and then hold them responsible for results" (Covey, 1996).

Outwardly, thought and practice with respect to leadership is developing many new faces. For instance, site-based management and shared leadership have been popular thrusts in recent years. Women as leaders in education increasingly is of interest (Fennell, 1999). Regardless, something that remains at the centre, unchanging through all the developments, is the importance of values (Willower & Culbertson, 1964).

Periodically a leader needs to have a long, hard look at himself/herself. Am I worthwhile? Why? From where do I get my self-esteem? Do I grasp the issues? Am I respected and supported? Do I balance internal and external matters? How is my energy, enthusiasm, and commitment? Do I encourage active participation and input into affairs consistent with a collegial environment? Do I delegate responsibility effectively? What are my major accomplishments? These are some important questions to address. They help to develop one's spirituality. Prayer, solitude, community, and the unlimited love of God are worthwhile themes for defining one's life (Nouwen, 1997; The Board of Education for the City of Toronto, 1985). (Remember, do not forget one's family.)

Two Extremely Important Questions

Moreover, there are two extremely important questions that the leader needs to reflect on—"What would Jesus do?" (the greatest question in all of human life according to Sheldon, 1956, p. 147) and "Do you love me?" (the one question at the heart of all relations between persons, divine or human, and the only important question that persons ever ask each other according to Barger, 1987, p. 12). These are guidelines for leadership wisdom worldwide—underpinnings of "Thom's Christian Revelation."

Thom's "Resolved Christianity"

What is the next stage in the evolution of leadership? It is predicted that it will be the approach of "Resolved Christianity" depicted in Table 1.1. This is in the vein of "Thom's CHRISTIAN LEADERSHIP Resolution"™ (p. 30) which would be prominent in the future, and is a significant component of the entire "Thom's Christian Revelation." Thom's "Resolved Christianity"™ is more than "common Christianity" (an ecumenical thing, e.g., love of neighbour) or C.S. Lewis' idea of "mere Christianity" or basics, in that its focus is on leader motivation to be unswerving or unshakable in applying the Christian approach (to practice sustained "Christianity with Resolve"—an extension of TLCC). The truth of Christianity makes Christian morality a necessity. Several admitted Christians such as Bob Briner, Ted Engstrom, Bennie Goodwin II, Laurie Beth Jones, Walt Kallestad, C. William Pollard, David Pytches, Fentey Scott, and Charles Swindoll will influence things, as will people such as Lesley "Ley" Browder, Jr., Amitai Etzioni, Kelly Munroe, Robert Starratt, and Edward Wynne. The work of the late Robert Greenleaf is significant. Some leadership writers are nearly there and seem hesitant to firmly write about the Christian approach but rather use the terms ethics, will etc. They suggest and hedge. Perhaps they fear that they will offend and lose their multicultural or pluralistic audience if they confess to being Christians. Other writers such as Griffiths, Nanus, and Willower seem to be not quite as close. Regardless, it is predicted that contributors Chris Argyris, Warren Bennis, William Boyd, Stephen Covey, Theodore Creighton, William Foster, Christopher Hodgkinson, Peter Koestenbaum, Tom Peters, Peter Senge, Thomas Sergiovanni, Robert Townsend, and Margaret Wheatley will grasp the revelation and eventually develop the "Resolved Christianity" approach; in their work, they seem to be on the verge of discovering, and question marks appear after their names in the next evolutionary stage of Table 1.1.

"Resolved Christianity" is the necessary, unifying approach that, as a profound-level umbrella, clears up the confusion and pitfalls of which persons like Griffiths (1997), Willower (1997), and even critics of the Bible speak. Particularly with moral scandals with respect to leaders (harassment, infidelity etc.) and racism and sexism in the workplace generally being brought out into the open over the past decade, what is coming is a true appreciation of the need for leaders with Christian values who practice what they preach and then, preach what they practice. In practical terms, there should be a growing number of truly Christian leaders (hardworking, confident, thoughtful, discreet, honest people) and more use of the humanities and theology in preparatory and inservice programs in the future.

"Resolved Christianity" is achievable by all those in leadership, practitioners and theorists alike—in developed and developing countries. It naturally flows out of the common sense emphasis of the evolutionary era that precedes it. There is the temptation to adopt secular humanism, and society is hard on Christians. It is easy for critics to dismiss Christianity and the revelation in leadership by their saying that they "disagree with the basic premises," or to describe the arguments as pretentious or as simply an apologia, rather than to delve into things. How quick some critics are to coldly label Christian effort as "the tyranny of the righteous"! However, through all of this, two compelling points keep coming around: historically, Christianity raised foundational cultural issues (including the establishment of schools and other institutions) which are still largely informed and advanced by it, and God's initiative of offering personal comfort through Jesus Christ so that one may get on with a productive life makes the Christian religion positively different from other worldviews.

Deep down, those in leadership will know that all this makes sense. In every way, "Resolved Christianity" provides initiative and required structure and meaning. The era is right. Firm convincing will take time and it is hoped that this book will motivate others to continue exploring

as they head into a future in which morality itself could very well become a marketable commodity.

There can be too much interference by general society in the affairs of hard-working, trained professionals. For example, increasingly the public is wanting a say in the goals and methods with respect to education systems. As one might expect, this public tends to ask too much from these systems—confusion and greed abound. More credit should be given to the educators and they should be left alone more. In the future, things should eventually turn around such that education professionals recover autonomy and see a more appropriate balance of internal and external influence. However, the immediate future would seem to hold a revamping/streamlining of postsecondary education somewhat similar to what has been witnessed in the elementary and secondary education panels of late. It is important to have excellent, moral leaders who have the interests of their workers at heart as change occurs.

It was mentioned earlier in this book (p. 4) that Mary Parker Follett, a woman, was a pioneer in OD. Of interest is that it is predicted that women will take on prominent leadership roles in the future revelation (Lorie, 1994).

The next chapter concludes the body of the book.

CHAPTER SIX

Conclusion: Christian Leadership for Dignity—The Ultimate Paradigm

> I said to the man who stood at the gate of the year: Give me a light that I may tread safely into the unknown. And he replied: Go out into the darkness and put thine hand into the hand of God. That shall be to thee better than light and safer than a known way.
>
> —M. Louise Haskins

Webster's dictionary defines "dignity" in terms of affording a person esteem and respect. The dignity of people is at risk and Christian leadership has an important role to play in correcting this.

Everyone appreciates respect. Everyone has dignity. Yet, these things are difficult to experience. Historically, there have been many blatant examples of people not being treated with dignity and people not acting in a dignified fashion. Racism and corrupt politicians are cases in point. In more recent times, dignity is being eroded at every turn. No matter what one's position in society, it seems that one must take a turn at being criticized. Teachers, doctors, city workers, lawyers, clergy, salespeople, politicians, nurses, sports celebrities, mechanics, bank people, social workers, students, professors, royalty, single mothers, single people generally, married people, aboriginals, gays, the unemployed, the needy, even the sick have all been targets at some time. The list goes on. Claims are that some are lazy, some make too much money, some have too many holidays, some are not needed, generally some are a detriment to society, and so on. The media who criticize are often criticized themselves. Sometimes animals are criticized as well. Overall, there is considerable whining.

What results is that people fight to maintain their dignity. But, many go about this in the wrong way. They assume that all of the criticism is unjustified. This may not be so. Perhaps there are things that could be improved upon—all of us have room for improvement. Some people go on strike or launch lawsuits that may prove costly, unproductive, and will definitely leave bad feelings all around. Many adopt the "I am a victim!" reaction or counter-whining. They demand respect and sometimes there are attempts to meet this demand by awarding lottery proceeds or greatly lowering standards. There is a better approach.

Dignity is earned. Patience is required. With study comes knowledge, through patience comes understanding, and knowledge with understanding leads to wisdom. Wisdom makes life bearable. Christian leadership, formally and informally, is wise and required for dignity.

Wise people know that life is a struggle. The world is a noisy, economic-based place with ample incompetence and imperfection. People are continually seeking entertainment. There is both bad and good literature around and it matters from whom we take direction. Technology increasingly is promoting technique over content (Postman, 1992, 1996). Many, with their focus on expediency and dollars, are ignoring important, tried and true values. Politicians and their lotteries that reek havoc with family harmony is an example. And Y2K fears build.

To maintain their self-esteem when criticized, people need strong self-discipline. They should avoid the temptation to be drawn into the nonsense of secular society with its many twisted appetites. Spiritual resistance is required. When one believes in God, Jesus, and Christianity, one finds what to do. Of the critics, one must tell oneself, "I don't need *you* to feel good about myself. God leads me and I have surrendered my will to Him. I feel good following His ways."

A key point is that Christian leadership effects dignity and a person need not be in a formal position of leadership to practice it. The individual can be influential in improving things.

However, those formally in charge have a very significant responsibility. Through leading in a Christian manner, they truthfully and directly give dignity both to their followers and themselves. What power this is! These leaders are very special individuals—sincere, unselfish, mature, and able and willing to treat all others with fairness, justice, compassion, and without grudges. Service to others is their approach. Forgiveness is often required.

What do we know about leadership? Where is the world at with it? Considering the gamut of leadership evolution, overall, things have moved from authoritative leader-centred to participative worker-centred. (W.G. Walker, 1991, detected the shift from "ship" to "flotilla".) The personnel and the knowledge base of the field represent great scope; for instance, practitioners and theorists from many levels are involved and materials fall into categories ranging anywhere from economics to interdisciplinary organizational theory. Specialization increases through the evolution. In the earlier years, the focus was on structure, facilities, and roles; then the focus became one of process, technique, philosophy, and back to structure. Things have moved from a centralization to a decentralization emphasis, but now the former is reappearing. Deconstruction, transformation, and reconstruction all are apparent. Notably, politics, planning, values, ethics, law, and policy have a continuing high profile. Also, different countries have been making their unique contributions and have established particular individuals as the "Mr. or Mrs. Leadership" of their culture. Examples of these value-added persons of almost mythical proportion are John F. Kennedy, Margaret Thatcher, Lester B. Pearson, Helmut Kohl, Motamedi Gandi, and Mikalyi Gorbachev of the United States, England, Canada, Germany, India, and the Soviet Union, respectively. Moreover, it is a strong recognition in more recent years that "leadership" is something more than "administration" and "management" that has produced revelation.

What we know about leadership is that an authoritarian approach is not very popular. It is not considered the most effective way to get the best from followers. However, elements of decisiveness and the unpopular sometimes are called for within privately owned, profit-making institutions; discretion is necessary.

Where we really are at with leadership is that we have come full circle through all the evolution to an emphasis on applying common sense and on the character of the individual leader—what is inside the person who is in charge. The field of leadership has gone through all sorts of turmoil, with a parade of suggestions but little view of what direction it should actually take. Granted, in recent years, more and more books that emphasize leaders' values are appearing (e.g., Drucker, 1999; Leithwood, Jantzi & Steinbach, 1998; Senge, 1999; Willower & Licata, 1997). But, they are somewhat superficial and, in some respects, are reinventing the wheel. Of interest is that the theme of the forthcoming yearbook of the National Council of Professors of Educational Administration (NCPEA) is *School Leadership: Expanding the Horizons of Mind and Spirit.* Also of interest is that the historic two main dimensions of leadership—initiating structure and consideration (Halpin, 1956)—are symbolized in the flavour of the Old and New Testaments, respectively.

In the theory and practice of leadership, "Resolved Christianity" is the required approach. All the talk of values needs to be taken further to the specific values of Christian theology. There is where truth lies. Christianity encompasses all of the "buzz words" of recent years—diversity, inclusion, holistic, empowerment, quality assurance etc. Where it excels is in its providing a known, proven, root framework in which to cast new developments. Leaders need to go beyond techniques such as using lotteries and need to cease violating the deeper, lasting moral code of Christianity. There must be acceptance, consolidation, and application. Perhaps computers are for centralizing data at the end of the world. Content is more important than image. One thing that I have learned

is that one cannot tell who a Christian is just by looking at him/her.

Books on values can be rather boring. Christianity brings excitement and there are many signs that it will really take hold in the new millennium. It is just a matter of time. Faith itself is evidence of what is yet to come.

I mentioned in the introduction to this book that I have my critics (some who might like to throw me, as Daniel, to the lions!). However, many kind, encouraging persons and good books in my life have given me the strength to meet criticism. For persons, I think of Davidson Dunton, the former president of Carleton University, Ottawa, Ontario, who used to give me a car ride to class when he saw me walking there on Colonel By Drive. Also, my brother Bruce has inspired me (together we are the "Thom boys"!). For good books, I think of those by Brandt and Yancey (1993), Malik (1987), Sheen (1949), and Yancey (1995). If I appear to be bold in my presentation, it stems from my optimism and the wish to make my point strongly. Christianity shows us "the big picture." It provides leadership with vision. I have become more "matter of fact," more practising of mind over matter, and am more into letting go. I do believe that forgiving others and self are key in effecting dignity and leadership greatness in the future. Forgiving sets free the forgiver. I also believe that God gives Christians creativity and serenity.

Christianity does not sell in many quarters because it is a faith and asks much of the follower. Controversy and sometimes confrontation is necessary to explain it. It is not just a natural, passing, nonsensical stage in a person's maturing as is sometimes thought (Coren, 1994, p. 17). The late Roy Rogers once said, "Even if Christianity is not divinely inspired, it still teaches the most practical way to live." Too much of the leadership philosophy that is promoted is descriptive of where the world "is," rather than where it "should be."

The contents of this book create challenge and controversy. Historically, the Christian religion has been controversial—even the date of Jesus' birth (Roberts, 1995, pp. 72–75) or such things as whether God is coloured or female. It requires strength to work at grasping the concepts (and the jargon itself) surrounding the likes of Christianity's atonement, resurrection, incarnation, and retribution. Catechism is difficult for some people, particularly youngsters. Since its beginning, weak minds have attacked Christianity but it survives. The challenge is for people of Christian conscience to cultivate their inner strength and persevere in a society enraptured with new technologies and quick, free access to both good and harmful information. The deeper concern is to visualize the future and to prepare today's youth to comfortably fit into it. In my own work of training teachers, there is increasing insistence on producing moral teachers (R. Smith & Standish, 1997).

Challenge and controversy are good in that they maintain a balance that is necessary for truth. Human nature does not change. Sometimes I wonder if teaching the atrocities among groups in history helps the future. Time will show that the leadership for dignity of all is Christian leadership. This is the ultimate paradigm that is being sought. One that will allow for emphasizing the common good features across all faiths in diverse multiculturalism, thus forging new, cooperative understandings and a pathway to worldwide peace and charity. For certain, Christianity continues to mature as does the universe. Thom's "Resolved Christianity" is now added to things.

My future writing will move into more of an emphasis on the behavioural, ethical, applied aspects of Christianity rather than on doctrine. My ability to interpret, understand, and reflect theologically is developing. My understanding of diverse denominational points of view (e.g., mainline versus evangical) and how God works through us and how His will is to be revealed are growing. The role of church and Jesus' leadership model, I am still learning about.

My need to this point has been doctrinal or deductive—to review the dogma of Christianity as a beginning. In the future, I will be more specific and will give more examples of things as I expand my ideas. To honour all readers, I should tell stories (use narrative), a powerful tool for passing along messages. It is time to focus on Christ's behaviour and the ethics in it rather than on controversial issues such as the Virgin Birth. I will begin with narrative and follow with doctrine, the reverse of this book. Listeners are able to place themselves in a story, be subjective. Narrative allows contradiction, polar opposites, and reversals. Not so with doctrine. Christianity can only be known from the inside; it is difficult to prove. Commitment first. God does not tell us what He is going to do—He tells us who He is.

Theology is complex. I myself continue to learn from reading great works. I will refer specifically to Jesus' actions and discuss how what he represented (e.g., love, grace, justice etc.) is more than the Ten Commandments. Jesus' weeping over a dead Lazarus (John 11:35) and His calling for mercy through His parable of the Good Samaritan (Luke 10:37) are examples of what I am talking about. Jesus left the earth telling His disciples to jointly carry on His work and to help it grow. The future looks exciting. Doubt, fear, greed, envy, and the likes should lessen while things such as faith and modesty should increase.

In the postmodern age, we cannot assume adequate understanding of Jesus Christ. I will explore Revelation more, without using such writing style as secretive quatrains and epistles as employed by Nostradamus to arrive at peace in the end (Ridge, 1993). My goal is, with resolved Christianity, to clearly convey the true hope for leadership to come. You can believe what you want to believe. Believing in God and developing a personal relationship with Jesus Christ works.

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ERIC

APPENDIX A

Correspondence

73 Guibal Road,
London SE12 9LY
ENGLAND

30th June, 1979

Dear Dr Thom,

I received a copy of the Saskatchewan Educational Administrator a day or two ago and was most interested in the article you wrote on educational administraton in Canada.

It is a valuable scholarly account of the development of the subject and most useful for the oversea reader. I can well appreciate the amount of work which it demanded and the tact and judgment necessary to indicate the contributions of the people named.

Your paper also shows the same need for a historical account and analysis of the less extensive developments in Britain and I shall see whether I can encourage the interest of others in such an effort. I hope you will let the two people you name, Barry Lucas and Robin Farquhar, know that I have written.

With every best wish,

Yours sincerely,

George Baron

Professor George Baron

Dr Douglas J. Thom

UNIVERSITY OF HONG KONG

DEPARTMENT OF EDUCATION

Professor M.A. Brimer
Head of Department

Telephone 5-8592518 (Professor)
5-8592543/4 (General Office)

17th September, 1984

Dr. D.J. Thom,
Faculty of Education,
Lakehead University,
Thunder Bay, Ontario,
Canada. P7B 5E1

Dear Doug.,

Congratulations on the good news which had already filtered through.

As you know, we enjoyed your being here and we appreciate the way in which you developed the field of educational administration from a small beginning to a recognizable field of study.

Best wishes for the future,

Yours sincerely,

M.A. Brimer

MAB/ykc

COMMONWEALTH
SECRETARIAT

Direct Lines:
Tel: 0171 747 6276
Fax 0171 747 6287
E-mail: 100876.640@compuserve.com

EDD/MAN/GEN

16 August 1996

Dr Douglas Thom
Faculty of Education
Lakehead University
955 Olives Road
Thunder Bay
Ontario
Canada P7B 5E1

Dear Dr Thom

I am writing to express my thanks to you for sending me your recent publication ***"Leadership Worldwide: The Christian Conscience Factor"***. This is a very important book especially that it adds a Christian dimension to leadership.

I have also taken note of your interest to be considered for consultancy work in educational administration in developing countries.

Yours sincerely

Dr Henry Kaluba
Chief Programme Officer
Education Department
HUMAN RESOURCE DEVELOPMENT DIVISION

c:\wpdocs\Ltrs-HK\Thom\ak

MARLBOROUGH HOUSE PALL MALL LONDON SW1Y 5HX

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VICTORIA, BC, CANADA V8W 3N4
TELEPHONE (604) 721-[illegible], FAX (604) 721-7767

Mar. 3/97
Hodgkinson

Dear Douglas,

Thank you for your update on your body of work. It is mightily impressive and I'm passing it on to my colleague Verna Stoney who also has a deep Christian commitment and who will be very interested in your leadership efforts.

Best wishes for continued success and projects. I have just read your Fukuyama citation and think he makes a persuasive case.

Sincerely,

Christopher H.

CLEARINGHOUSE ON URBAN EDUCATION
INSTITUTE FOR URBAN AND MINORITY EDUCATION / TEACHERS COLLEGE, COLUMBIA UNIVERSITY

May 12. 1997

Dr. D. J. Thom
Associate Professor-Education
Graduate Studies Programs, Lakehead University
955 Oliver Road
Thunder Bay, Ontario P7B 5E1

Dear Dr. Thom:

I recently reviewed your entry in the Lakehead University bulletin and decided to contact you about the research you write on. Our Clearinghouse is very interested in reviewing any research reports, conference papers, program descriptions and evaluations, curricula, and/or books you have written on the following topics:

- the education and well-being of urban and minority children and youth
- special issues facing urban schools
- language education issues
- ethnic and gender discrimination and segregation
- urban and minority social institutions and services as they relate to education
- multicultural education

ERIC is one of the largest education databases in the world and one you may have used yourself on CD-ROM or via the Internet. It is sponsored and funded by the U.S. Department of Education and part of the National Library of Education and operates from Columbia University, New York.

We are currently trying to collect urban education documents written by international scholars. We are very excited about this effort because we feel such information can only serve to enhance and expand the quality of the database.

The work you send us can be unpublished. We accept a wide variety of documents into the database and really encourage you to search through your files. The types of documents we accept are: research/technical reports, program/project descriptions and evaluations, opinion papers, essays, position papers, speeches/presentations, feasibility studies, instructional material, syllabi, curricula, teaching guides, bibliographies, conference papers, legislation and regulations, and statistical compilations.

As you can see, there are many opportunities for you to share your work with the world. Please be advised you are not giving the copyright to the ERIC database or our Clearinghouse. You remain the sole owner of the work(s). An enclosed brochure explains the document submission process in full. I have also enclosed a sample entry from the ERIC database so you can get an idea of what your entry would look like on the CD-ROM.

We respectfully ask is that you refrain from sending us articles already published or under review in journals. We have relationships with the publishers of journals and do not wish to duplicate efforts in that area.

Please feel free to contact me if you have any questions. My e-mail address is rm226@columbia.edu. I look forward to hearing from you soon.

Sincerely,
Ray Marks

Ray Marks, M.S.
Information Specialist

BOX 40 • 525 WEST 120TH STREET • NEW YORK, NY 10027 • TEL 212/678-3433 • 800/601-4868 • FAX 212/678-4012

Brian O Cusack

FAX TRANSMISSION: PLEASE USE EMAIL

ATTENTION: DR DOUGLAS J. THOM
FACULTY OF EDUCATION
LAKEHEAD UNIVERSITY
THUNDER BAY, ONTARIO
P7B 5E1 CANADA

REPLY TO: DR BRIAN CUSACK
brian@eddirect.com
Fax +64 9 5248400
PO BOX 17301
AUCKLAND 1130, NZ.

Dear Dr Thom

Thank you for your snail-mail post of December 5, 1997 containing brief extracts from your substantial collection of publications.

I would be happy to receive material for publication in *The International Principal* (TIP) ISSN 1329-895X of between 1800 and 2500 words, targeted to communicate leadership matters to an International audience of principals. The tone of TIP is informative & communicative, and your Christian perspective would have appeal to the large number of practicing principals in religious schools. Please email articles in text form to: wellsec@eddirect.com or to myself. There are 2 more Issues of TIP to come out this year.

More substantial research articles can also be forwarded for *International Reflections in Educational Leadership* (IREL) ISSN 11740124, of 2000 - 5000 words in length. The next Issue of IREL is May 1999.

Organisation of the Islamic Conference

Islamic University
In Uganda

منظمة المؤتمر الإسلامي
الجامعة الإسلامية
في أوغندا

Our Ref:

Date
5th March, 1998.

Dr. Douglas J. Thom
Professor, Educational Administration
(RM BL - 1029)
University of Lakehead, Thunder Bay,
Ontario,
CANADA P7B 5E1.

Dear Sir,

RE: PUBLICATIONS IN EDUCATIONAL MANAGEMENT AND LEADERSHIP

Through our interaction with the Uganda Council for Educational Administration (UCEA), we were privileged to receive a Bibliography of selected works authored by you and others.

The Department of Educational Administration and Planning, was particularly impressed by your works and a need was felt to communicate to you.

The purpose of this letter therefore is to kindly request you if possible to send some of your invaluable publications to our University as one sure way of promoting professional and career development in the education arena.

Lastly, the Faculty of Education avails itself of this opportunity to declare our intention and commitment to fully co-operate with you especially in the area of research and publications.

I look forward to hearing from you soon.

Yours sincerely,

UNIVERSITY IN UGANDA
BOX 2555 MBALE
DATE 9th March 98
FACULTY OF EDUCATION

N.A. Karim Ssesanga
AG. DEAN, FACULTY OF EDUCATION

cc. Academic Registrar,
IUIU.

APPENDIX B

An International Network* of Educational Administration/Leadership

Globally, there are several "connections" or a network with respect to educational administration/leadership. To name the main ones, there are an American connection (e.g., the University Council for Educational Administration—UCEA), a Canadian connection (e.g., the Canadian Association for the Study of Educational Administration—CASEA), a West Indies connection (e.g., the Caribbean Society for Educational Administration—CARSEA), an Australian and New Zealand connection (e.g., The Australian Council for Educational Administration—ACEA and the New Zealand Educational Administration Society—NZEAS, respectively), a British connection (e.g., the British Council on Educational Administration—BCEA and the British Educational Management and Administration Society—BEMAS), a European connection (e.g., the European Forum on Educational Administration), a Malaysian connection (e.g., the Malaysian Council for Educational Administration—MCEA), an Indian connection (e.g., the National Institute of Educational Planning and Administration—NIEPA), a Ugandan connection (e.g., the Uganda Council for Educational Administration—UCEA), a Nigerian connection (e.g., the Nigerian Association for Educational Administration and Planning—NAEAP), and a Hong Kong connection (e.g., the Hong Kong Council for Educational Administration—HKCEA). Also, there is the Inter-American Society for Educational Administration—ISEA. Further, within these connections there are subgroupings. For instance, within the US, there is a National Association of Secondary School Principals (NASSP) and an elementary counterpart (NAESP), a Phi Delta Kappan (PDK) group, the International Institute for Principals, ERIC Clearinghouse on Educational Management, and the American Education Finance Association (AEFA); also, there are a University of Chicago, Illinois and Harvard University, Massachusetts (EdD) graduates' connection, as for many other universities with educational administration graduate programs. Within Canada, each province has associations of school administrators (e.g., the Ontario Council for Leadership in Educational Administration—OCLEA and the Ontario Principals' Council). New Brunswick has Principals in Council. Further, there are University of Alberta, Ontario Institute for Studies in Education of the University of Toronto (OISE/UT), and University of British Columbia graduates' connections, and umbrella groups to educational administrators (e.g., the Canadian Education Association—CEA and the Canadian Society for the Study of Education—CSSE). There is a Canadian Association of the Deans of Education (CADE). Malaysia has student feeder connections to the University of Houston, Texas and the University of Pittsburg, Pennsylvania. Within Australia, Monash University and Deakin University connections are strong. Overall, the Commonwealth Council for Educational Administration and Management (CCEAM)—originally based in Armidale, New South Wales, Australia and called the Commonwealth Council for Educational Administration (CCEA) and now in Lincoln, England—has a multitude of affiliate councils and connect groups from around the world. Following is a breakdown of the CCEAM by jurisdiction:

TABLE A.1. Commonwealth Council for Educational Administration and Management (CCEAM) Location of Affiliates' National Secretaries

AFRICA	AMERICAS	ASIA	AUSTRALASIA	EUROPE
Mauritius—SEMA Namibia—NEMAS Nigeria—NAEAP South Africa—EMASA Uganda—UCEA Zimbabwe—ZEAA Zimbabwe—NAPH	Canada—CASEA/CSSE Caribbean—CARSEA	Bangladesh—BEAS Hong Kong—HKCEA India-Gujerat—GCEAM India-Pune—MCEA India-Bhopal—CEA India-Rajasthan—RCEAM Malaysia	Australia—ACEA Australia—ACEA(NWS) Fiji—FPA New Zealand—NZEAS Papua New Guinea—PNGCEA	Cyprus—CEAS Britain—BEMAS Scotland—SEMA Malta—MUT

*Web sites exist for many of the network members

APPENDIX C

Symbols of the Easter Season

SYMBOLS OF THE EASTER SEASON

We hope teachers will work with the children to transform classroom areas into places where the "Winds of Hope" can blow freely. Use the colors of the Easter season, yellow and white crepe paper streamers, flowers, pictures from the Resurrection stories and Easter symbols to help children recognize that this is the most importanttime of the Christian Year. Adding the children's own symbols of new life and resurrection, as suggested by the lessons, will encourage a building and growing sense of Easter throughout the Great Fifty Days.

Butterfly
The butterfly symbolizes resurrection, new life, the glorified (changed, resurrected) body.

Chi Rho
Chi and Rho are the first 2 letters of the Greek word for "the Christ."

Chick, Egg, Lamb, Flowers
Each of these symbolizes new life. An egg looks lifeless but miraculously out of it comes new life. An egg can alo represent the stone that was rolled away from the tomb.

Dove
The coming of the Holy Spirit is described as a dove descending at Jesus' baptism.

Lily
The lily is a sign of life coming from death as a bloom comes from a dry, seemingly lifeless bulb. The lily looks like a trumpet sounding the Good News of the Resurrection.

Paschal Candle
This is usually a large white candle, often inscribed in red wax with a Greek cross, with the 4 numerals of the calendar year in its corners. An Alpha and an Omega are above and below, or to each side of this cross. The Paschal Candle symbolizes the light of Christ shining eternally. Traditionally it stands at a central place in the church and is lighted thoughout the Great 50 Days and then at funerals and baptisms throughout the year.

Sunrise
The women came to the tomb at sunrise on the first day of the week, and found that the tomb was empty, and that Jesus had risen. Sunrise can also symbolize resurrection as a new dawn in our own lives.

Wind
The coming of the Holy Spirit on the disciples at the Pentecost festival is decribed as a noise from the sky like a strong wind blowing.

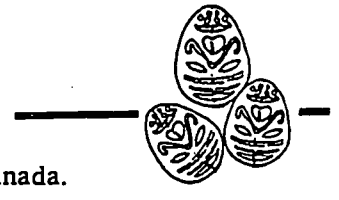
Empty Tomb and Empty Cross
Symbols of the resurrection. A crucifix represents Good Friday and the suffering and sacrifice of Jesus, while an empty cross represents forgiveness, resurrection and new life.

Cross of Glory
The cross with rays symbolizes the glory of the Risen Christ.

Alpha and Omega
The first and last letters of the Greek alphabet, symbolizing eternity and the joyous message that Christ has risen and reigns forever. Based on Rev. 1:8 "I am the first and the last... who is and was, and is to come."

Tongues of Fire
In Acts, the coming of the Holy Spirit is described as tongues of fire spreading out and touching each one in the room. Fire is a symbol used in Hebrew Scriptures to represent God.

Ship
Symbol for the church, which was given birth at Pentecost. The large assembly part of a church building is called the "nave" which means ship. The church is seen as the means by which we journey together in faith on the sea of life. The wind of the Spirit fills the sails of our ship.



From: Westminister United Church, Thunder Bay, ON, Canada.

APPENDIX D

A Bibliography of Douglas J. Thom's Writings (years in reverse)

Publications

Books

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Name Index

Abraham, 15, 17
Achilles, C.M., 25, 49
Agbo, S., xiii
Alexander, J.W., 20, 49
Allison, D.J., 27, 49
Andrew-Cotter, P., 78
Arends, J.H., 60
Arends, R.I., 61
Argyris, C., 1–2, 7, 22, 42–43, 49, 81
Aristotle, 58
Arnold, T., 26
Ashby, H., 21, 50
Astley, J., 41, 49
Atthreya, N.H., 26
Augsburger, M.S., 41, 49

Babigian, G., xiii
Bacharach, S.B., 2, 49
Bajunid, I.A., xiii, 2, 7, 26, 49
Baldridge, J.V., 2, 49
Banset, E.A., 41, 53
Baratta, F., xiii
Barger, J.L., 42, 49
Barnard, C.I., 1–3, 49
Baron, G., 67
Barth, K., 27, 49
Barton, A., 6, 13, 49
Bates, R.J., 2, 5, 49
Beck, L.G., 1, 50
Bell, C.H., Jr., 53
Bence, E., 59
Benn, S.I., 28, 31, 50
Bennion, J.W., 25, 51
Bennis, W., 1–2, 6–7, 43, 50, 81
Berube, E., xiii
Bezeau, L.M., 82
Bicknell, B., xiii
Block, P., 2, 41, 50
Bloom, A., 10, 41, 50
Boice, J.M., 30, 50
Bolender, M., 27, 50
Bolman, L.G., 1–2, 26, 41, 50
Boostrom, R.E., 41, 56
Boyan, N.J., 51
Boyd, E.K., 16–18, 20, 50
Boyd, G.A., 16–18, 20, 50
Boyd, W.L., 2, 25, 43, 50–51
Brandt, P., 47, 50
Braunsberg, A., 21, 50
Brimer, M.A., 68
Briner, B., 2, 35, 41, 43, 50
Briskin, A., 1–3, 5–6, 36, 51
Bromiley, G.W., 52
Browder, L.H., Jr., xiii, 2, 26, 43, 51
Brown, F.W., 41, 53
Brown, R.E., 41, 51
Burns, J.M., 6, 51
Bush, T., 27, 56

Campbell, J., 36, 51
Campbell, R.F., 25, 51
Cartwright, D., 53
Champy, J., 2, 51
Chan, K.B., 21
Chan, P.P.F., 27, 51
Cheng, K.-m., xiii, 2, 51
Chesterton, G.K., 9, 51
Christ, J., iv–v, xi, xv–xviii, 6, 10, 13–23, 30, 35, 38–43, 45, 47–50, 56, 58, 60–61, 64–65, 77
Clinton, B., 5, 26, 39
Confucius, 36
Cooper, B.S., 25, 51
Coren, M., 42, 47, 51
Corson, D., 2, 51
Covey, S.R., 1–2, 21, 42–43, 51
Cox, J.A., 27, 51
Craig, W., 16, 19, 59
Creighton, T., 2, 43, 51
Crowson, R.L., 6, 58
Culbertson, J.A., 5, 25, 42, 52, 65
Cunningham, L., 25, 52
Cusack, B., xiii, 72

DaCruz, J., 22, 52
Dale, E.S., 41, 52
Daniel, 47
Darrow, C.N., 35, 57
Deal, T.E., 1, 41, 50
DeGiacomo, P., ii, 77
Deming, W.E., 2, 52
Derrida, J., 5, 52, 56
Deutscher, B.A., xiii
Devil, 6, 37
Dixon, A.C., 18, 58–60, 64–65
Drucker, P.F., 1–3, 7, 46, 52
Duhamel, R.J., 26
Dunton, D., 47

Easton, D., 2–3, 52
Ellis, A., 23, 52
Ellul, J., 17, 37, 41, 52
English, F.W., 1, 52
Engstrom, T.W., 43, 52
Enns, E., 78
Estanislao, J.P., 38, 52
Esther, 16, 20–21
Etzioni, A., 2–3, 43, 52
Evans, R.C., 1, 41, 52
Evers, C.W., 35, 53
Evers, G.C., ii, 77, 82

Farquhar, R.H., 25, 53, 55, 65, 67
Fedderson, K., xiii
Fennell, H.-A., xiii, 42, 53
Fiedler, F., 2, 53
Fleming, T., 25, 51
Follet, M.P., 2, 4, 44, 58
Foot, D.K., 34, 53
Forsyth, P.B., 25, 59
Foster, W., 2, 43, 53
Foucault, M., 2, 53
Francis, L.J., 41, 49
Frank, T., 4, 53
French, J.R.P. Jr., 3, 53
French, W.L., 2, 53
Fritz, S., 41, 53
Frye, N., 17, 53
Fukuyama, F., 38, 53, 70
Fullan, M., 2, 35–36, 53

Gandi, M., 46
Gardner, H., 2, 7, 53
Gardner, J.W., 21, 54
Gates, B., 2, 6, 54
Gephart, W.J., 56
Getty, D., 26
Getzels, J.W., 2, 4, 54
Gibbons, V., xiii
Giegerich, W., 23, 54
Giles, T.E., 27, 54
Giroux, H., 2, 5, 54
Glaser, B., 2, 4, 54
Glazer, S., 41, 54
Glavish, A., xiii
God/Father, iv, xi, xv–xviii, 10, 13–20, 22–23, 25, 27, 30, 35–43, 45, 47–48, 58, 62, 77
Goldstein, S., 2, 54
Good Samaritan, 48
Goodlad, J.I., 41, 54
Goodwin, B.E., II, 43, 54
Gorbachev, M., 46
Gordon, C., 53
Goulet, D., 21, 54
Gourley, J., xiii
Graham, B., 14
Gray, H.L., 61
Green, J.A., 60
Greenfield, T.B., 2, 4, 25, 35–36, 54, 61
Greenleaf, R.K., 2, 41, 43, 54
Gregg, R., 26
Grenz, S.J., 16, 27, 54
Griffin, P.E., 80
Griffith, F., 1, 54
Griffiths, D.E., 2–4, 43, 55
Guba, E.G., 4, 54
Gulik, L., 2–3, 55

Habermas, J., 5, 55
Hack, W.G., 25, 52, 56
Hage, J., 3, 55
Haines, J., xiii
Hallinger, P., 51
Halpin, A.W., 2–4, 46, 55
Hansen, D.T., 41, 56
Hanson, E.M., 25, 55
Harman, G., 25, 55
Harrington, D., xiii
Harvey, M., xiii
Harvey, T.J., xiii, 27
Haskins, M.L., 45
Hawkings, S., 36, 55
Healy, J., xiii
Heck, J.B., 56
Heller, D., 41, 55
Henderson, A.M., 64
Herman, S.M., 5, 55
Hersey, P., 4, 55
Hewitt, J.D., 27, 55
Hickcox, E.S., ii, 25, 55, 64, 77, 82
Hisey, J.W., v
Hitler, A., 26
Hodgkinson, C., xiii, 2, 25-27, 35, 43, 55–56, 70
Hogan, E., xiii
Hogan, M., xiii
Holmes, M., 65
Housego, I.E., 65
Howell, D.A., 25, 56

Hoy, W.K., 25, 56
Hughes, M.G., 25, 27, 54, 56
Hunter, D., 6, 56
Hussein, S., 5, 26
Hutton, J., iv, xiii

Iannaccone, L., 2, 56

Jabnoun, N., 38, 56
Jackson, P.W., 25, 41, 56
James, H.T., 29, 56
Jantzi, D., 1, 46, 57
Jethro, 21
John, 21
Johnson, D., 26
Jones, L.B., 2, 35, 43, 56
Joseph, 20
Joseph, Father, 13–14
JPH, 27, 56
Judas, 13

Kallestad, W., 43, 56
Kaluba, H., 26, 69
Kamuf, P., 5, 56
Kasule, A., xiii
Kasule, Y., xiii, 21, 26
Kennedy, J.F., 46
Kidder, R.M., 2, 6, 57
Kigenyi, C., xiii, 26
Kilbourne, J., 60
Klassen, D., ii, iv, xii–xiii, 2, 17, 22, 27, 57, 64, 77–79
Klein, E.B., 35, 57
Knechtle, C., 16–19, 57
Knox, I., 41, 57
Koestenbaum, P., 2, 43, 57
Kohl, H., 46
Koontz, H., 1, 57
Kubik, S., ii, 77
Kukkee, E., xiii
Küng, H., 14, 57

LaMorte, M.W., 2, 57
Lao Tzu of Ch'u, 49
Lawton, S.B., 25, 27, 64
Lazarus, 48
Lee, D.J., 41, 57
Leithwood, K.A., 1, 46, 57, 65
Lenin, V., 5
Leung, L.F., 27, 57
Levinson, D.J., 35, 57
Levinson, M.H., 35, 57
Lewis, C.S., 15, 42–43, 51, 57
Lewis, H., 9, 57
Lewis, J., 17, 57
Licata, J.W., 46, 65
Lin, Z., xiii
Lindblom, C.E., 2, 57
Line, J.D., 81
Litterer, J.A., 64
Loots, J., xiii
Lord, the, 6, 13, 20
Lorie, P., 36, 44, 57
Lucas, B., 67
Lunde, J.P., 41, 53
Lutz, F.W., 56

MacDonald, G., 15
Macdonell, A.J., 27, 58
MacPherson, R.J.S., 35, 58
Magi, 60
Malik, C., 47, 58
Mangan, J.A., 26, 58
Marcotte, G., ii, 77
Marks, R., 71
Marshall, L., 53
Martha, 16
Martin, W.B.W., 27, 58
Marx, K., 5, 58
Mary, 16
Mary, Mother, 13–14, 18
Mary of Fatima, 22, 52
Maslow, A., 28, 31, 58
Matthew 21:12, 16
Mauro, P., 17, 23, 58
Maxcy, S.J., 2, 58
Mayo, E., 2–3, 58
McCuaig, M., 78
McDowell, J., 13, 58
McGregor, D., 2–3, 58
McKee, B., 35, 57
McNiece, R.G., 15, 58
McPherson, R.B., 6, 58
Mepham, J., 53
Merkley, K., xiii
Metcalf, H.C., 4, 58
Meyers, W., 51
Mintzberg, H., 2, 4, 58
Mische, M., 1, 50
Miskel, C.G., 25, 56

Miskel, C.G., 25, 56
Mitchell, L.K., xiii
Mohammed, 15
Montgomery, J., 13, 20, 58
Morgentaler, H., 59
Mormon, 15, 59
Morris, G.B., 27, 59
Morris, T., 6, 59
Moses, 21
Munroe, K., 43, 59
Murphy, J., 1, 25, 50–51, 59
Musella, D.F., 65
Myhrvold, N., 54

Nanus, B., 2, 43, 50, 59
Nemec, S., xiii
Neuhaus, R.J., 23, 59
Newell, J.L., 25, 51
Nicodemus, 21
Nielander, W.A., 54
Nixon, R., 5
Nostradamus, 38, 48, 60
Nouwen, H.J.M., 16, 42, 59
Nystrand, R.O., 25, 52

O'Brien, A.E., xiii
Oliveira, A., xiii
Oliveira, M., iv, xiii
O'Reilly, R.R., 27, 59
Orr, J., 14–15, 17, 20, 59
O'Sullivan, J., xiii

Parsons, T., 2–4, 59, 64–65
Paul, Apostle, 19
Pearson, L.B., 46
Pelikan, J.J., 41, 59
Penfield, W., 17, 57
Perrow, C., 1, 60
Pestalozzi, J.H., 35, 60
Peters, R.S., 28, 31, 50
Peters, T., 2, 11, 43, 60
Pitner, N.J., 6, 58
Pitzer, A.W., 17, 60
Pollard, C.W., 2, 43, 60
Popjes, J., 25
Postman, N., 2, 21, 35, 45, 60
Proudfoot, A.J., 27, 54
Pugh, D.S., 21
Puk, T., 26, 36, 60
Purpel, D.E., 25, 60
Pytches, D., 1–2, 41, 43, 60

Rahman, M.M., 11, 60
Ramseyer, J.A., 56
Raven, B., 3, 53
Razik, T.A., 25, 60
Ribbins, P., 4, 35–36, 54, 60
Richards, M.D., 54
Ridge, M., 28, 48, 60
Rinearson, B., 54
Ripple, R.E., xiii
Roberts, P.W., 47, 60
Rogers, R., 47
Roszak, T., 7, 60
Rourke, E., 78
Runkel, P.J., 61
Russell, B., 13, 61
Ryan, J., 25, 61

Sabbag, N., 62
Samaritan woman, 20
Samier, E.A., xiii, 25–27, 61
Sapre, P.M., 38, 61
Satan, v
Scali, J.V., xiii, 27
Schein, E.H., 2, 4–5, 61
Schmuck, R.A., 2, 4–5, 61
Schön, D., 2, 6, 61
Scott, F., xiii, 2, 21, 26, 43, 61
Seeley, J., xiii
Senge, P.M., 1–2, 43, 46, 61
Sergiovanni, T.J., 2, 22, 25, 41, 43, 61–62
Shak, T.W.H., xiii, 26
Shakeshaft, C., 2, 62
Sheehey, G., 35, 62
Sheen, F.J., 27, 29, 47, 62
Sheldon, C.M., 42, 62
Shrenk, H., iv, xiii
Silliman, D.T., iv, xiii
Simon, H.A., 4, 62
Singer, E.A., 26, 62
Sirotnik, K.A., 41, 54
Smith, H., 36, 62
Smith, J., 15, 58
Smith, R., 47, 62
Smith, Roy, xiii
Smith, W.J., 27, 62

Soder, R., 41, 54
Sola, P.A., 2, 62
Soper, K., 53
Sparks, G.H., 80
Speer, A., 26, 61
Spirit/Ghost, Holy, v, 18, 40, 77
Ssesango, N.A.K., 73
Standish, P., 47, 62
Starratt, R.J., 43, 62
Steinbach, R., 1, 46, 57
Stogdill, R.M., 2–3, 62
Stone, F.D., 25, 62
Stone, G., 54
Storey, V., 70
Strauss, A., 4, 54
Strobel, L., 18, 62
Stronks, G.G., 41, 57
Sun Tzu, 65
Swanson, A.D., 25, 60
Sweet, L., 41, 62
Swindoll, C.R., 2, 16, 41, 43, 62

Taylor, F.W., 2–3, 62
Teresa, Mother, 6, 63
Thatcher, M., 46
Thom, B.E., xiii, 2, 21, 26, 47, 63, 78
Thom, D.J., iv, xi, 1–2, 6, 11, 17, 20, 25, 27–31, 33, 35–37, 40–43, 56, 63–64, 67–73, 79–86
Thom, E.I., xiii
Thom, J.S., xiii
Thom, M., xiii
Thom, S.S., xiii
Thom, W.P., xiii
Torrey, R.A., 18, 58–60, 64-65
Townsend, R., 1–2, 43, 50
Townsend, R.G., xiii, 25–27, 64
Turgeon , P., 22, 57

Urwick, L., 2–4, 55, 58

Vargas, M., 26
Vogel, L.J., 41, 64
von Bertalanffy, L., 4, 64

Walker, K.D., xiii, 26
Walker, W.G., 25, 27, 46, 55, 64
Ward, D.B., ii, 77, 81
Watt, T., ii, 77
Weber, M., 2–3, 35–36, 64–65, 81
Webster, N., 45
Weick, K.E., 2, 4, 65
Weiler, H.N., 2, 65
Wesley, 33
Wheatley, M.J., 2, 43, 65
White, E.G., 18, 65
Whitelaw, T., 17, 22–23, 65
Whitter, M., xiii
Wilkinson, J., 52
Willower, D.J., 2, 25, 42–43, 46, 65
Wilson, S., xiii
Wing, A., xiii
Wing, R.L., 28, 31, 65
Wu, E., iv, xiii
Wooton, L.M., 26, 62
Wuorinen, L., xiii
Wynne, E.A., 2, 41, 43, 65

Yancey, P., 15, 20, 47, 50, 65
Yount, D., 18, 65

Zander, A., 53
Zeno of Elea, 49
Zindler, F., 19
Zuker, M.A., 2, 65

Subject Index

Abandonment, 11
Aboriginals, 45
Acceptance, 14, 46
Accountability, 15, 19, 20–21, 34
Acts, 77
Administration
  technique in, 25–26
  turmoil in, 26
Administrative training, 40–41
Adultery, 14
Adversity, 23
Africa, xi–xii, 75
Agape, 33
Age of accountability, 15
Alcohol, 10, 30–31, 38
Alpha, 75
American Education Finance Association (AEFA), 75
Americas, 75
Analysis, xviii
Anger, 22
Anglo-Saxon society, 41
An international network of educational administration/leadership, 75
"The Antileadership Vaccine," 21
Apologia, xviii
Application, 46
Applied ethics, 27
Armidale, New South Wales, Australia, 75
Arrogance, xi
The Art of Strategy, 28, 31, 65
Asia, 21, 75
Atheism, 13, 19, 65
Atonement, 47
Atrocities, 47
Attention to detail, 21
Australasia, 75
Australia, 75
Australian Council for Educational Administration (ACEA), 75
Authority, 11
Autonomy, 44
Availability, 28, 31

Balance, 33, 37, 40–42, 44, 47
Bangladesh, 75
Baptism, 20, 77
Barbados, British West Indies, 6, 21, 26–27
Basic per pupil foundation grants, 42
Beliefs, xv, xvii, 18, 23, 37, 48
  and intellect, xviii
Bethel, Maine, 4
Bethlehem, Judaea, 13, 19
Bible, xvii, 16–21, 23, 26, 31, 36, 38–40, 43, 56
  Acts, 77
  and contradictions, 16
  and history and science, 16–18, 20
  and language and culture, 15–16, 20
  and old people, 18
  as academic, xv
  as "discerner of the thoughts and intents of the heart," 23
  as "the greatest management book ever written," 21
  as a guide, 16, 31
  as a religious, inspirational, living book, 16–18, 20
  degrading of, 18
  Gospels, 16
  Hebrews 4:12, 23
  I Corinthians 1:23, xi
  I Corinthians 1:24, xi
  I Corinthians 1:25–29, xi
  John 1:1, 23
  John 11:35, 48
  Luke 10:37, 48
  Matthew 21:7, 16
  New Testament, 36, 46
  Revelation 1:8, 77
  Ten Commandments, 13, 18, 20, 48
  -type values, 4
A bibliography of Douglas J. Thom's writings, 79
  articles, 79
  books, 79
  papers presented, 84
Big Bang theory, 20
"The big picture," 29, 33, 47
Blessings, xvii
Board of Education for the City of Toronto, Ontario, 42, 50
Body, mind, and spirit/soul, xv, 19, 21, 36–37
Books with a spiritual flavour, 41
Britain, iv, 67, 75
British Council on Educational Administration (BCEA), 75
British Educational Management and Administration Society (BEMAS), 75
Building communities, 38
Bureaucracy, 35
  personalizing of, 27, 42

Butterfly, 77

Calm, 11
Calvary, 13
Canada, iii–iv, 21, 38, 65, 75
Canadian Association for the Study of Educational Administration (CASEA), 75
Canadian Association of the Deans of Education (CADE), 75
Canadian Education Association (CEA), 75
Canadian Society for the Study of Education (CSSE), 75
Capacity building, 35
Care, xi, 22
Caribbean Society for Educational Administration (CARSEA), 75
Caritas Hong Kong, iv
Carleton University, Ottawa, Ontario, 47
Catechism, 47
Censure, xi
Cavanagh Estate, xi
Centralization and decentralization, 46
Centralizing data, 46
Certainty, 13
Challenge, 47
Chance, 17
Change, 11, 34–35, 44, 47
Chaos and uncertainty, 2, 6
Character, 12, 26, 29–30, 37, 39, 46
"Chauvanist pig," 10
"Cheapskate Scot," 10
Chi Rho, 77
Chick, 77
China, iii–iv, 21
Chinese, iv
  dynasties, 1–2
"Chosen queen," 21
Chrestomathic materials, 41
Christian, 19–20, 23, 42, 47, 60, 65
  and personal relationship with Christ/God, 14–19, 22–23, 35–37, 39–41, 45, 48
  as overly triumphant, xviii
  definition of, xvi, 14, 18–19
Christianity, xi–xii, 13–23, 26, 31, 33–43, 46–48, 65
  and civilization, 18, 23
  and democracy, 23
  and global society and education, 19
  and harm, 16, 20
  and leadership, xviii, 20–21, 36
  and life's meaning, xv, 17
  and money, 18
  and mysteries, xv, 15
  and perfection, 17–18, 20
  and science, 17, 19–20, 27
  and women, 15
  as affecting one's total being, xviii, 20, 22, 30
  as divinely inspired, 47
  as human made, 15, 20, 27
  as logical and true, xv, xviii, 18–19, 22–23
  as more than an ideology, 15–16
  as stifling, 27
  as the most practical way to live, 23, 47
  as theory, 22
  as unique, 43
  basics of, xvi, 13–14
  behavioural, ethical, and applied aspects of, 47–48
  common, 43, 47
  convincing others about, 31
  critics of, xviii, 19, 47
  dogma of, 48
  history of, 13–14
  known from the inside, 48
  practice of, 22–23
  strength of, 15, 20
  tough questions about, xvi, 14
  true, 15
  used for adverse purposes, 16, 20
  versus atheism, 19, 64
  why favoured, 14–15, 20, 22
  with resolve, xv, 43
Christmas, 13
Church, xv, 16, 20, 35, 39–40, 47, 77
Citizenship, 21
Classical/Scientific management, 2–3
Clergy, 39, 45
Coherentist application, 35
Collectivism, 6, 27–28, 31, 41
  and individualism, 6, 27, 31, 41
Colonel By Drive, 47
Combativeness, 28, 31
Commitment, 12, 42, 48
"Common Christianity," 43, 47
Common sense, xvii 7, 36, 43, 46
Commonwealth Council for Educational Administration (CCEA), iv, 75
Commonwealth Council for Educational Administration and Management (CCEAM), iv, 75
  location of affiliates' national secretaries, 75

Commonwealth Secretariat, London, England, 69
Communication, 12, 21
Compassion, xviii, 22, 25, 29, 31, 33, 35, 37–40, 46–47
Composure, 33
Computers, xvii, 46
Confidence, 12, 19, 23, 30, 38, 40–41, 43
Confrontation, 47
Confusion, 44
Conscience, xviii, 2, 6–7, 13, 20, 26–31, 37, 40–42, 47
  and guilt, 29
  as an aura/glow, 30
  as "the perfect interpreter of life," 27
  definition of, 27
  education of, xvi, xviii, 38
  exercise of, xviii, 6, 41
  personal, 6, 13
  poor, 26
Consensus, 4
Conservatism, 9
Consideration, 46
Consolidation, 46
Consumerism, 21, 38
Contempt, xi
Contingency theory, 2, 4
Contradiction, 37, 39, 48
Controversy, xii, 47
"Corporate anorexia," 35
Corruption, 37, 39, 41
Courage, xi, 28, 31, 37–39, 41
Creation
  and evolution, 17–18, 20, 33
  and the future, xvi
Creativity, 7, 33–34, 47
Critical theory, 2, 5
Criticism, xviii
Cross, iv–v, 13, 22, 75
Crucifix, 77
Crucifixion, 13–14, 20, 22
Cruel master, v
Crusades, 16
Cultural excellence, 38
Cultural relativism, 15–16, 21, 35
Cunning, 37
Curriculum, 19–20
Cycles, 33, 36
Cynicism, 39
Cyprus, 73
Deakin University, Australia, 75
Death, v, 14–15, 17–20
Debauchery, 37
Deceit, 39
Decentralization, 21
Decision-making, 5, 33–34, 41
"Deconstruction," 5, 46
Dedication, 22
Deduction, 47
Deference, 21
Definition, xviii
Delegation, 21, 39, 42
Deliberate, full knowledge of acts, 15
"Deliberate tradition," 36
Democracy, 23, 29, 35
Denial, 30
Deregulation, 11
Description, xviii
Destreaming, 21
Determination, xii, 21
"The Devil has died," 37
Dialectics, 28, 31, 37
Dignity, iv, 29, 34–35, 37, 40, 45–47
  and Christian leadership, xvi, 18
  definition of, xv, 45
"Diploma disease," 19, 33
"Dirty Indian," 10
Discernment, 10
Discipline, 21, 38
Disciples, 13, 77
Diversity, 46
DNA, 18
Doctrine, xviii, 13, 16, 48
"Do unto others..," 39, 43
"Do you love me?", 42
Donkey, 16
"Double standards," 5
Doubt, v, 13, 48
Dove, 77
Downsizing, 1, 5–7, 35
  and finance and common sense, 2, 7
Driven or chosen, 31
Drugs, 30–31, 38
"The drunken Irish," 10
"Dumb jock," 10
Duty, 22

Easter, xiv, 13, 77
  symbols of, xvi, 77
Economics, 23

Ecumenical, 20, 43
"Edging God out," 10, 40
Education of exceptional students, 19, 33, 35
Education to be quiet, 19, 33
Educational administration, xv, 25–26, 67–69, 73
  complexity of, 25
  spiritual sickness in, 25–26
Education management, iv
"Educational Management and Leadership: Values, Finance," 37
Educational Management and Leadership: Word Spirit, and Deed for a Just Society, 27
Educational methods, 44
Educational systems, 44
Educators, 44
Efficiency, 22
Egg, 77
Ego, xviii, 9–10, 40
  and need for control, 10
Elementary education, 44
Emmaus Bible School, 17
Empowering, 5, 34, 46
Envy, 48
Epistles, 48
Equality of personhood, 29
Equity, 19, 35
ERIC Clearinghouse on Educational Management, 75
ERIC Clearinghouse on Urban Education, Columbia University, New York, 71
Eros, 33
Eschatology, 41
Eternal life, v
Ethics, 2, 5, 18, 22, 43, 46, 48
Ethnography and phenomenology, 2, 4
Eurocurrency, 36
Europe, 36, 75
European Forum on Educational Administration, 75
Evaluation, 11
Evangelism, 47
Evil and good, 10, 16, 18, 22–23, 36–38, 40
Evolution, xvi, 1, 15, 25, 27, 33
  and creation, xvi, 17, 20, 33
  and the future, xvi, 1
  and revelation, 1, 27, 33
Exceptional students, 19
Exclusion, xi
"Experience is the best teacher," 9
Fairness, 6, 20–21, 40, 46
  and justice, 6, 28–29, 40, 46
Faith, xvii–xviii, 15, 17–18, 22, 33, 35–36, 42, 47–48, 75
  and fact, 25
  and surrendering will to God, 17–18, 22
  and trust, 22
  as perfection of reason, xv, 27
"The Fall," 40
False prophets, 15, 38
Family, 21–22, 30–31, 35, 38, 40, 42, 45
Fanatics, 13
Fear, 39–40, 43, 45, 48
Fellowship, 19, 37, 40
Fiji, 75
Finance, 2, 4, 7, 19, 21, 33–34, 37, 41–42, 45
  and downsizing and common sense, 2, 7
  and law, 4
Fire, 77
"Fiscal responsibility," 33
Fish symbol, iv
Flesh and blood, xii
"Flight from teaching," 11
Flowers, 75
Focus, 37
Follower, 12
Fools, 13
Football, 26
Forgiveness, xviii, 13–14, 17–20, 22, 31, 33, 36, 38–40, 46–47, 77
Forgiveness: A Creative Response to a Painful Past, xii
Formal and informal learning, 9
Free will, 23
Freedom, xviii, 22, 35, 47
Fundamentalism, 18
Funeral, 77
Future, xvi, 1, 27, 33–44, 47–48
  and reflection, evolution, creation, and revelation, xvi, 33

"Gambare," 22
Gambling, 30–31, 34, 38
Gays, xvii, 23, 39, 45
Gender, 30–31, 35
Generality, xviii
Generosity, xi, 40
Gibberish, xi
Gift, 37
Giving up, 39

Globalization of education, 37
Gloomy predictions, 38
Glory, 75
Goals, 28, 33, 44
God's will, 18–19
Good and evil, 10, 16–17, 22–23, 36–38, 40
Good Friday, 77
Gospels, xi, 16
Gossip, 39
Grace, xvii–xviii, 14, 17–18, 22, 31, 36, 38, 48
Grand unified theory, 38
Great Fifty Days, 77
Greed, 22, 44, 48
Greek, iv, 14, 33, 77
Grievance, 27
Guide, v
Guilt, 29

"Habits of the heart," 36
Hades, 17
Half-truths, 11
Happiness, 40
Harassment, 43
Harvard (College) University, Cambridge, Massachusetts, 26, 30, 75
"Hawthorne Effect," 3
Heart, 23, 44
Heaven, 13–14, 17, 37
Hebrew, 16, 77
Hebrews 4:12, 23
Hell, 16–18, 20
  revision of thinking on, 17
Hermeneutics, 16
Hiring, 12
History, 47
Hockey, 25–26
"Holier than thou," xvii–xviii
Holistic, 46
Holy Spirit, v, 18, 40, 77
Honesty, xvii, 37, 39, 43
Hong Kong, xv, 19, 21, 26, 73
Hong Kong Council for Educational Administration (HKCEA), 75
Honour, 16
Hope, 48, 77
"The hounds of heaven," 37
Human nature, 20, 47
Human relations, 2–5
Humanities and theology, 20, 43
Humility, xviii, 22, 27, 31, 37–38
Humour, 23, 37, 42
  and Christ, xv, 16

"I am a victim!," 45
"*I* am the Word," 13, 23
I Corinthians 1:23, xi
I Corinthians 1:24, xi
I Corinthians 1:25–29, xi
Illegal and immoral things, 22

Incarnation, 47
Inclusion, 19, 46
Incompetence, 45
India, 75
Indifference, 19
Indigenous perspectives, 2, 7, 38, 41
Individual versus the group, 6, 27, 31, 41
Infidelity, 43
Infinite numbers, xviii
Informal and formal education, 19
Informal and formal organization, 3, 35
Infrastructure, 11
Initiating structure, 46
Inquisition, 18
Insecurity, 22
Inspiration, 18, 20
Integration, 37
Integrity, 1, 13, 20, 34, 38–39
  and Christian leadership, xvi, 40–41
Intellect, xviii, 11
Inter-American Society for Educational Administration (ISEA), 75
Internal and external influence, 44
International Bible Society, 56
International Institute for Principals, 75
The International Principal (*TIP*), 72
International Reflections in Educational Leadership (*IREL*), 72
Internet, 19
Interpretation, 47
Intolerance, xi, 16
Intuition, 9, 37, 41
Intuitional, oratorical, and dialectical skills, 28, 31
ipso facto, 18
IRA, 16
Islamic University in Uganda, East Africa, 73
"Ism," 16

Jargon, 11
Jerusalem, Israel, 13, 16, 19, 54
John 1:1, 23
John 11:35, 48
Joy, v, 40
Judaeo-Christian, 1, 38
Judging, 10
Justice, 6, 22–23, 37, 40, 46, 48
  and fairness, 6, 28–29, 46

Kampala, Uganda, East Africa, iv
Kindness, 22, 38, 41
Knowledge, xvi, 22
Kuala Lumpur, Malaysia, 6, 38, 40

Lakehead University, Thunder Bay, Ontario, iv, xii, 71
Lamb, 75
Language, 15
Law
  and finance, 4
  and policy, 2, 5, 46
Leaders
  and integrity, 1
  behaviour of, 2–4, 11
  character of, 1, 29, 39, 42
  excellent, 21–22, 44
  feelings of, 28–31
  traits of, 2–4, 11–12
  true work of, 29
  women as, 16, 42, 44
Leadership
  and creativity, 7
  and memory, 7
  and revelation, 36
  as complex, 25, 27
  as grounded in the real world, 21
  as practical, 27
  as volatile, 41
  authoritarian, 34, 46
  by bartering, 3
  by example, 12, 21, 34, 47
  by outrage, 22
  Christian, 19–23, 25–31, 36–43, 47, 69–70
  evolution of, 1–2, 25, 43, 46
  formal and informal, xv–xvi, 21
  future of, 35, 47–48
  greatness in, 22, 36, 47
  history of, xvi, 1–7
  inductive and deductive approaches to, 4
  inservice, 20, 43
  models, 28, 31
  Ohio State University Leadership Studies, 3
  poor, 22
  participative, 46
  recurring themes in, 35
  shared, 42
  theory and practice, xvi, 1, 20, 25, 42, 46
  the ultimate paradigm, 45–47
  universalities of, 7
  with vision, 47
Lily, 77
Lincoln, England, 75
Listening, 10, 21, 34, 48
"A little learning is a dangerous thing," 9
Liturgy, 39
"Living document(s)," xvi, 16, 48
Locus of control, 22, 31, 41
  internal, 31
Logic, 23, 37–38
Logical solutions, 21
"Loose coupling," 4
Lord's Prayer, 20
"Losing the war," 29
Loss, v
Love, v, 13, 17, 19–20, 22, 33, 35–36, 38, 40–42, 48
  as deep meaning of life, 33, 35
  unconditional, 40
Loyalty, 12, 26
Luke 10:37, 48

Malaysia, 19, 26, 37–38, 75
Malaysian Council for Educational Administration (MCEA), 75
Malta, 75
Management consultant, 21
Mansions, v
Marriage, 40
Mathematics, xviii
"Matter of fact," 47
Matthew 21:7, 16
Maturity, 23, 29–30, 33, 46–47
Mauritius, 75
McGill University, Montreal, Quebec, 26
"Me First!," 6, 10
Meaning and form, 23, 43
Media, xvii, 10, 39, 45
Meetings and workload, 11

Mercy, 17, 48
"Mere Christianity," 43
Metaphor, images/rituals, and story/narrative, 2, 7
Methodological absolution, 35
Middlesex University, iv
Militant gays, 39
Ming-Ai Association, iv
Ming-Ai (London) Institute, London, United Kingdom, iv
Miracles, 13, 14–15, 20, 39
"Misery loves company," 11
Mission, 35
Moderation, 37
Modernization, 21
Modesty, 23, 41, 48
Monash University, Australia, 75
Money changers in the Temple, 16
Morale, 12, 33
Morals, 1, 20, 22, 25–26, 28–29, 31, 34–36, 38, 43–44, 46–47
  and values, ethics, and gender, 2, 5
  decay of, 26, 38
Motivation and Personality, 28, 31
Multiculturalism, 43, 47
"Muscular Christianity," 26
Mysteries, xv, xvii, 15
  of God, xv
  of the universe, xv

Namibia, 75
Narrative, xviii, 48
Narrowness, xi
National Association of Elementary School Principals (NAESP), 75
National Association of Secondary School Principals (NASSP), 75
National Council of Professors of Educational Administration (NCPEA), 46, 59
National Institute of Educational Planning and Administration (NIEPA), 75
National Training Laboratories (NTL), 4
Natural law, 23
Naughty children, 15
"Nave" (ship), 77
Nazareth, xi
Negativity, 11–12
New Age, 37
New Brunswick Principals in Council, 75
New millennium, xvi, 47, 51, 53
New Right, 10
New Testament, 36, 46
New Zealand Educational Administration Society (NZEAS)), 75
Nigeria, 75
Nigerian Association for Educational Administration and Planning (NAEAP), 75
Noncustomer, 11
Nonsense, xi
North America, 36–37

Obedience, 21
Ohio State University, 3
Old Testament, 46
Omega, 77
One day at a time, 22–23
Ontario, Canada, xvii, 37, 42, 47, 59, 75
Ontario Council for Leadership in Educational Administration (OCLEA), 75
Ontario Institute for Studies in Education of the University of Toronto (OISE/UT), 37, 75
Ontario Ministry of Education and Training, 42, 59
Ontario Principals' Council, 75
Openness, xi
Optimism, 40, 47
Organization Development (OD), 2, 4–5, 28–29, 31, 36, 44
  and site-based management, 1

Pain, 15, 17, 30
Palm Sunday, 16
Papua, New Guinea, 75
Parable, 48
Paranoia, 22
Partnerships, 19, 35
Paschal candle, 77
Patience, 22–23, 31, 33, 38–39, 41–42, 45
Peace, 20, 22, 38, 48
Pentecost, 77
Performance, 11
Personal convenant, 17
Personality, 39
Phi Delta Kappan (PDK) group, 75
Phileo, 33
Phillipines, 38
Philosophy, 16, 25–26, 35, 38, 46–47
Pluralism, xi, 7, 10, 43

Polar opposites, 30, 48
Polemics, xviii
Policy, 20, 28, 31, 33, 35
  and law, 2, 5
Politics and planning, 2, 4, 46
Poppycock, xi
Pornography, 30–31, 38
"Positive addiction," 9
Postmodernism, 7, 21, 27, 38, 48
Postsecondary education, 10, 21, 33, 44
Poststructuralism, 7
Power and politics, xi, 6, 10, 27, 46
Practice and theory, iv, xvi, 1, 20–22, 25, 41, 43, 46
Praying, 22, 39–40, 42
Preaching, 43
Predictions, 38
Prehistory, 17
Prejudice, 41
Premises, 17
Pride, 41
Princeton University, New Jersey, 26
Principles, 2, 25, 31, 38, 41
  first, 31, 41
Privatization, 35
Productivity, 12
Profane language, xvii, 10
Professionalism, 11, 44
Prophets, 15, 36, 38
Prostitutes, 16
Psychic energy, 11
Psychologists, 23
Public and private sectors, 31, 41

Qualifications, 11
Quality assurance, 21, 46
Quantum theory, 36
Quatrains, 48
Queen's University, Kingston, Ontario, xvii
Quench Not the Spirit, v
Questions, 42
"Quick fix," 34
Quiet confidence and gentle wit, 19, 40
Qu'ran (the Koran), 38

Racism, 19, 43, 45
Radical feminists, xvii, 11, 39
Rapture, 14
Rationality, 37
"Realistic idealists," 40
Reason, 23, 35
Rebellion, 17, 19
Reconstruction, 46
"Reculturing," 7
Recurring issues, 9–12, 21
Redemption, 15
Reflection, 23, 33, 47
  and knowing, 2, 6
  and the future, xvi
The Reflective Practitioner: How Professionals Think in Action, 6
Reform, 1, 35
Reincarnation, 15
Reliability, 28, 31
Religion, 7, 10, 14–15, 18, 20, 23, 27–28, 31, 34, 37–40, 43, 47
  Buddhist, 14, 38
  Catholic, 20, 22
  commonalities, 14–15, 38, 43, 47
  Hindu, 14, 38
  Jewish, 14, 38
  Lutheran, 20
  Mormon, 15, 58
  Muslim (Islam), 15, 38
  Protestant, 20
  Sikh, 38
Respect, xv, xvi, 33, 37, 45
Responsibility, xviii
Restoration, 15
Restructuring/Re-engineering, 2, 5–6, 35
Resurrection, 13–15, 17, 20, 47, 77
Retribution, 47
Revamping, 44
Revelation, 1, 27, 33, 36, 43–44, 46, 48
Revelation 1:8, 77
Reversals, 48
Right/wrong, 18
Righteousness, 29, 31, 39
Risk, 27
Roman Catholic Church, 1
Rome, 19
Ruach, 16

Sacraments, 20
Salvation, 18–20
Sarcasm, 39
The Saskatchewan Educational Administrator, 67
Scandal, xi
Scepticism, 39

"The school of hard knocks," 9
Science and Christianity, 17–20, 23, 27
Scotland, 75
Sea of Life, 77
Second Coming, 13, 41
Secondary education, 44
Secularism, 10, 34, 38, 41, 43, 45
Security, 38
Self-esteem, 42, 45
Self-sacrifice, 22, 38
Self-will, 19
Sensitive hand, 40
Serenity, 47
Service, spirit, principles, and transformation, 2, 6
Serving, 2, 6, 23, 28, 30–31, 37, 39–40, 46
Sex, 10–11, 39, 43
Sexes, 15–16
  God as both, 16
"Shadow" organization, 35
Ship, 77
Significant others, 22
Simplicity, 38
Sin, v, 15–19, 22–23
Site-based management, 2, 5, 7, 42
  and teams, 2, 5
Slavery, 16
Small states, 21
Social Principles and the Democratic State, 28, 31
Society, 1, 35, 44
  and Christianity and education, xvi, 19
  and moral values, 5
  recurring issues in, xvi, 9–11, 21
Solace, 23
Solidarity, 38
Solitude, 23, 42
Soul, v, xi, 6, 17, 19, 21, 23
  "...as logical life," 23
"Soul care," xi
Sound knowledge and learning, 30
South Africa, 75
Southgate College, iv
Specificity, xviii, 47
Spirit, v, xi, xv, xviii, 2, 6–7, 16, 18–19, 21, 25, 27, 35–37, 41–42
  God's (*Ruach*), 16
Stability, 38
"Stand for something...," 11
Standardized testing, 19
Stereotyping and judging, 10
Story, 47–48
Strategizing, 31, 33
Streamlining, 44
Strong mind and sensitive hand, 40
Structuralism and leader traits, 2–3
Struggle, 22
"Study the teacher first," 22
Subconscious, 7
Subjectivity, 48
Subversion, 37
Suffering, v, 15, 18, 20
Sunrise, 77
Symbols of the Easter season, xvi, 77
"Symphony to God," 25
Systems and leader behaviour, 2–3

"Taylorism," 3
Teacher training, 19, 47
Teaching, 47
Teams, 2, 4–5, 36
  and site-based management, 2, 5
Tears, v
Technique, 21–22, 25
Technology, 21–22, 30–31, 35, 38–39, 45
"Telescope," 33
Ten Commandments, 13, 18, 20, 48
Testing, 21–22
Theology, xv, 20, 43, 47–48
Theory and practice, xvi, 1, 20–22, 25, 41, 43, 46
"Theory X," 3
"Theory Y," 3
"Thom boys," 47
"Thom's Christian Revelation," iv, xv, 36–38, 42–43
Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Manifesto, iv, xv–xvii, 6, 25–27, 37–38
  "Thom's CHRISTIAN LEADERSHIP Resolution," iv, xv–xvi, 6, 25, 30, 36–37, 43
  Thom's "Educational Leadership with CONSCIENCE" (TELC) Model, iv, xvi, 6, 25–30, 37–38, 40–41
    first-order "routine" realm of, 27–29, 36, 39
    "necessary base for effectiveness," 27–29
    second-order "playing hardball" realm of, 27–29, 36, 39, 41
    "sufficient base for effectiveness," 28–29
    time frame in, 29
      long-term, 28–29, 31
      more immediate, 28–29, 31

the "Thom Theorem," iv, xv, 6, 25, 29, 37
Thom's "Leadership with CHRISTIAN CONSCIENCE" (TLCC) Model, iv, 6, 25–27, 30–31, 33, 37–41, 57
applications of, 39
Corollary 1 to the "Thom Theorem," iv, 6, 25, 30, 37, 40
Corollary 2 to the "Thom Theorem," iv, 6, 25, 30, 37, 40
Corollary 3 to the "Thom Theorem," iv, xv–xvi, 6, 25, 30, 37, 40
Corollary 4 to the "Thom Theorem," iv, xv–xvi, 6, 25, 30, 37, 40
personality and character in, 39
Thom's "Resolved Christianity," iv, xv–xvi, 1, 2, 30, 36, 43–44, 46–48
Time and space, xi–xii
"Times change, values don't," 1, 34
Timelines, 21
Tolerance, xi, xviii, 35, 37, 41
and acceptance, 31, 41
"total...," 35
"zero...," 19, 35
Tomb, 77
Tongues of fire, 77
Tough minded, 40
Training, 19, 21, 47
Transformation, 2, 6, 46
Tribulation, 14, 38
Triumphalism, xviii, 14
"True Christianity," 15
True/false, 18
Trust, 12, 17–18, 22, 34, 37, 39, 42
and faith, 22
Truth, xi, xv–xvi, 9, 17–20, 22–23, 35, 39–40, 46–47
absolute, 23
revealed from the inside, xi
"The tyranny of the righteous," 43

Uganda, East Africa, iii–iv, 21, 73, 75
Uganda Council for Educational Administration (UCEA), iv, 73, 75
The ultimate paradigm, 45, 47
Uncertainty, 2, 6, 13, 17, 38
and chaos, 2, 6
managing, 6
Unchristian things, 20, 23
Understanding, 47
Unions, 19
United Kingdom, iv
United States, 21, 38, 75
Unity, 15
Universal charity, 38
Universal primary education, 21
Universe, xv, 21, 47
University Council for Educational Administration (UCEA), USA, 75
University of Alberta, 75
University of British Columbia, 75
University of Chicago, Illinois, 75
University of Hong Kong, 68
University of Houston, Texas, 75
University of Ottawa, Ontario, xvii
University of Pittsburgh, Pennsylvania, 75
University of Victoria, British Columbia, 70

Values, xviii, 21–23, 25–29, 31, 34, 37–38, 42, 45–47
and ethics, morals, and gender, 2, 5
indivisible, 22, 31, 41
Judaeo-Christian, 38
Victory, v
Violence, 19, 23
Virgin birth, 14–15, 20, 48
Virtual organization, 11
Virtue, 38, 41
Visible minorities, 30–31

"We are all in this together," 34
Web sites, 75
Welfare, 30–31, 34, 38
Weltanschauung (worldview), 38
West Indies, 6, 37, 75
Westminister United Church, Thunder Bay, Ontario, 77
"What would Jesus do?," 42
Whining, 45
Will, 17–19, 23, 29, 36, 38, 43, 47
Willow Creek Association, 19, 65
Wind, 77
"Winds of Hope," 77
Wisdom, xi, 13, 18, 20, 31, 36, 38–39, 42
"...seeks knowledge," 19
Wit, 19, 40
Witness, 14
Wonder, 40
Word, 13, 16, 20, 23, 25
Workers, 44

Workload, 11
Worry, 11, 22

Y2K, 45

"Zeitgeist," xi
"Zero tolerance," 19, 35
  versus "total tolerance," 35
Zimbabwe, 75

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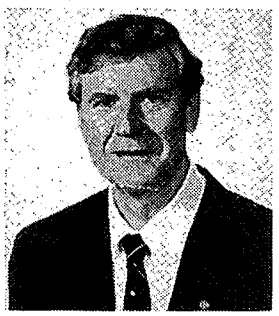

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