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A Phenomenological Study of Catholic Priests Working and Headteachers in Government - Funded Catholic Secondary Schools

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LOYOLA UNIVERSITY CHICAGO

A PHENOMENOLOGICAL STUDY OF CATHOLIC PRIESTS

WORKING AS HEADTEACHERS IN GOVERNMENT –

FUNDED CATHOLIC SECONDARY SCHOOLS

A DISSERTATION SUBMITTED TO THE

FACULTY OF THE GRADUATE SCHOOL OF EDUCATION

IN CANDIDACY FOR THE DEGREE OF

DOCTOR OF EDUCATION

PROGRAM IN CURRICULUM AND INSTRUCTION

BY

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CHICAGO, ILLINOIS

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This dissertation is dedicated to my mother Scholastica Zawedde and all family members who contributed to my education and moral guidance. My mother valued education and she worked tirelessly to see that I get the school fees.

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ABSTRACT

The purpose of this qualitative phenomenological study is to explore the skills, behaviors and lived experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese. This study might help the bishop and diocesan policy makers in identifying the type of formation, skills and behaviors priests need to be effective headteachers in Catholic schools. To achieve the purpose of this study, I used a phenomenological methodology to collect and analyze the data. The participants in this study are priests who are headteachers in government-funded Catholic secondary schools of Butare Catholic diocese. The major goals of the study are: (1) to explore the lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools, (2) to examine the skills and behaviors of priests who are headteachers, and (3) to understand the formation of priests in school leadership positions.

CHAPTER I

INTRODUCTION

It is a challenge for Church leaders to find headteachers who are competent and knowledgeable about Catholic education in this 21st century. Similarly, it is a challenge to find priests who are knowledgeable about Catholic school leadership. The purpose of this qualitative phenomenological study is to explore and examine the skills, behaviors and lived experience of priests working as headteachers in government-funded Catholic secondary schools in Butare Catholic diocese. This study might help the bishop, and diocesan policy makers to identify the type of formation, the skills and behaviors priests need to be effective headteachers in Catholic schools.

General Statement

I received my education from Catholic schools, seminaries, and Catholic universities. After my ordination to priesthood, I worked in a Catholic high school as an English teacher, and later as a discipline master. Furthermore, I was a supervisor of Catholic schools in one of the parishes of Butare diocese. This experience made me to acknowledge that I lacked competence in education leadership and particularly in

Catholic school leadership. This confirms what Boyle and Dosen (2017) said that there is a perception of lack of preparation of priests in the area of effective leadership and management of Catholic schools. This experience prompted me to conduct a study about the formation, skills and lived leadership experience of priests who are

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headteachers in government-funded Catholic secondary schools. I hope to gain from this study a deeper understanding of the formation, skills and behaviors priests need to be effective headteachers in Catholic schools. According to the library search, I found no research done on this topic which warrants this study. This study was conducted in Butare Catholic diocese in Rwanda.

Rwanda is a small land locked country situated in the East-Central part of Africa. It has 26,430 square-km, bordering Uganda in the north, Burundi in the south, Tanzania in the East, and Democratic Republic of Congo in the West. Rwanda was colonized first by the Germans from 1899 to 1916, and then, by the Belgians from 1916 to 1962 when it became independent (Mwakikagile, 2012; Karareba et al., 2018). The colonial masters of Rwanda and Burundi combined the two small countries to form one colony called Ruanda-Urundi.

Before the arrival of the Germans, education in Rwanda was informal; children used to receive instruction from their parents, relatives, and community leaders (Karareba et al., 2018). The elders used to teach teenagers different skills which helped them to be responsible community members. Adults transmitted values and customs through stories, poems, songs, and dance. Boys were trained in military skills to protect their community in case of invasion, and girls were trained to manage home affairs. The colonizers introduced formal education in Rwanda at the beginning of the twentieth century, and the first school was established by the Catholic missionaries in 1900 (Karareba et al., 2018). The king and his chiefs were suspicious of the European format of education; they feared

that it was going to interfere with their customs and traditions. In fact, the first teenagers to join the mission schools were persecuted and rejected by their families.

When the Germans and Belgians built government schools, they entrusted them to the Catholic missionaries who played a leading role in educating the Africans (Mwakikagile, 2012). In 1929, the Belgians founded one of the first secondary schools to train auxiliary cadres in public service. In beginning the king and his chiefs were not comfortable with the introduction of schools in Rwanda, their sons became the first beneficiaries of the colonial education (Karareba et al., 2018). However, it should be noted that the missionaries' main goal for involvement in schools was to win converts and spread Christianity (Mwakikagile, 2012). Schools which were under the leadership and supervision of the missionaries were known as mission schools. The mission schools focused on reading religious texts, memorizing catechisms, singing liturgical songs and prayers. From the 1930s to 1962 when the country became independent, the content of the curriculum shifted from offering exclusively religious teaching to include manual skills and the French language (Karareba et al., 2018). The goal of incorporating French in the syllabus was to prepare Rwandan elites to serve in the colonial administration. In early 1930s, the colonial administrators made an agreement with the Catholic Church to allow missionaries to take over the entire education system. This marked the end of government schools in Ruanda-Urundi (Mwakikagile, 2012). All schools became mission schools as per the agreement. The arrangement allowed the Catholic Church to control all schools on condition that it enlarged its educational programs to include people who were to work for the colonial government (Mwakikagile, 2012). The colonial government

provided funds to run the schools. Although the missionaries took over the administration and management of schools, the colonial government continued to make education policies even after the country secured its independence in 1962.

Problem of the Study

When the Germans and Belgians built government schools, they entrusted them to the Catholic missionaries who played a leading role in educating the Rwandan children (Mwakikagile, 2012). In early 1930s, the colonial administrators made an agreement with the Catholic Church to allow missionaries to take over the entire education system. This arrangement allowed the Catholic Church to control all schools on condition that it enlarged its educational programs to include people who were to work for the colonial government (Mwakikagile, 2012). After Rwanda became independent in 1962, the Church continued to run most of the schools. When the local Church of Rwanda ordained its indigenous priests, they took over the administration and leadership of the parishes and Catholic schools from the missionaries. However, some diocesan priests who assumed leadership roles in Catholic schools had no background knowledge and skills in Catholic education leadership. This problem has persisted in the Diocese of Butare even to date. Boyle and Dosen (2017) at one time said that there is a perception of lack of preparation of priests in the area of effective leadership and management of Catholic schools. In 1987 the government of Rwanda agreed that in the government-funded church schools, the owners of the schools should appoint headteachers and deputy headteachers. It was in that spirit the bishops retained the responsibility to appoint headteachers and deputy headteachers in government-funded Catholic schools (Carney, 2014). However,

the government retained the prerogative to recruit the teaching and nonteaching staff, supply scholastic materials, and give admission to students (Carney, 2014). Furthermore, the government played a supervisory role of making sure that Catholic schools followed strictly the curriculum from the ministry of education. The problem of this study is to explore the lack of background knowledge and skills in Catholic education leadership among priests who are headteachers in government-funded Catholic secondary schools, and to offer some solutions.

Purpose of the Study

The purpose of this phenomenological study is to explore the lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Roman Catholic diocese. When the local Church of Rwanda ordained its indigenous priests, they took over the administration and leadership of the parishes and Catholic schools from the missionaries. Some diocesan priests who assumed leadership positions in Catholic schools had no background knowledge and skills in education leadership. This problem has persisted in the Diocese of Butare even to date. The participants in study are priests working as headteachers in government-funded Catholic schools. Because of the nature and purpose of this study, I used a qualitative phenomenological research design. Several scholars defined phenomenology as a study of people's lived experience of their lifeworld (Van Manen, 2014; Merriam & Tisdell, 2016). Furthermore, "Phenomenologists insist on careful description of ordinary conscious experience of everyday life: the lifeworld – a description of things (phenomena or the essential structure of consciousness) as one experiences them" (Schwandt, 2015, p.

234). This phenomenology study is a typology of exploratory in nature as stated by Thomas (2011). In the exploration process, the researcher wished to hear and listen to the stories of Catholic priests working as headteachers in government-funded Catholic secondary schools in the diocese of Butare. The targeted understanding of the formation, skills, behaviors and lived leadership experience of Catholic priests working as headteachers in government-funded Catholic schools was derived from the questions posed to the participants. From this study, I hypothesized suggestions of the kind of formation, skills and behaviors priests need to be effective headteachers in Catholic schools.

Research Questions

To get a deeper understanding of the formation, skills, behaviors, and the lived leadership experience of the Catholic priests working in government-funded Catholic schools in the diocese of Butare, the research questions that guided this study are the following:

(1) What is the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools?

(2) What are the leadership skills and behaviors priests need to be effective headteachers in government-funded Catholic secondary schools?

(3) How do priests assess their seminary preparation for administrative and leadership positions in government-funded Catholic secondary schools?

Delimitations and Limitations

I am cognizant of the two types of Catholic schools in Rwanda: (1) government-funded Catholic schools, and (2) private Catholic schools. Government-funded Catholic schools receive funds and scholastic materials from the government. In addition to that, the government pays the salary of the teaching and non-teaching staff and feeds the students while at school. On the other hand, the Church funds the entire budget of a private Catholic school. This means that the Church pays the salary of the teaching and non-teaching staff, feeds the students while at school, and provides the teaching materials. This study is limited to government-funded Catholic schools, the area less studied. Furthermore, the participants are Catholic priests who are headteachers in government-funded Catholic schools. I chose to limit my study on Catholic priests because this category of headteachers has never been studied. The sample size of the study is small because the intent was not to generalize the outcomes, but to understand the formation, skills, behavior, and lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese. The study covered the following themes: (1) Identity and mission of Catholic schools, (2) skills and behaviors, and (3) formation of priests.

The Significance of the Study

Traditionally, Priests share in the tripartite mission of Jesus Christ: prophetic, royal and priestly roles. The prophetic role is connected to teaching, kingly to leadership, and priestly to sanctification (Boyle & Dosen, 2017). Canon 255 states that:

although the whole formation of students in the seminary has a pastoral purpose, a specifically pastoral formation is also to be provided there; in this the students are to learn the principles and techniques which, according to the needs of place and time, are relevant to the ministry of teaching, sanctifying, and ruling the people of God. Clergymen in their formation are trained to carry out three main functions: teaching, sanctifying, and ruling the people of God. (Code of canon law)

Priests derive their mandate of leadership in Catholic schools from the above Canon. However, the pastoral formation of priests is not enough to make them competent school leaders. Therefore, priests aspiring to be headteachers and those who are in service need to study education leadership to learn the skills and behaviors needed for a Catholic school headteacher. The aspiring and Inservice headteachers are supposed to be: "Spiritual/religious leaders, instructional leaders, transformational leaders, and managerial leaders. They are also supposed to have skills in human and resource leadership, strategic leadership, organizational leadership, and personal dimensional leadership" (Boyle & Dosen, 2017).

This study has a twofold significance: (1) it could identify ways to improve leadership skills of priests working as headteachers in Catholic schools, and (2) it could suggest ways the diocese can adjust the seminary curriculum to include education leadership studies.

I chose Butare Catholic diocese as a site for the study not only because I worked there for more than ten years as a teacher, supervisor of Catholic schools and pastor, but

also, I know the culture and the local language of the people. These factors made it easier for me to collect and analyze the data.

Definition of Key Terms

Headteacher: The most senior teacher in a school who is responsible for its management and administration.

Ruanda-Urundi: During the colonial period, the present-day Rwanda and Burundi was one colony called Ruanda-Urundi

Diocese: According to the Code of Canon Law (1983), is:

a portion of the people of God which is entrusted for pastoral care to a bishop

with the cooperation of the presbyterate so that, adhering to its pastor and

gathered by him in the Holy Spirit through the gospel and the Eucharist, it

constitutes a particular Church in which the one, holy, catholic and apostolic

Church of Christ is truly present and operative. (#369)

Catholic priest: is an ordained person, who is supposed to be a professional in religious issues and who is expected to be a specialist in using the word of God and the sacraments established by Jesus Christ.

Lived leadership experience of the participants in this study and to determine what they lacked to be efficient headteachers in Catholic schools. The framework has three components: traits, skills, and behaviors (Northouse, 2009, 2010; Rosch et al., 2014). The three concepts (trait, skill, behavior) overlap each other in meaning. The framework has other identifiers such as: characteristics, habits, competencies, dispositions, gifts, intelligences, capabilities, determinants, abilities, tendencies (Allen,

2018). Researchers use the concept "attributes" to refer to every word or phrase that describes a leader. At every stage of the evolution of leadership theory, researchers come up with new attributes of effective leaders which are linked to the existing list of the previous theories (Allen, 2018).

Scholars in their endeavor to study the concept of leadership, identified a list of attributes for effective leaders. For example, Stogdill (1974) came up with a list of twenty attributes common among effective leaders. Burns (1978) who is the father of modern leadership study, also identified attributes associated with leaders who transform society.

Conceptual and Theoretical Framework

I used an integrated leadership styles as a conceptual framework of this study. This integrated leadership styles includes managerial leadership, instructional leadership, distributed leadership, transformational leadership, and spiritual leadership. According to Rehman et al. (2019), integrated leadership styles contribute more to headteacher and school success than using a single and rigid leadership style. It should be noted that all leadership styles have their own merits and demerits. Since our schools operate in an ever-changing and challenging environment, headteachers can use a combination of elements from two or more leadership styles to solve the problems of their schools.

I used Northouse's (2009) theoretical framework to know the traits, skills, behaviors and lived leadership experience of the participants in this study and to determine what they lacked to be efficient headteachers in Catholic schools. The framework has three components: traits, skills, and behaviors (Northouse, 2009, 2010; Rosch et al., 2014). The three concepts (trait, skill, behavior) overlap each other in

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Northouse divided attributes of effective leaders into three categories (traits, skills,

behaviors) which he called three approaches to the practice of leadership (Northouse,

2009; Rosch et al., 2014).

Table 1

Three Approaches to the Practice of Leadership (Northouse, 2009)

Trait	A focus on personal qualities generally considered present in the practice of leadership, such as confidence and intelligence.
Skill	A focus on developing competence in a general set of actions associated with effective leadership outcome, such as interpersonal communication or self-management of emotions.
Behavior	A focus on specific, discrete conduct that, if practiced, would lead to an effective leadership outcome, such as providing feedback or engaging in mentoring behaviors

Trait

Although much importance is attached to leaders' skills and what they do, it is equally important to consider their qualities. This implies that personal qualities or characteristics which scholars have conceptualized as traits of a good leader should be given special consideration. Scholars have broadly defined the concept "trait" as individual attributes, including aspects of personality, temperament that foster consistent leadership effectiveness across a variety of group and organizational situations (Kirkpatick & Locke,1991; Yukl, 2013). Trait theories evolved from the great man theories which posited that great men are born, not made, but the trait theories did not claim that leadership traits are inherited or acquired. They simply stated that leaders' characteristics are different from non-leaders (Kirkpatick & Locke,1991). However, the popularity of trait theories started waning after Stogdill (1948) concluded that no traits were universally associated with effective leadership. In the same vein, Kirkpatick and Locke (1991) asserted that traits alone do not make people effective leaders; they are only a precondition. Even though researchers failed to agree on the list of traits which make a leader effective, many of them singled out: intelligence, self-confidence, honest and integrity, sociability, and knowledge of the business as central in a person's leadership role (Kirkpatick & Locke,1991; Northouse, 2013).

Skill

It is an undisputed fact that leaders need skills to succeed in their leadership responsibilities. These skills can be developed over time through education and experience. Katz (1955, 1974) conceptualized "skill" as the ability which can be

developed and manifested in performance. On the other hand, Tim and Van Fleet (2004)

introduced the concept of technical skill which they defined as proficiency in a specific

activity that requires the use of specialized tools, methods, processes, procedures,

techniques, or knowledge. When scholars started to study the concept of "skill," they

focused on the skills which a leader needs to do a certain job, but in recent times, the

focus has shifted to the job of a leader, and the skills it requires (Mumford et al., 2007).

Scholars divided leadership skills into four general categories: Cognitive skills,

Interpersonal skills, Business skills, and Strategic skills (Katz, 1955, 1974; Tim & Van

Fleet, 2004; Mumford et al., 2000; Mumford et al., 2007).

Cognitive skills can be understood as a person's intelligence. Sometimes they are

described as fluid intelligence which grows and expands through early adulthood and

then declines with age (Northouse, 2013). Cognitive skills are comprised of skills such as

collecting, processing, disseminating information, and learning (Mumford et al., 2007).

On the other hand, interpersonal skills involve the interpersonal and social skills relating

to interacting with and influencing others (Katz, 1974; Mumford et al., 2000). This

category grows out of what previous research has referred to as social capacities, social

judgement, social complexity and differentiation, and human relation skills (Mumford et

al., 2000; Katz & Kahn, 1978). Interpersonal or social skills involve social perceptiveness

to allow for an awareness of other's reactions and understanding of why they react the

way they do (Mumford et al., 2007). Interpersonal leadership skills also include

"knowledge about human behavior and group processes, ability to understand the

feelings, attitudes, and motives of others, and the ability to communicate clearly and persuasively" (Yukl, 2013, p. 150).

Business skills involve skills related to specific functional areas that create the context in which most leaders work. Business skills involve management of material and personal resources, and operations analysis (Mumford et al., 2007).

Strategic skills are conceptual skills needed to take a system perspective to understand complexity, to deal with ambiguity, and to effect influence in the organization (Hooijberg et al., 1997). These include planning-related skills of visioning and system perception that require the development of an image of how a system should work and determining when important changes to the system have occurred or are likely to occur (Mumford et al., 2007).

Behaviors

Behavior approach focuses exclusively on what leaders do and how they act; it includes the actions of leaders toward followers in an organization or a school. In this approach, leadership is composed of two general kinds of behaviors: task behaviors and relationship behaviors. The task behaviors facilitate goal accomplishment; they help group members to achieve their objectives. On the other hand, the relationship behaviors help followers feel comfortable with themselves, with each other, and with the situation in which they find themselves (Northouse, 2013).

CHAPTER II

LITERATURE REVIEW

This chapter discusses the literature review of the topic, "A phenomenological study of Catholic priests working as headteachers in government-funded Catholic Secondary schools." The literature review is divided into three major sections: (1) Meaning of Catholic schools, (2) the skills, and behaviors priests need to demonstrate to be effective headteachers in government-funded Catholic secondary schools, and (3) formation of Catholic priests. According to the library search, I found three studies conducted on government-funded Catholic schools: (1) In a study carried out in Uganda, D'Agostino (2017) noted that "government control over selection of personnel and students in government aided Catholic schools affected mission alignment, goals and values, and perception of responsibility." (2) Carmody (2016) acknowledged that "even if the government did not take over Catholic schools in Zambia, it undermined any effective Church control that the Church itself decided to end its involvement in education in 1974." (3) Omolade (2009) said that after the government took over Catholic schools in Nigeria in 1975, many problems such as government's inability to cater for the totality of students especially on the primary level, came up.

Catholic Schools

Catholic schools in Rwanda are divided into two categories: government-funded Catholic schools and private Catholic schools. Government-funded Catholic schools receive funds and scholastic materials from the government. Besides that, the government pays the salary of the teaching and non-teaching staff and provide some educational resources through grants known as "capitation grants and school facilities grants." On the other hand, private Catholic schools are fully funded by the diocese or a religious congregation. This means that the diocese or religious congregation pays the salary of the teaching and non-teaching staff, feeds the students while at school, and provides educational resources.

Naming a school Catholic is more than displaying visible religious symbols or objects in the school compound or buildings, it includes life practices, behaviors of school personnel and students. The identity of a Catholic school should be manifested in all aspects of the school, including curriculum, and the way teachers prepare and deliver their lessons. Even though there is no universal definition of a Catholic school, the Church's documents such as Code of Canon Law and Vatican Council II, gave some working definitions. For example, canon law 803 defines Catholic school as:

> "One which a competent ecclesiastical authority or a public ecclesiastical juridical person directs or which ecclesiastical authority recognizes as such through a written document" (Can. 803, § 1) and that "instruction and education in a Catholic school must be grounded in the principles of Catholic doctrine; teachers are to be outstanding in correct doctrine and integrity of life" (Can. 803, § 2). This

canon concludes that "even if it is in fact Catholic, no school is to bear the name Catholic school without the consent of competent ecclesiastical authority." (Can. 803, § 3)

The teaching of the Holy See on Catholic schools points out five non-negotiable essential "marks" or characteristics of a Catholic school: (1) Inspired by a supernatural vision, (2) Founded on a Christian anthropology, (3) Animated by communion and community, (4) Imbued with a Catholic worldview: [4.1] Search for wisdom and truth, [4.2] Faith, culture and life), and (5) Sustained by the witness of teaching (Miller, 2006). Basing on Miller's (2006) description of a Catholic school, Ozar and Weitzel-O'Neill (2012) listed eight characteristics which define a Catholic school:

> Centered in the person of Jesus Christ; contributing to the evangelizing mission of the Church; distinguished by excellence, committed to educate the whole child; steeped in a Catholic worldview; sustained by Gospel witness; shaped by communion and community; accessible to all students; and established by the expressed authority of the bishop. (pp. 2-3)

However, there is a dissonance between what the Church's documents call Catholic schools and the reality on the ground. To date, there is no clear difference between public schools and Catholic schools. Catholic schools are becoming more and more diverse in terms of students, teaching and nonteaching staff subscribing to different religious denominations.

Identity and Mission of a Catholic School

Catholic schools as education institutions are defined by their identity and mission. The Church considers Catholic schools as instruments of furthering its mission of evangelization. Several scholars defined Catholic school by citing one or more of the following characteristics: holistic education, faith community, relationships, visual/symbols, gospel values, social justice, Catholic social teaching, and service (Gleeson et al., 2018). Different from other scholars, Ozar and Weitzel-O'Neill (2012) defined a Catholic school using characteristics like: being centered in Jesus Christ, educating the whole child, and contributing to the evangelizing mission of the Church. Contrary to other scholars, Miller (2006) mentioned "five essential marks" of an authentic Catholic school: a supernatural vision, a Christian anthropology, communion and community, Catholic worldview throughout the curriculum, and Gospel witness.

The primary mission of Catholic schools is to evangelize and impart intellectual knowledge to students (Groome, 1996; McClelland, 1996; Haldane, 1996; Ozar & Weitzel-O'Neill, 2012). The U.S. bishops pointed out four purposes of a Catholic school: (1) to provide an atmosphere in which the Gospel message is proclaimed, (2) create communities where Christ is experienced, (3) offer services to our sisters and brothers, and (4) create space where thanksgiving and worship of God is cultivated (United States Conference of Catholic Bishops, 2005, p. 1). Apart from participating and supporting the evangelizing mission of the Church, Catholic schools are centers of social justice and liberation (Denig & Dosen, 2009). By their active involvement in social justice activities, Catholic schools become small communities where students begin to think and create a

world which is more human, just and caring for all people. This means that the
commitment to social justice is not an option for Catholic schools but a commitment to
change the world. Even though Catholic schools share in the one mission of the Church,
they do not work in the same way because of the different political, cultural and
socioeconomical context.

Distinction between Catholic Schools in America and Rwanda

In principle, Catholic schools should be homogeneous in all countries because
they share in the one mission of the Church, evangelization of the people. However,
factors such as politics, culture, and socioeconomic situation does not favor that
homogeneity. For example, Catholic schools in USA are independent from the state or
federal government, especially in matters concerning funding and governance (Russo,
2009). This gives freedom to administrators or headteachers to design school curricula,
hire and fire teachers and nonteaching staff, recruit students, and solicit funds. In
Rwanda, the government funds almost all faith-based schools including Catholic schools
(Bridgeland et al., 2009). Furthermore, the government plays a supervisory role, hires
teachers and nonteaching staff, recruit students, and supplies scholastic materials.
Because the government controls the entire education system, Catholic schools follow the
curricula from the ministry of education. All students, whether in public or faith-based
schools, must do national exams to proceed to the next level of education (secondary
schools and tertiary institutions). This limits the freedom of the administrators and
headteachers in Catholic schools to design the curricula which promote the Church's
mission of evangelization, and to offer a holistic education. For example, the curriculum

from the ministry of education limits the time for teaching religious education and participating in liturgical celebrations. To mitigate some of these challenges, Catholic schools must employ competent leaders who can carry out both government and Church programs.

The Concept of Leadership and Theories of Leadership

Good leadership is very crucial for the success of any organization or education institution. Because of its importance, leadership became a topic of scientific study in the 20th century (Stogdill & Bass, 1981; Fry, 2003). The study started in the area of social science and business to identify attributes of effective leaders, and to describe the different perspectives and aspects of leadership. The study of leadership was introduced in the field of education in the years of 1970s and 1980s during the campaign of school reform. After doing a comprehensive review of literature on leadership, Stogdill (1974) concluded that "there is almost as many definitions of leadership as there are persons who have attempted to define it" (p. 259). For example, Burns (1978) defined leadership as "inducing followers to act for certain goals that represent the values and motivations, the wants and deeds, the aspirations and expectations of both leaders and followers" (p. 19). Northouse (2013) also defined leadership as a process whereby one person influences group members to achieve a common goal. Scholars endeavored to develop several leadership theories since the 19th century.

Evolution of Leadership Theory

In the 19th and early 20th centuries, researchers developed the great man theory of leadership which stated that some people are born with the necessary attributes to carry

out leadership responsibilities. According to the theory, a leader is a hero who accomplishes goals against all odds for the followers (Kharkheli & Morchiladze, 2020). Proponents of the theory further asserted that leadership qualities are inherited, especially by people from the upper class (Kirkpatick & Locke, 1991). In the early 20th century, the great man theory evolved into trait theory which advanced the belief that leaders are born and those who possess the correct qualities and traits are better suited to leadership roles (Kharkheli & Morchiladze, 2020). The theory often identifies behavioral characteristics that are common in leaders. However, in the mid-20th century, the trait theory was challenged by Stogdill (1974) who said that "a person does not become a leader by virtue of the possession of some combination of traits." In fact, no traits are universally associated with effective leadership" (Kirkpatick & Locke, 1991, pp. 48-49). The trait theory gave way for behavior theory which emphasizes the behavior of leaders. This approach focuses on what leaders do and how they act (Kharkheli & Morchiladze, 2020). In their studies, researchers continued to develop other theories of leadership, such as servant leadership, distributed leadership, transformational leadership, instructional leaders, and many others. Leadership theories are often grouped into multiple categories in organizational behavior classes: trait theories, behavior theories, contingency theories, and contemporary theories of leadership (Hay & Hodgkinson, 2006). In the next section I discuss managerial leadership, a type of leadership which focuses on maintaining the arrangement of an organization.

Managerial Leadership

Catholic schools need competent headteachers in managerial leadership if they are to keep their tradition and character of academic excellence. Managerial leadership is made up of two concepts, management and leadership which overlap each other. Scholars have not agreed on the difference between these two concepts which are used interchangeably. Some scholars say that there is a lucid difference between the concepts, while others say that the two concepts significantly overlap each other and are hard to clearly differentiate (Bush, 2007; Toor, 2011). Cuban (1988) gave a precise and clear distinction between the two concepts. According to him, leadership is after change, and management is after maintaining the status quo. On the other hand, Bush (2007) argued that leadership and management should be accorded equal importance if schools are to operate effectively and achieve their objectives.

Leithwood and Duke (1999) noted that managerial leadership as a model of leadership focuses on functions, tasks or behaviors of a principal and assumed that if these functions are carried out competently, the school can operate effectively. Managerial leadership focuses on managing existing school activities successfully rather than planning for the future. Peterson and Peterson (2012) gave an elaborate extensive comparison between a manager and a leader: A manager has an official position in an organization and is responsible for achieving its objectives; that individual has the capacity to make influence within the organization. However, a leader may not hold an official position but can cause influence within an organization by using his/her personal influence. This implies that a person can be a manager without being a leader or can be a

leader without being a manager or can be both (Peterson & Peterson, 2012). Yukl (1989) also shed some light on the difference between a manager and a leader. He said that a manager merely carries out position responsibilities and exercises authority, while a leader influences commitment. Considering Peterson and Peterson (2012) and Yukl's (1989) submissions, I want to argue that for headteachers in government-funded Catholic schools to be efficient in their work, they need to demonstrate competence in leadership and management skills (Bass, 1990).

Table 2

Comparison Management vs Leadership

Management	vs.	Leadership
Present focus		Future - focused
Managing assets		Inspiring people
Stability-oriented		Change-oriented
Structured		Flexible
Commanding		Empowering

Table 3

Critical Managerial Leadership Behaviors

Managerial Leadership Behavior
Builds trust (is credible)
Takes the initiative (Solves problems)
Is friendly and considerate
Builds team
Stimulates enthusiasm (inspires)
Delegates authority
Informs about responsibilities
Keeps employees informed

Note: Adapted from Peterson & Peterson (2012).

In the next section of the literature, I discuss instructional leadership which is key to the success of headteachers. Instructional leadership helps school leaders to formulate the school's mission, manage instruction program and promote a positive school learning climate.

Instructional Leadership

Instructional leadership is one of the behavioral leadership theories school leaders should struggle to master in their profession. It is believed that headteachers who are competent in instructional leadership can easily improve the performance of their schools (Leithwood & Duke, 1999; Neumerski, 2013). Several scholars defined 'Instructional Leadership' in terms of tasks like supervision, classroom instruction, curriculum

development, establishing schoolwide goals, providing resources for learning and evaluating teachers, coordinating staff development activities, and creating collegial relationship with and among teachers (De Bevoise, 1984; Blase & Blase, 1999; Valentine & Prater, 2011). Instructional leadership emerged in 1950s and 1960s when researchers began to inquire into ways school principals can contribute to student learning (Lee et al., 2012). A systematic study of instructional leadership began in 1970s and 1980s during the campaign to improve the standard and effectiveness of schools (Hallinger & Murphy, 1985; Hallinger, 2003; Neumerski, 2013; Kiranli Güngör & Aydin, 2019). From 1950s to 1990s, literature associated instructional leadership with the role of a principal (Hallinger & Murphy, 1985; Murphy & Hallinger, 1992; Hallinger & Heck, 1996; Hallinger, 2003; Hallinger, 2010; Kiranli Güngör & Aydin, 2019). Even though the literature puts the work of improving teaching and learning in the hands of headteachers, the role of other leaders such as classroom teachers and instructional coaches, deserve recognition (Neumerski, 2013). In fact, teaching and learning requires the collaboration of all stakeholders (headteacher, teachers, non-teaching staff, parents, and community).

Scholars developed several models of instructional leadership, but the one of Hallinger and Murphy (1985) is clearer, and it is used frequently by researchers. The model has three dimensions: (1) defining the school's mission, (2) managing instructional program, and (3) promoting a positive school learning climate (Hallinger & Murphy, 1985). These three dimensions are further divided into ten instructional leadership functions. The first dimension which defines the school's mission has two functions: framing and communicating the school's goals. The second dimension which is

managing the instructional program, deals with coordination and control of instruction, and curriculum. This dimension has three functions: supervising and evaluating instruction, coordinating the curriculum and monitoring student progress. Although this dimension requires headteachers to actively engage in the school's instructional development, in larger schools it may not be possible for one person. To solve this problem, schools hire professionals to coordinate academic programs. The dean of studies takes on the responsibility of supervising and evaluating instruction, coordinating the curriculum and monitoring student progress. The third dimension, promoting a positive learning climate, includes: protecting instructional time, promoting professional development, maintaining high visibility, providing incentives for both teachers and students (Hallinger & Murphy,1985; Hallinger, 2003).

Table 4

PIMRS Theoretical Framework

Dimensions	Functions
Defining the school mission	1. Frames the school's goals 2. Communicates the school's goals
Managing the instructional program	3. Coordinates the curriculum 4. Supervise and Evaluate instruction 5. Monitors student progress
Developing the school learning climate	6. Protects instructional time 7. Provides incentives for teaching 8. Provides incentives for learning 9. Promotes professional development 10. Maintains high visibility

Note: Adapted from Hallinger and Murphy (1985).

Definition of the School's Mission

The school's mission is a written statement which represents the core philosophy and working ethos of a school and that a shared mission may be a prerequisite for an effective and highly functioning schools (Stemler et al., 2011; Colón-Aguirre, 2017). Many times, mission statement is used synonymously and interchangeably with the vision statement of an organization, although the two statements are distinct from each other (Gurley et al., 2015). Whereas mission statements show to stakeholders the school's reason for existence, vision statements provide stakeholders with a picture of what their ideal school and students will look like if educators are successful in working together to achieve that vision (Gurley et al., 2015).

Another function of a mission statement is to influence the behavior of organizational members and to guide resource allocation in a way that produces consistence and focus. Although many people believe that the headteacher as the chief instructor should present to stakeholders an already prepared mission statement of the school, I want to argue that this task belongs to all stakeholders, especially the teaching staff who must ensure that the school has clear, measurable, time goals focused on the academic progress of students (Hallinger & Murphy,1985; Hallinger, 2010). After completing the process of writing the mission statement, the headteacher communicates the school's goals in a clear and convincing language so that they are known and supported by all school stakeholders. It should also be noted that since a school is not a static institution, stakeholders are supposed to make a periodic evaluation of the mission

statement to ensure that the content of the mission still provides direction in planning and

resource allocation in the organization (Colón-Aguirre, 2017).

Managing the Instructional Program

This dimension focuses on coordination and control of instruction, and school

curriculum. The dimension has three leadership or management functions: (1)

supervising and evaluating instruction, (2) coordinating the curriculum, and (3)

monitoring student progress (Hallinger, 2010). This dimension requires headteachers to

be directly involved in stimulating, supervising, and monitoring teaching and learning in

the school. To do this task, headteachers must be competent in teaching and learning, as

well as dedication to the school's improvement (Hallinger, 2010). The critique about this

dimension is that many headteachers do not have instructional expertise in all fields and

time to do it especially in large schools having differentiated discipline-based curriculum

(Hallinger, 1992, 2010). To solve this problem, schools should empower teachers through

professional learning, professional development, peer coaching and creating professional

learning communities (Hallinger, 2010).

Promoting a Positive School Learning Climate

This dimension has the following functions: protecting instructional time,

promoting professional development, maintaining high visibility, providing incentives for

teachers, developing high expectations and standards, providing incentives for learning

(Hallinger, 2010).

Shared Instructional Leadership

Through their extended study of instructional leadership, scholars proposed a new model of leadership known as shared instructional leadership (De Bevoise, 1984; Ogawa & Bossert, 1995; Printy et al., 2009; Marks & Printy, 2003). Shared instructional leadership recognizes the critical contribution of both principals and teachers to the central activities of schooling: curriculum, instruction, and assessment (Marks & Printy, 2003). In shared instructional leadership, principals become less inspectors of teacher competence and more as collaborators with classroom teachers by forming a community of learners to solve the instructional problems. Shared instructional leadership does not depend on role or position but rather on the personal resources of participants and is deployed through interaction (Ogawa & Bossert, 1995). Principals and teachers influence curriculum, instruction, and assessment (Printy et al., 2009). Students normally register high academic performance in schools where there is mutual collaboration between principals and teachers in matters of curriculum development, teaching and assessment, (Marks & Printy, 2003). In the next section, I discuss distributed leadership which is like shared leadership.

Distributed Leadership

Traditionally, leadership in schools was in the hands of headteachers to carry out administrative, managerial and instructional responsibilities (Harris, 2004). In such model of leadership, the headteacher is supposed to demonstrate heroic features such as authority, courage, control, confidence, the capacity to size things up and make them right, promote allegiance and compliance (Oduro, 2004). Given the amount of work

headteachers are supposed to do and the changing political, social and cultural context of today's society, the traditional hierarchical model of leadership seems to be obsolete. The situation is more challenging in government-funded Catholics where headteachers are supposed to carry out both government and Church programs. I wish to argue that headteachers in government-funded Catholic schools need to adopt a new model of leadership to allow them to share some of their responsibilities with teachers. The new model of leadership is known as distributed leadership which focuses on multiple sources of leadership (Harris, 2004). Although this model of leadership is still new in schools, its origin can be traced in the field of organization theory in 1960s (Harris, 2009). Even though there is no universal definition of distributed leadership (Lashway, 2003; Harris, 2004), several scholars have defined it as dynamic, relational, inclusive, collaborative and dispersed across the organization (Spillane, 2005; Timperley, 2005; Bolden et al., 2009; Williams, 2011). Distributed leadership is used interchangeably with concepts such as "shared leadership," "team leadership and "democratic leadership" (Spillane, 2005). Furthermore, Spillane said that "distributed leadership is first and foremost about leadership practice rather than leaders or their roles, functions, routines and structures" (p. 144).

Distributed leadership is based on three main premises: (1) leadership is an emergent property of a network of individuals with a common mission and vision; (2) there is openness of leadership boundaries; (3) varieties of expertise are distributed across many, not few (Spillane, 2005; Lashway, 2003; Copland, 2003; Harris, 2004). In other words, there is a need for both traditional, hierarchical leadership and contemporary

distributed leadership. Distributed leadership can become a reality in a school where all stakeholders (headteacher, teachers and nonteaching staff and parents) put together their expertise and experience (Williams, 2011). When distributed leadership is nurtured and given a favorable environment to take shape, schools become communities of learners for both teachers and students (Gronn, 2000). Barth (2001) noted that "all teachers harbor leadership capabilities waiting to be unlocked and engaged for the good of the school" (p. 444). Some researchers found that the more teachers are involved in the process of decision making at their school, the higher their morale, and the greater their participation and commitment in carrying out school goals (Barth, 2001; Harris, 2009).

Headteachers remain important figures in schools where leadership is dispersed among members of the institution. They are the ones accountable for whatever happens in their schools, and they act as coordinators between school and authorities in higher offices. Furthermore, headteachers play a key role in leadership distribution and occupy a strategic position in building leadership capacity throughout the school (Harris, 2011). In fact, it is very hard for distributed leadership to flourish in a school without headteachers' support (Harris, 2011). Distributed leadership requires headteachers to share their authority and power with other leaders and support them in their new roles (Harris, 2011; MacBeath, 2005). Trust among leaders (formal and informal) is a necessary practice to make distributed leadership flourish in schools.

Challenges and Benefits of Distributed Leadership

Like other leadership models, distributed leadership has challenges. There are three challenges which can prevent distributed leadership from flourishing in schools

(Harris, 2004). Firstly, the traditional hierarchical nature of leadership in schools makes it hard for those in formal leadership position to share some of their power and authority with other staff members. Distributed leadership requires headteachers to relinquish some of their power to teachers. However, this places headteachers in a vulnerable position of not having direct control over certain activities. Furthermore, distributed leadership poses a financial burden on schools to pay teachers who are in formal leadership positions. Secondly, the top-down model of leadership and the internal structural organization of schools offer significant impediments to the development of distributed leadership. Thirdly, distributed leadership poses a challenge of distributing responsibility and authority, and the person to do it.

Distributed leadership helps headteachers to minimize the workload and to improve service delivery as they share some of their power and leadership roles with other teachers. Besides improving the quality of service delivery, the distribution of leadership roles in schools helps teachers develop their intellectual and professional capital (Harris, 2004; Camburn et al., 2003). Teachers who have formal and informal leadership roles get a chance to develop their skills and knowledge in leadership and teaching (Harris, 2004). Some scholars believe that in a school where distributed leadership is practiced, students improve their academic performance (Harris, 2003). Furthermore, schools which practice distributed leadership become learning communities concerned with maximizing the achievement capacity of students (Gronn, 2000).

In the next section, I discuss transformational leadership which covers some elements from other leadership models.

Transformational Leadership

Transformational leadership is another behavioral model of leadership covering several elements found in other models of leadership. It is believed that headteachers who adopt this model of leadership are in better position to improve the quality of teachers and the non-teaching staff.

Scholars define transformational leadership as the ability of a leader to increase members' commitment, capacity, and engagement in meeting organization's goals (Leithwood & Jantzi, 2006; Marks & Printy, 2003; Bass, 1985). Leithwood and Jantzi (2000) noted that in school settings, transformational leadership focuses on school vision and goals, motivation, offering individual support, symbolizing professional practices and values, demonstrating high performance expectations and developing structures to further participation in school decisions.

Burns (1978) who is one of the first scholars to define the concept of transformational leadership said that there are two forms of interactions between a leader and followers: transactional and transformational. Transactional leadership is based on a contract between leader and follower(s) for a reward which can be in form of valued things but with no mutual pursuit of higher order purpose (Burns, 1978). In other words, this type of leadership is a transaction between managers and employees—rewarding for the good performance or punishment for the bad performance (Bass, 1990; McCarley et al., 2016). Transactional leadership addresses the material needs of the followers. Furthermore, transactional leaders are characterized by contingent reward and management-by exception styles of leadership (Bass & Avolio, 1993). A person who

practices transactional leadership is characterized by "placing greater emphasis on the task at hand, completion of the task and task-oriented goals" (McCarley et al., 2016, p. 325).

On the other hand, transformational leadership occurs when one or more persons engage with others in such a way that leaders and followers raise one another to higher levels of motivation and morality (Burns, 1978). Transformational leaders have the responsibility to define and to articulate a vision for their organization, and the followers must accept the credibility of the leader (Tracey & Hinkin,1998). Bass and Avolio (1994) developed Burns' (1978) concept of transformational leadership into a theory of transformational leadership. Transformational leadership happens when leaders broaden and elevate the employees' needs from lower to higher levels of development and maturity, when they generate awareness and acceptance of the purposes and mission of the group, and when they stir their employees to look beyond their own self-interest for the good of the group (Bass, 1985, 1990; Bass & Avolio, 1994). Burns (1978) considered transformational and transactional leadership as opposite ends of the leadership continuum, whereas Bass (1985) believed that the two models comprise two conceptually independent but related dimensions of leadership.

Transformational leadership has four dimensions called the "Four Is": idealized influence or charismatic, inspirational motivation, intellectual stimulation, and individualized consideration (Bass, 1985; Avolio et al., 1991; Bass & Avolio, 1993, 1994). In the first dimension, idealized or charismatic, a leader becomes role model and is admired, respected, and trusted by the followers. Furthermore, a leader provides vision

and a sense of mission, expresses confidence in the vision, instills pride, and increases optimism in the followers (Bass, 1990; Pounder, 2008). The second dimension is inspirational motivation—a leader motivates and inspires the followers by providing meaning and challenge to their work. A leader acts as a model for subordinates, communicates a vision in an appealing way, and uses symbols to focus efforts (Bass, 1990; Pounder, 2008). Third dimension is known as intellectual stimulation —a leader stimulates followers' efforts to be innovative and creative by questioning assumptions, reframing problems, and approaching old situations in new ways (Bass, 1990; Pounder, 2008). A transformational leader gives followers chances to be creative in their work. Lastly, the individualized consideration—a transformational leader pays specific attention to everyone's needs for achievements and growth by acting as a mentor. Leader coaches and mentors provide continuous feedback, and link organization's mission (Bass, 1990; Pounder, 2008). Bass argued that "the best leaders are transformational and transactional because transformational behaviors augment the effects of transactional behaviors" (Leithwood & Jantzi, 2005, p. 178). The four dimensions of transformational leadership make this model more appealing and compatible to the qualities of a leader needed in Catholic schools.

Bass (1985) used a Multi-Leadership Questionnaire (MLQ) to test the validity of his six-model of transactional and transformational leadership which has gone through several comprehensive analyses, reviews and critiques that recommended modification of the components of the model. Recommendation for modification came from authors who were not able to replicate the six-factor model proposed and confirmed by Bass.

Researchers recommended that some of the original leadership factors be collapsed into higher order factors such as transformational leadership (Avolio & Bass, 1999). The six leadership factors reported by Bass (1985) included: Charismatic-Inspirational leadership, intellectual stimulation, individualized consideration, contingent reward, management-by-exception, and laissez-faire leadership.

Management by exception (correction, negative feedback, reproof, sanctions, or disciplinary action) is used by leaders to punish followers who fail to fulfill their contract (Avolio & Bass, 1999). Management by-exception was further categorized as active or passive. Passive management by exception is applied when procedures and standards for accomplishing tasks are not met (Bass, 1990). Avolio and Bass (1999) argued that "improving leadership performance depends on reducing passive leadership and management-by-exception and increasing the frequencies of transformational leader behaviors" (p. 7).

Leaders in Catholic schools have the responsibility to improve the quality of their followers (teachers, non-teaching staff and students) in all dimensions of life: physical, spiritual, intellectual. To achieve that goal, headteachers are supposed to adopt a spiritual style of leadership.

Spiritual Leadership

Some ordinary people might not be knowledgeable about the concepts and language used in the domain of spirituality; this can make it hard to understand the meaning of spiritual leadership. To grasp the meaning of spiritual leadership, one needs to understand the meaning of spirituality. Schneiders defined spirituality as "the

experience of conscious involvement in the project of life-integration through self-transcendence toward the ultimate value one perceives" (Schneiders, 2003, p.165).

Sheldrake (2003) also defined spirituality as a way of life or life in the Spirit, in contrast to living in ways opposed to the Spirit of God. Although the concept "spiritual" is a Christian term, spirituality has become a common term for the actualization in life of the human capacity for self-transcendence, regardless of whether that experience is religious or not (Schneiders, 2003). Self-transcendence focuses on something valuable that a person perceives as ultimate not only in relation to oneself but in some objective sense. For example, a person can perceive life, education, the environment, justice for the poor, or union with God as ultimate value (Schneiders, 2003). In religious spirituality the ultimate value which one can aspire to attain is the triune God revealed in Jesus Christ in whose life we share through the gift of the Holy Spirit (Schneiders, 2003). In schools, the valuable thing which people can perceive as the ultimate good can be students' academic success or good learning environment. In Catholic schools, the valuable thing which people can perceive as the ultimate good can be the spiritual growth of teachers and students, and academic success of students.

Spiritual leadership comes from the interaction of three elements: vision, altruistic love, hope/faith in organizational members (Fry et al., 2011). This model of leadership comprises values, attitudes, and behaviors that leaders must adopt to intrinsically motivate followers for their spiritual well-being (Fry et al., 2005; Fry et al., 2011, p. 261). The purpose of spiritual leadership is to promote the fundamental needs of both leader

and followers for spiritual survival (Fry et al., 2005). The following are the essential

processes of spiritual leadership:

1) Creating a vision where leaders and followers experience a sense of calling so

that their lives have meaning and make difference; and

2) Establishing a culture in an organization or school based on the values of

altruistic love whereby leaders and followers have a sense of membership, feel

understood and appreciated, and have genuine care, concern, and appreciation

for both self and others. (Fry, 2003; Fry & Slocum, 2008)

Spiritual leadership which is supported by the inner practices of members in an

organization, produces a sense of spiritual well-being through calling and membership

that, ultimately, positively influences important individual and organization outcomes

such as: organizational commitment, unit productivity and life satisfaction (Fry et al.,

2017).
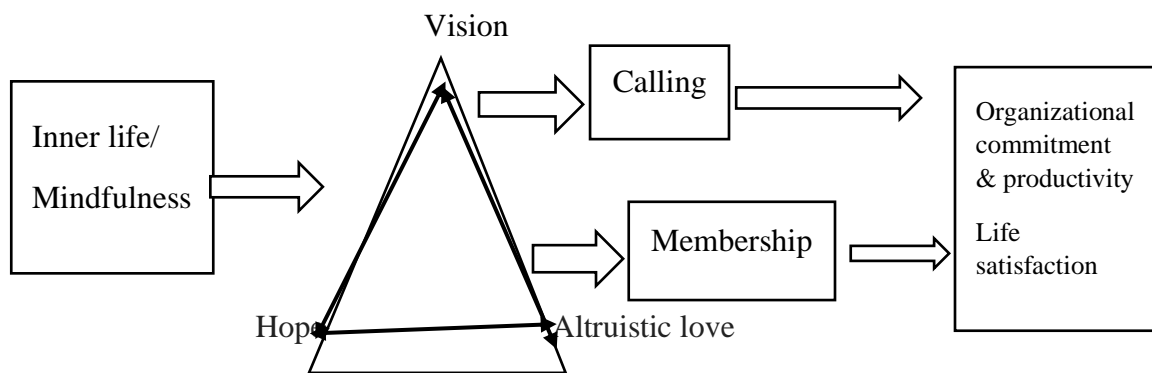
Figure 1. Model of spiritual leadership (Fry et al., 2017)

Role and Responsibility of a Spiritual Leader

Scholars and researchers hold divergent views about the role and responsibility of headteacher as spiritual leader. Several scholars agree that the roles and responsibilities of a spiritual leader, and particularly a headteacher in a Catholic school are divided into three categories: (1) pastoral – leading the school community in prayer; (2) articulating a Catholic vision; and (3) carrying out managerial work (Manno, 1985; Ciriello,1994; Rieckhoff, 2014). However, Fry and Slocum (2008) differed from other scholars about the roles and responsibilities of headteachers as spiritual leaders. They proposed that headteachers should: (1) create a vision whereby the headteacher and all members of the school experience a sense of calling so that their lives have meaning and make a difference, and (2) establish a school culture based on the values of altruistic love where leaders and members have a sense of membership, feel understood and appreciated and have a genuine care, concern and appreciation for one another (Fry, 2003). This culture which is based on the values of altruistic love creates a sense of hope/faith in school members that the vision of the school will be achieved. The call to serve others through one's work and a social connection at work is central to spiritual leadership. Vision refers to where the school wants to be in the future, and the mission is the school's reason for existence or what the school stands for in a larger sense and defines the school's culture, core values and reasons of being (Fry, 2003; Fry et al., 2017). Altruistic love is a sense of wholeness, harmony and well-being produced through care, concern, and appreciation for both self and other (Fry, 2003). Faith is the assurance of things hoped for, the conviction of things not seen. People with hope/faith have a vision of where they are going and how

to get there. Hope is the source for the conviction that the school's vision/purpose/ mission will be fulfilled (Fry, 2003; Fry et al., 2017).

Workplace Spirituality

Every workplace has its own spirituality which enhances the spiritual life of leaders and workers. Workplace spirituality is defined as a framework of organizational values evidenced in the culture that promote members' experience of transcendence through the work process, facilitating their sense of being connected to each other in a way that provides feelings of completeness and joy (Kaya, 2015; Low, & Ayoko, 2018). A school is a workplace for teachers and nonteaching staff, and students. Fundamental to workplace spirituality is an inner life that nourishes and is nourished by the calling or transcendence of the self within the context of a community based on the values of altruistic love (Fry et al., 2017, p. 2). Workplace spiritual well-being has two aspects: (1) a sense of transcendence, calling, or being called; and (2) a need for social connection, membership, or belonging (Fry et al., 2017, p. 11). Spiritual leaders create environments which foster the spiritual growth of members in each organization. This can be done by helping members to maintain their inner life, considering their different needs in a way that all of them can have a genuine care, concern and appreciation for themselves and others (Kaya, 2015).

In their seminary formation, priests are prepared to be spiritual leaders in their future places of work like parishes, schools, hospitals, and many others. In the following section I discuss the formation of Catholic priests.

Formation of Catholic Priests

Every religious denomination sets apart some people through consecration or religious rituals for a special purpose such as leading prayers or religious celebrations. In the case of the Catholic Church, young people are recruited into the seminary and go through a period of academic and religious formation. The formation of candidates to priesthood normally takes between seven to eight years: two or three years of philosophy, one year of pastoral experience and four years of theology (Obinwa, 2019). Sometimes the number of years candidates spend in formation depends on the bishops of a certain country. For example, in Rwanda seminarians spend nine years in formation (one year of spiritual formation, three years of philosophy, one year of pastoral experience and four years of theology). The office for the formation of clerics in Rome requires all candidates to priesthood to study philosophy and theology before they are ordained priests. For example, Canon 250 stipulates that candidates to priesthood should study philosophy and theology for six years (two years of philosophy and four years of theology). According to Canon 252 §1:

> Theological training is to be so imparted in the light of faith and under the guidance of the magisterium that the students have a thorough understanding of Catholic doctrine in its integrity based on divine revelation, that they gather nourishment from it for their own spiritual lives and that they can properly announce and safeguard it in the exercise of their ministry. (Can. 252, §1)

The Optatam Totius (Paul VI, 1965a), the constitution for formation of priests, puts the emphasis on the ministry of teaching in the formation of priests:

The pastoral concern which ought to permeate thoroughly the entire training of

the students also demands that they be diligently instructed in those matters which

are particularly linked to the sacred ministry, especially in catechesis and

preaching, in liturgical worship and the administration of the sacraments, in works

of charity, in assisting the erring and the unbelieving, and in the other pastoral

functions. (Section 6, para.19)

Optatam Totius, also emphasized the training of priestly candidates for the ministry of the

Word and for being totally at the service of the people of God. Seminaries should train

priests who are true shepherds of souls after the example of our Lord Jesus Christ,

teacher, priest, and shepherd. The council Fathers gave catechesis and preaching more

importance in the formation of priests since it is their primary duty in their future

ministry. So, it is through the ministry of preaching and teaching, and celebration of the

sacraments that the pastoral leadership finds its context (Boyle & Dosen, 2017). The

Council Fathers recommended that candidates to priesthood should be introduced to the

disciplines of pedagogy, psychology, and sociology as aids in their ministry. In the

document *Pastores Dabo Vobis*, issued in 1992, Pope St John Paul II highlighted the

necessity of inculcating in priestly formation, spiritual formation, intellectual formation,

and pastoral formation. Obinwa (2019) noted that "for effectiveness in future parish

ministry, there is need to teach priestly candidates Pastoral Leadership, Counselling,

Accountancy, Health-care Ethics, Budgeting and Strategic Planning" (p. 92).

What is stipulated about the formation of priests in Vatican Council II and the

Code of Canon Law confirms that the office in charge of formation of clerics in Rome

determines, to a large extent, the curriculum of the seminary. However, the bishop(s) have a leeway to include other courses in the curriculum which can make priests more efficient and productive in their pastoral work.

It is evident that the Church puts priority on theological courses rather than ordinary courses. But experience has taught us that priests, especially those who are to work in schools, need to study other courses, such as education leadership and school management. In Boyle and Dosen's (2017) study about the formation of priests, the two scholars found that priests are not adequately prepared for school leadership and supervision. This situation should worry the bishops and the policy makers in the dioceses. Bishops should find ways to include in the seminary curriculum subjects such as school leadership and supervision to close the gap. I want to suggest that bishops send some priests for further studies to specialize in Catholic school leadership and supervision. Another alternative is to offer summer courses about Catholic school leadership and supervision in a form of professional development or seminars whenever it is possible.

Summary

In the literature review chapter, I have discussed the meaning, identity and mission of Catholic schools and their importance in the life the Church. The Church considers Catholic schools as instruments of evangelization, as well as a means to impart intellectual knowledge to the young people. I have also presented the development of leadership theory and the different leadership styles like managerial, instructional,

distributed, transformational, and spiritual. Lastly, the chapter has discussed the

formation of Catholic priests as it is laid out in the Church's documents.

CHAPTER III

RESEARCH METHODOLOGY

Project Description

In 1987, the Rwandan government and church leaders made an agreement in which the government accepted to construct and renovate school buildings, pay teachers' salary, and provide scholastic materials. On the other hand, church leaders agreed to provide personnel in leadership positions (Tabaro, 2020). These schools came to be known as government-funded Catholic schools, and some of them were put under the care and leadership of priests as headteachers. The purpose of this qualitative phenomenological study is to explore the skills, behaviors and lived experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese.

I used a transcendental qualitative phenomenological research design in this study because I wanted to explore the skills, behaviors and lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools. This methodology is used in exploring the lived experience of individuals through their own perspective (Creswell, 2013). Transcendental phenomenology, also called constitutive phenomenology, focuses on the descriptions of experiences given by the participants and less on the interpretations of the researcher (Creswell, 2013). To access the data, I chose participants who could give the necessary information. The implementation of a

qualitative approach is appropriate for this investigation because it allows a story to be told or gives the ability to generate an understanding of the meaning of an experience (Patton, 2002). I used the following research methods to collect the data: interviews and document analysis. In analyzing the data, I used epoche, clustering, coding, textual and structural descriptions, and synthesis. To verify the data, I used member checks, thick descriptions and triangulations.

<div align="center">**Research Design/Methodology**</div>

Van Manen (2016) defined phenomenology as "a way of access to the world as we experience it prereflectively, and prereflective experience is the ordinary experience that we live in and that we live through for most, if not all, of our day-to-day existence" (p. 28). Phenomenology is both a philosophy and a research methodology. As a philosophy, phenomenology provides a theoretical guideline to researchers to understand phenomena at the level of subjective reality. It is a research methodology since researchers use interviews, observations and discussions in the process of collecting and analyzing data collected from participants (Qutoshi, 2018). The phenomenological method, according to Giorgi (1985), starts by describing a situation experienced in daily life. It comes from a position prior to reflexive thought called prereflexive thought, which consists of a '*return to the very things.*' Furthermore, phenomenology is an approach to educate our own vision, to define our position, broaden how we see the world around, and to study the lived experience (Qutoshi, 2018). "Phenomenology with its roots in philosophy, is designed to answer questions of meaning, to understand and experience as those having the experience understand it" (Fochtman, 2008, p. 186). The task of the

phenomenologist is to depict the essence or basic structure of experience (Merriam & Tisdell, 2016). I used phenomenological interview as the primary method of data collection to get the essence of the participants' experience of being headteachers in government-funded Catholic schools.

Husserl developed the transcendental phenomenology, and the method of epoché and the reduction. Epoché is an ancient Greek term typically translated as "refrain from judgment or a state of the intellect on account of which we neither deny nor affirm. The methods of the epoché (the suspension or bracketing of the everyday understandings, prejudices, judgements) and the reduction (the constitution of meaning) are two aspects of phenomenological reflection (Van Manen, 2016).

> First the epoché is the moment of withdrawal from the natural attitude and from the everyday world toward the level of the transcendental ego; second, the phenomenological reduction or the constitution of meaning is the moment of returning to the world as it shows itself in consciousness. (pp. 91-92)

Life world refers to the prereflexive or preobjective world, that is, the experience lived by a researcher that enables him/her to question the world and phenomena (Sadala & Adorno, 2002). Husserl defines phenomenology as "a descriptive philosophy of the essences of pure experiences" (Van Manen, 2016, p. 89). He aimed to capture experience in its primordial origin or essence, without interpreting, explaining or theorizing. The essences with which phenomenology concerns itself are essences of lived experiences. Phenomenology proposes that a phenomenon be described instead of being explained or having its causal relations searched for, and it focuses on the very things as they manifest

themselves (Sadala & Adorno, 2002). Husserl's first methodological principle was that only knowledge derived from immediate experiential evidence can be accepted (Van Manen, 2016). Furthermore, for Husserl phenomenology is the rigorous science of all conceivable transcendental phenomena. Transcendental phenomena are the experiential entities that may become the objects of our reflection in regarding the meaning of objects we encounter in the world (p. 90). Transcendental means hidden, but the transcendental character of things is phenomenologically vital for our conscious experience. Phenomenology does not study the "what" of our experience but the experience of the what—the experience of the intentional object, thing, entity, event as it appears in consciousness. Phenomenology studies the experiences—belonging to someone's stream of consciousness (p. 91). For Husserlian phenomenological inquiry, experience is the thing and "how" the things of experience appear to consciousness is the focus.

Research Questions

I used a phenomenological qualitative research design to explore the following research questions:

(1) What is the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools?

(2) What are the skills and behaviors priests need to demonstrate to be effective headteachers in government-funded Catholic secondary schools?

(3) How do priests assess their seminary preparation for administrative and leadership positions in government-funded Catholic secondary schools?

According to Creswell (2013), phenomenological research explores an event common among several individuals and uses qualitative inquiry to identify fundamental aspects. In selecting this research design, I was guided by Harper's (2007) assertion that a phenomenological approach "gets inside the experience of a person or group of people and describes what participants have experienced, how they have experienced it, and their sense making regarding various effects relative to the phenomenon" (p. 56).

Site and Subject Selection

The unit of analysis or sample interviewed in this study were priests who are headteachers in government-funded Catholic secondary schools in the Catholic diocese of Butare. I used purposeful sampling to choose the participants (Merriam &Tisdell, 2016). "Purposeful sampling is based on the assumption that the investigator wants to understand and gain insight, and therefore must select a sample from which the most can be learned" (p. 96). In this case, the people having such experience are priests who are headteachers in government-funded Catholic secondary schools in the Catholic diocese of Butare. Patton (2015) argues that "the logic and power of qualitative purposeful sampling derives from the emphasis on in-depth understanding of specific cases: information-rich cases (Merriam & Tisdell, 2016). "Information-rich cases are those from one can learn a great deal about issues of central importance to the purpose of the inquiry, thus the term purposeful sampling" (p. 96). I used a criterion-based selection. According to Merriam and Tisdell in criterion-based selection you first decide what attributes of your sample are crucial to your study and then find the people or sites that meet those criteria. To choose the participants, I followed three steps. First, I laid down the following conditions: (1)

should be an ordained Catholic priest, (2) should be a headteacher in a government-funded Catholic secondary school, (3) should have worked in a government-funded Catholic secondary school for at least three years. "Polkinghorne recommended that researchers interview from 5-25 individuals who have all experienced the phenomenon" (Creswell, 2007, p. 81). Second, I requested the priest in charge of Catholic schools in the diocese to give me the names of headteachers who fulfilled the above three conditions and their contacts (telephone numbers and emails). After getting their names, I called them, asking them if they are willing to participate in my study. Those I managed to contact accepted my request. Third, I emailed them the consent form, and we went over it, explaining to them all what is written in the documents and got a verbal consent.

Table 5

Participants' Description/Characteristics

Participants	Age	Gender	Academic qualification	Number of years as headteachers
Part 1(HJ)	Between	M	Bachelor of Arts in philosophy and theology	6 years
Part 2 (MB)	35 years	M	Bachelor of Arts in philosophy and theology, BA in education	8 years
Part 3 (AN)	to 55	M	Bachelor of Arts in philosophy and theology, Bachelor of arts in management and accounting, Diploma in education	4 years
Part 4 (EN)		M	Bachelor of Arts in philosophy and theology, a diploma in education	3 years
Part 5 (DK)		M	Bachelor of Arts in philosophy and theology, MA in Canon Law	6 years

Data Collection

According to Merriam and Tisdell (2016) data are nothing more than ordinary bits and pieces of information found in the environment. Qualitative data consist of direct quotations from people about their experiences, opinions, feelings, and knowledge obtained through interviews; detailed descriptions of people's activities, behaviors, actions recorded in observations; and excerpts, quotations, or entire passages extracted from various types of documents (Merriam &Tisdell, 2016). Specific ways of collecting qualitative data are interviews, and documents. The data collection for this study included semi-structured, in-depth individual interviews, and analyzing documents (seminary programs, curriculum, academic transcripts). In-depth and focus type of interviews (Yin, 2009, p. 107) were conducted with the selected participants. The focus was on the participants' lived experience, in this case, priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese. I conducted an interview with each Participant three times, and each interview lasted 60 minutes.

Interviews were digitally recorded in the participant's natural settings to capture their words and their lived experiences. After collecting the data, I transcribed the interviews verbatim from the digital audio files. To answer the question about preparing priests for administrative and leadership roles in Catholic secondary schools, I analyzed the seminary programs or the priests' academic transcripts. The goal for this scrutiny was to see whether there are seminary programs which teach seminarians school leadership.

Data Analysis

In qualitative research, data collection and analysis are simultaneous activities, they are inseparable. Analysis begins with the first interview, first observation and first document to read (Merriam & Tisdell, 2016). Simultaneous data collection and analysis occurs both in and out of the field. In a phenomenological analysis, the goal is to bring out the essence, the basic structure of a phenomenon (Merriam & Tisdell, 2016). Techniques such as: epoché or bracketing, reduction, horizontalization, imagination and variation are employed to analyze the lived experience of a phenomenon (Merriam & Tisdell, 2016). Epoché, according to Van Manan (2016) is the process through which the researcher brackets or isolates biases in order to be open to the experience itself. Reduction leads the researcher back to the experience of the participants and reflects on it. To do this, a researcher suspends all the judgements and biases in order to stay with the experience to get at its essence (Merriam & Tisdell, 2016). The goal of this process is to arrive at structural descriptions of an experience, the underlying and precipitating factors that account for what is being experienced (Merriam & Tisdell, 2016). To analyze the data, I used Moustakas's (1994) modification of the Van Kaam method of analysis of phenomenological data.

Data analysis steps: I read the data (e.g., interview transcriptions) and highlighted significant statements, sentences or quotes that provided an understanding of how the participants experienced the phenomenon which Moustakas (1994) calls horizontalization. Then I developed a cluster meaning from these significant statements into themes (Creswell, 2013). I used the significant statements and themes to write a

description of what the participants experienced (textural description). The textural

description can also be used to write description of the context or setting that influenced

how the participants experienced the phenomenon, called imaginative variation or

structural description (Creswell, 2013). From the structural and textural descriptions, I

wrote a composite description that presents the "essence of the phenomenon called

essential, invariant structure" (p. 82).

Because of the restrictions in human movement and social interactions caused by

COVID 19, I collected the data using the modern means of communication such as:

phone, zoom, email and postage. This implied conducting remote interviews with the

participants to answer the questions of this study.

Ethical Consideration

Researchers agree that in conducting research, there is a need to pay special

attention to ethical principles such as informed consent, avoidance of deception,

protection of participants from harm or risk, right to privacy (Schwandt, 2007; The

Belmont Report, 1979; Merriam, 2009; Merriam & Tisdell, 2016). Therefore, researchers

are expected to obtain informed consent from the participants. This principle adheres to a

larger issue of respect to participants so that they are not coerced into participation and

have access to relevant information prior to the consent. Since the data collection was

done through phone interview, I asked for a waiver of documentation of informed

consent from the institutional review bord (IRB). I emailed the consent form to the

participant and reviewed it with them over the phone prior to interview, then I obtained

the verbal consent on recording. The form included the following items: prior

information on key elements of research such as purpose, procedures, time, period, risks, benefits, and a clause stipulating that participation is voluntary and participants have a right to withdraw from the study. The principle of confidentiality of information and protection of participants is concerned with not revealing the identity of the individuals and institutions involved in the research study. So, on the issue of confidentiality, I used pseudonyms and numbers for both participants and their schools. I kept the recorded materials, and other sensitive documents in a locked cabinet. I transcribed the recorded data, code and stored it in a private computer with a password. I destroyed the raw material after completing the work. The principle of no harm to participants, beneficence and reciprocity asks researchers to provide the participants with an outline of the risks and benefits involved to the participants in the study. Since the participants in the study were adult people, there was no suspected risk which they could incur. The principle of reciprocity requires that researchers consider actively ways through which participants can be compensated for their time and effort (Halai, 2006). As far as this principle is concerned, I informed the participants that their participation in the research is voluntary.

Validity

Researchers use methods such as observation, focus group, and field notes, to increase the credibility of a qualitative study (Creswell & Miller, 2000). A researcher can select a combination of methods to use depending on the design of the study. What someone tells you in an interview can be checked against what you observe on site or what you read about in document relevant to the phenomenon of interest. To reinforce the validity of the study, I used two strategies: interviews of one on one and document

analysis. The strategy of using several methods to reinforce the validity of the study is called triangulation. Furthermore, I did reflexivity as another way of increasing the validity and checking my biases since I am an insider/outsider in this study. Since I used a qualitative phenomenological approach in the study, I applied the epoché or bracketing which is a moment of withdrawal from the natural attitude and from the everyday world. Then, I applied a phenomenological reduction or the constitution of meaning which is the moment of returning to the world as it shows itself in consciousness (Van Manen, 2016, pp. 91-92).

I compared and cross-checked the data collected through interviews from the participants, as well as follow-up interviews with the same people (Merriam & Tisdell, 2016). To increase the validity of the study by member checking, I asked the participants to review the draft of study and adjusted accordingly. This is the strategy of soliciting feedback on the preliminary or emerging findings from the interviewees. Member-checking helps researchers to rule out the possibility of misunderstanding the interviewees, and to check their biases (Merriam & Tisdell, 2016). Adequate engagement in data collection is another strategy which helps to get close to participants' understanding of a phenomenon. This should be coupled with looking for variation in the understanding of the phenomenon.

Researcher Positionality

I am a Catholic priest, and I received all my education from Catholic schools, colleges and universities. After ordination, I worked for two years in a government-funded Catholic high school as an English teacher and discipline master. Furthermore, I

worked as a chaplain of Catholic schools in one of the parishes of Butare Catholic diocese. All Catholic schools in the parish were funded by the government. I know personally some of the participants in the study, and they are my friends. This makes me an insider-outsider in the study. My positionality as insider/outsider facilitated the collection of data, but on the other hand, I stood the risk of showing some biases on certain issues. Scholars agree that qualitative researchers should practice reflexivity in order to become aware of their biases, values, and experiences they bring to their research studies (Creswell, 2013; Merriam & Tisdell, 2016). Reflexivity has two parts: (1) researchers' story about their experiences with the phenomenon; (2) researchers discuss how the past experiences shaped their interpretation of the phenomenon—conclusion, findings and interpretation drawn from the study (Creswell, 2013, p. 216).

Limitations of the Study

This study is limited due to the small sample and participants were recruited from one Catholic diocese. This means that the findings of the study are not to be used to generalize the lived experience of priests working as headteachers in government-funded Catholic schools. Instead, the study might be used to identify the type of formation, skills and behaviors priests need to be effective headteachers in Catholic schools. Secondly, the results might be used in future studies with larger samples to show a general picture of the lived experiences of priests working in government-funded Catholic schools in Rwanda.

Summary

In this chapter I have discussed the qualitative transcendental phenomenological research design which I have used to explore the skills, behaviors and lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools. I have also presented the research questions which has guided this study. The chapter discussed topics such as: site and subject selection, data collection, data analysis, ethical consideration, validity, researcher positionality, and limitations of the study.

CHAPTER IV

RESEARCH PARTICIPANTS AND PRESENTATION OF DATA

This study was carried out in the Roman Catholic Diocese of Butare, one of the nine

dioceses constituting the Roman Catholic Church in Rwanda. It is situated in the southern

province of Rwanda, bordering the diocese of Kabgayi in the north, Burundi in the south,

the Diocese of Gikongoro in the west and the Archdiocese of Kigali in the southeast. The

Catholic Diocese of Butare was erected on 11 September 1961 as the Diocese of Astrida

by Pope John XXIII and was later renamed the Diocese of Butare on 12 November 1963

by Pope Paul VI. Butare Catholic diocese has played a significant role in evangelizing

and educating the Rwandan people because it has the largest number of schools within its

borders compared to other religious denominations and the government. There are three

categories of schools within the borders of Butare Catholic diocese: (1) Catholic schools

(private Catholic schools and government-aided Catholic schools), (2) Schools of other

religious denominations (private religious denomination schools and government-aided

religious denomination schools, (3) Public schools. The participants in this study are

priests who work as headteachers in government-aided Catholic secondary schools of

Butare Catholic diocese; they have been headteachers for at least three years.

Table 6

The Three Categories of Schools in Butare Catholic Diocese

No	Schools	Category	Number of schools
1	Catholic schools	Private catholic schools	11
		Government-aided Catholic schools	145
2	Schools of other denominations	Private denomination schools	16
		Government-aided denomination schools	39
3	Public schools		99
	Grand Total		310
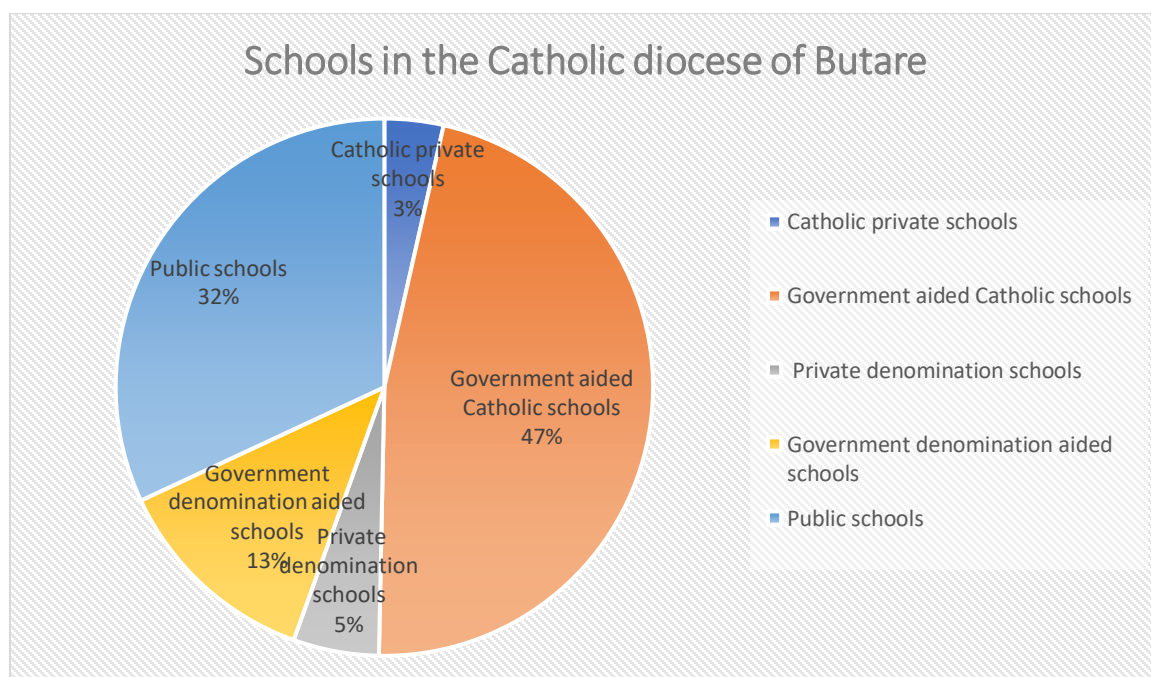
Figure 2. Schools in the diocese of Butare

To access the data, I used a purposeful sampling to choose participants having the necessary information (Merriam & Tisdell, 2016). "Purposeful sampling is based on the assumption that the investigator wants to understand and gain insight, and therefore must select a sample from which the most can be learned" (p. 96). I chose the participants according to the following criteria: (1) should be an ordained Catholic priest, (2) should be a headteacher in a government-funded Catholic secondary school, (3) Should have worked in a government-funded Catholic secondary school for at least three years. There were only five priests who qualified to participate in the study.

This study investigated the following research questions:

(1) What is the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools?

(2) What are the skills and behaviors priests need to demonstrate to be effective headteachers in government-funded Catholic secondary schools?

(3) How do priests assess their seminary preparation for administrative and leadership positions in government-funded Catholic secondary schools?

The data gathered from the participants was summarized and complemented with outstanding quotes from their responses.

According to the data I collected through the interviews, participants reported their leadership experiences; they shared similar experience on certain aspects and yet on others, they differed because they work in one diocese but in different schools. I used telephone calls and email to collect the data. The interview protocol I used is outlined in Appendix D.

Participants' Leadership Experience

The first round of interviews focused mainly on the first question of the study: "What is the leadership experience of priests working as headteachers in government-funded Catholic secondary schools?" To answer the question, participants reported the following:

Participant 4 said that it is hard to work with people having different formation background and mission. Priests having seminary formation background tend to be strict; they want things to be right and done on time which is not the case with some lay people.

> I have no religious or priest to work with. Meaning that if you work with somebody without a common goal or mission, it becomes hard, because in the seminary you are taught to do things according to the timetable or schedule (eating, praying, sleeping etc.). What I found out is that even if other people study education for three or four years, they don't concentrate on what they are doing, something like chaotic, their things are not according to the schedule. They do things like hired workers (*abacanshuro*), one is here today, tomorrow is somewhere else. You need to be patient because people tell you one thing and they mean another (not straight forward). This requires patience, and to know how to live with other people.

However, the participant's experience as a headteacher did not end with lamentation about working with people having different formation background, he mentioned some positive aspects.

The positive thing I have learnt is that when a headteacher is a priest, it gives a

good image to the school. Parents trust the school leadership. For example, when I

was appointed a headteacher of this school, the school was almost closing, there

was only 115 students but the following year the enrollment almost doubled

(300+). This is what I mean with the image of the school. The year that followed

2020, Covid19 came when I am having 416 students. If you are a religious,

parents, teachers and students trust you because you are not working for a reward

or pay. Even the government does not worry so much because they know that

what they send to the school will reach to the beneficiaries.

Participant 1 said that it is hard to work in a government-funded Catholic school

because you must take care of both the government and Church's programs. It is like

serving two masters at one time. He responded,

Yes, my experience as a headteacher in a government-funded Catholic secondary

school, I can say that it is not an easy role to play because we must see that the

diocese's programs about education are in conformity with the national education

policy. So, for me it is not easy, you are playing two roles in one person, you must

represent the government to implement the national policy of education and the

diocese's program of Catholic education.

When I asked the participant to give a specific example of a challenge he encountered, he

answered,

Let me give an example of discipline, the Catholic Church tells us to put much

emphasis on discipline rather than spending much effort on the intellectual

growth, whereas the government tells us to follow the written law which many times disregards the Church's moral values. For example, in Church you can punish students for not praying or not respecting prayer or symbols of our faith, but the government says that students have a liberty to pray or not to pray, to respect or not respect signs of faith. You can punish a student and the government tells you that you made a mistake.

Although Participant 2 appreciated working in a government-funded Catholic school as a headteacher, he lamented about the amount of work he found there. This is what he revealed,

> To be a leader in a government-funded Catholic secondary school as a priest is good but hard. Going to be a headteacher in school Y, I did not know that I will be having a lot of work. I thought that I was going to take care of the academic aspect of the students, not knowing that I must take care of the parents as well. As a priest, I carry the problems of both parents and students. People know that a Catholic school must excel in education, meaning that you must work hard to maintain the standards. For students to perform well, you must be always at the school. So, the trick is to be at the school (presence is very important). The hard experience I got in the eight years is to unite the parents and their children, meaning that I must take care of the students and their parents as well. Usually, parents have problem.

Participant 3 also said that being a headteacher in a government-funded Catholic secondary school is hard. When the participant was appointed to be a headteacher, he had

no knowledge about education leadership, and he was not given an orientation about the job. What made the situation difficult is that he did not want to be a headteacher. He said,

I must say that in the beginning it was hard to be a headteacher. First, I was given this job when I was not prepared, and I didn't like it. Secondly, I didn't have leadership skills or technics, I was just in the parish doing pastoral as an assistant parish priest. In fact, the first three years were extremely hard for me. The school had so many students (boys and girls) with different problems. The school had management and financial problems, the problem of the people working in the school. Even being appointed a headteacher without initiation or prior preparation was a big challenge. At least now, after working for three years, I have gained some experience in leadership as well as working with others (teachers and other school workers).

There are probing questions closely linked to leadership experience of the participants which came up during the first interview with the participants:

i) What does it mean to be a priest and headteacher?

ii) As a priest, what is special that you are doing as a headteacher?

In answering the question (what does it mean to be a priest and headteacher?), Participant 3 said that being a priest and headteacher means to be a representative of the government and the Church in that school, but more important, a priest is a parent by virtue of his work. This is what Participant 3 disclosed,

First, for a priest to be a headteacher, you become a representative of the Church in that school. Second, you represent the government since you are paid a salary.

When you are a headteacher you are made a leader of students, teachers and other school workers. You become a coordinator so that the work is done well. Students also see you as their parent. For that to be possible, there must be some seriousness so that rules of employment and those of the schools can be observed. You need to apply some force or authority. But that authority must correspond to the priest's parental care and love. That parental care doesn't mean to allow students to behave as they want.

About the same question, Participant 2 acknowledged that being both priest and headteacher, a priest is the chief parent, mother and father of the students.

Being a priest at the same time a headteacher is not easy. I normally tell my students that, I am the chief parent, mother and father in this school. As a priest, I am your father, I am your mother. What does the father do? What does the mother do? A mother or a father who loves his children reprimands or punishes them when they make mistakes. I do these things because I love them. I cannot be always smiling at them, there is a parental push sometimes. I have a moral obligation to reprimand my students. Even the parents consider me as their collaborator in the educating their children. For the children from poor families, I look for benefactors to help them, I even go to the diocesan office of charitable works (caritas) to seek some help for them, especially those who perform better. I am always with them as a parent. For the headteacher, communication with parents and teachers is very important. That is how I do my work.

Participant 4 acknowledged that to be a priest and headteacher is quite hard because it distorts the image of a priest who should be at the service of the people. A priest who is supposed to be a brother among brothers and sisters, sometimes finds himself as a leader who must punish or reprimand those who go against the school rules or the ethic of work. This is what he responded,

Hmmm, my God! It is a difficulty thing to be a priest and headteacher, but it has a meaning. To be a priest and a headteacher is a double work. On the side of a headteacher, for example, if a teacher makes mistakes you don't give him/her penitential sacrament, you must reprimand him/her. If you apply the law, he will be angry with you. For example, last year there was a student who stole the property of his fellow student and I had signed the rule that any student who steals should be expelled. In the responsibilities of the priest, there is reprimanding, giving advice or correcting. The priest is there for the service of the people, he is a brother among brothers and sisters. A priest is to make decisions sometimes difficult ones. He must punish with love as a parent. A priest should be a leader, advise people and to warn them in case of danger. A priest should also punish.

Participant 1 said that to be a priest and a headteacher are two roles which are sometimes contradictory or are in conflict. Being a priest requires one to take care of the spiritual life of the students. The problem comes when you must be involved in laws and politics of education. He said,

It is a serious responsibility to a priest appointed to be a leader of a school. It means that you have to take your responsibility of a priest, it means that you are

going to take care of the spiritual life of the students. This is the mission of the

priest. It is not easy to combine it with the laws and politics of education. You go

there as a priest who is going to take care of two things which are contradictory.

The student whom you were teaching the word of God, but in a moment you tell

him you have to follow the rules and directives from the ministry of education,

sometimes you reprimand or punish which at times is hard.

Priests lead a celibate life so that they can serve God and God's people wholeheartedly, without worrying about other things such as family affairs. This means that they dedicate all their time serving people, unlike lay people who are supposed to look after their families. In case of those who are employed, they are supposed to spend part of their time on family affairs and another part on their work. As a researcher, I wanted to know whether there is something unique or special priests do as headteachers. When I posed the question to the participants (As a priest, what is special that you are doing as a headteacher?), they all agreed that they dedicate all their time to schoolwork. In fact, they used words like "stability" and "availability" to express their dedication to schoolwork. For example, Participant 3 disclosed:

First, stability and availability; you follow up what is taking place in your school.

Secondly, you give a good image of a priest to the teaching and nonteaching staff,

and the students. They know how you teach, you play with them, etc. You share

the life. Thirdly, the values of the Church are visible: school patron saint, prayer,

respect for humankind, values such as respect, obedience, and love.

Participant 2 also stressed the aspect of stability, availability and dedication to schoolwork. In fact, for him to be a headteacher is more than work, it is to participate in the Church's mission.

> That is what I have just told you! I dedicate myself to that work because it is a mission for me. Even if I am a coordinator but I have a mission. I have a responsibility to improve the academic performance and the spiritual life of the people I am leading. That is why I administer sacraments. I do also counsellorship in my school. I give special attention to the spiritual life of my students, that is why they perform well in the national examinations. A good number of them go to the minor seminary.

Participant 4 said that a priest is characterized with stability and transparency in whatever he does in his school. According to him, being a headteacher is a call to serve and administer sacraments to his people. He reported,

> The priest is characterized by stability; to be in that place without looking for any gain or interest. He lives there in a transparent way, putting things in open space. A priest is characterized by loving his work, in fact it is a call. A priest is anointed, he can give sacraments and advice to people. A priest keeps secrets!

Participant 1 said, what is special or unique is to combine the two roles: a spiritual father and a headteacher. A leader who implements the rules and directives of the school.

> What is unique is combining those two roles: a spiritual father and a headteacher or a leader who implements the rules and directives of the school. He has also to reprimand and punish those who have not abided with them. In such a case, it is

very hard for a teacher or student to see you as spiritual father. Those two roles sometimes conflict each other, and as a priest you suffer because you want to be a spiritual father for those who are suffering or distressed, but now you have turned into somebody who is punishing or reprimanding. You become the source of suffering for the students and teachers. Yes, it is a burden, that is why a priest who has spent some time in school wants to go to the parish where he can take care of the spiritual life of his parishioners.

According to Participant 5, what is unique is that he is a presbyter mediating people and God during the celebration of mass. He also dedicates all his time to the schoolwork, day and night which may not be the case with lay headteachers.

As a priest with my priestly formation which took me nine years, I am there to serve, as it is written in letter to the Hebrews (chapter 3-5), the presbyter is there to offer sacrifices on behalf of the people and on his own behalf, to be a mediator between God and people. For example, another aspect which lay headteachers don't have, a priest has is that you dedicate all your time to the school, and you are there all the time. Whereas lay headteachers have divided time; time for the school and time for their families. So, they are somehow divided, I am there during the day and during the night. This is part of my vocation!

Skills and Behaviors

In Rwanda, there is a well-structured system of leadership in both public and Catholic secondary schools, and all headteachers must conform to the existing framework. For example, in each secondary school, there is an administrative staff of

four people: headteacher, dean of studies, bursar and discipline master. The headteacher

is the chief coordinator of all school activities and a representative of the school to all

stakeholders. The dean of studies organizes the teaching and learning activities in the

school. The bursar is the one in charge of school finance and other resources.

Furthermore, it is the responsibility of the bursar to see that the school has all the

necessary resources to do its work. The discipline master monitors students' behaviors

and makes sure that there is a conducive learning environment in the school. The duties

of the administrative staff (headteacher, dean of studies, bursar and discipline master) are

well defined in the laws governing secondary schools. It is within such structured

leadership system that headteachers manifest their leadership skills and behaviors. This

leads to the second question of the study: "What are the skills and behaviors priests need

to be effective headteachers in government-funded Catholic secondary schools?"

When I asked the participants: how do you manage the activities of your school?

Participants agreed that setting up a school timetable is very important for headteachers

to organize the activities of their schools. For example, Participant 1 said that the

management of school activities is done by making a timetable for his daily activities.

Participant 1 reported,

The management of school activities is done by putting in place a timetable of the

daily activities. In that timetable, every activity is mentioned; where each activity

is going to take place and who is going to do it. From the general school

timetable, every staff member makes her/his personal timetable. For example, the

bursar, dean of studies and discipline master, each one shows what he/she is doing

at a certain time and place. The management is done through these daily timetable activities.

Even though Participant 3 did not mention the word "timetable," he narrated how he spends his day at school.

I start with sitting in my office to read some documents or letters from the higher offices, sign those which are to be sent out, and studying certain things. Then I go to school to follow up teachers and students, how they enter classroom on time. Then I go for breakfast. If there is a meeting I must attend, I go there. If I am to conduct a meeting, I also do it. If I am to teach, I teach. Before I take my lunch, I first go to students' dining hall to see whether everything is in order. After taking my lunch, I go back to the school to see how students and teachers resume afternoon classes. If I am to supervise teachers, I go there. Then after the afternoon classes, I go for sports with the students. After sports, I take shower, then I follow students during study time. Then supper follows. After supper, students go back to study, and I must supervise them. We conclude the day with night prayers before going to bed.

Participant 2 mentioned some important elements in managing school: strategic plan, mission and vision of the school. He responded,

First, I have a school program, meaning the strategic plan, mission and vision of the school. This is very crucial and important; the vision of the school is what I concentrate on mostly. I have the daily agenda/timetable, I do it myself but I also delegate others (delegation of power). I have the dean of studies, the discipline

master, and the bursar or accounting manager who follow closely what falls in their domains. This helps us very much. There is teamworking or collaboration among us; in fact, I, alone, can't manage to do all.

Participant 4 said,

I have a timetable which shows what I must do, from morning when I wake up until the time students go to bed. On my timetable, there is waking up students and monitor the morning study. From 7:15 to 7:30, I conduct a short meeting with the teachers. We do the meeting every morning. In the meeting we discuss the life in the school, what is going well and what is not well. I also give the teachers information from the government and ministry of education. We also discuss the life of the school in general; what is happening in the secretariat, discipline master's office, dean of studies. I also visit the kitchen to see what happens there. I also go to the classrooms to evaluate the teachers. I hold private talks with teachers in case there was a misconduct or misbehavior. I conduct meetings with the administrative staff once in a month. I conduct meetings with those in charge of the different departments: Human Sciences, Language, and Science.

Participant 5 reported that his school drew up a chart (chronogram) showing school activities, those in charge, and their job description. This makes it easier for the headteacher to organize and manage the school activities.

In fact, for us we have a chronogram which shows the flow of activities, who is in charge of what? Who is heading what? We have what we call a job description of each office; what we expect from each office to avoid collision when we are

implementing our activities. When we are doing so, the headteacher collects information from other collaborators. For example, the dean of studies, who is by virtue of that office is assistant headteacher, we have the office of discipline, the office of accountant, the secretary who also is the cashier, then we have class teachers, the school prefect. All those have specific roles and by collaborating, the running of the school becomes smooth. For us every Monday from 8 am to 8:10 am we have the administrative meeting and in this meeting we pass over information of what has happened in the week, the information from the government is passed over that time and every department or office gives some information so that all of us know what is taking place in the school. This has helped us to close all the gaps; we all have all the information. In case somebody comes from outside the school, he/she finds us knowing all the information.

It is believed that headteachers who are competent in instructional leadership can easily improve the performance of their schools (Leithwood & Duke, 1999; Neumerski, 2013). So, it is important that Catholic schools hire headteachers who are competent in instructional leadership to improve the quality of teaching and learning in their schools. All participants talked about improving the quality of teaching and learning by doing the following things: continuous training of their teachers, visiting teachers in their classrooms, and providing them with the necessary teaching materials. Furthermore, headteachers motivate their teachers by giving them some incentives. Commenting on the quality of teaching and learning, Participant 4 answered,

The quality of teaching and learning is on two levels, teachers and students. Concerning teachers, I try to find out their strong and weak points. I give a teacher a subject he/she can teach well. All starts from the time of recruitment, to hire a teacher who can offer what you need. Then you make a follow up to see if he/she is fulfilling your expectations. You should also provide a teacher with motivations and facilitations such as bonus on top of the salary and then the teaching materials. On the side of students, you must know and follow students; their strong and weak points. You create a good learning environment so that they can study well. Then you follow up the academic performance of each student.

Still, on the quality of teaching and learning, Participant 1 said that they give teachers continuous training, provide free internet so that teachers can conduct research and study on their own, and they give them some incentives to encourage them to dedicate enough time for teaching.

We give training to our teachers, and they make pledges or targets (*imihigo*). We give them the teaching materials they need to teach well. On the side of students, we look for means such as ICT which motivates them. We also give incentives to students who perform well. Then we collaborate with students' parents. And above all, we create a culture of working hard and success.

About improving the quality of teaching and learning, Participant 2 responded,

There are things I do; first, I give teaching materials to the teachers which is very important. I also encourage them to teach using ICT since we have the internet. I also give them continuous professional training (CPT) or professional

development. We have mentors within the school or from other schools and from

the district. We encourage teachers to do peer learning.

Participant 2 said that he puts students at the center of their learning by asking them what

they want to study and the problems they face in their learning. Involving parents in the

study of their children emerged as another strategy to improve the quality of learning and

studying.

I conduct meetings with students, asking them what they want to study and the

problem they encounter in their learning. We have something called

"*Pedocentism*" meaning pedagogy and student centered. Another thing is to

motivate students by giving gifts to those who have exhibited high performance.

Another thing is to give them hope in life, give learning materials, listening and

solving their problems. For example, in the past days, students told me that they

don't understand mathematics because of their teacher. What I did was to change

the teacher and give them another one. To be near students, listening to their

problems. Another thing is to involve parents in the education of their children.

Another thing is to be near teachers by making class visits, to see how they are

teaching. Then you consider the responsibility of students in their education.

To improve the quality of teaching and learning, Participant 5 adopted the

strategy of giving monthly tests, checking students' notebooks to see whether teachers

give good notes, and making sure that students write those notes in their books. He said,

For me I check the quality of teaching and learning by giving tests to students

every end of the month. Second, because our system is based on giving out notes

to students, I must look into the books of students to see whether teacher gives the notes and whether he checks those books and signs them. That is the kind of measure I use to see whether students are given what they are supposed to learn.

Allowing teachers to participate in the leadership of the school (teacher leadership) is one of the ways of improving the quality of teaching and learning. Teachers acquire new knowledge and skills of teaching from research and experience of experts at school and beyond. Teacher leadership has been historically practiced formally and informally in schools from antiquity (Helterbran, 2010). Teachers in formal and informal positions of leadership are empowered to operate beyond the borders of their classrooms. Their leadership roles are not defined since they are internally generated and organized. Participants admitted that teachers play leadership roles beyond their classroom. Participant 4 said,

Yes, I give you an example, the committee which offers tenders to the best suppliers of what the school needs is composed of teachers. On the parent committee, we have two teachers. The audit committee is chaired by a teacher. Teachers have authority outside their classrooms.

Furthermore, Participant 2 said,

Teachers have some responsibilities. For example, in mitigating the spread of COVID 19, there are teachers in charge of cleanness. There is a teacher who oversees the school garden, and another is in charge of sports and social services (helping students).

Still on the same issue, Participant 1 reported,

Teachers do it in two ways: 1) through department (science, languages, etc.). They organize meetings, giving advice to students. 2) they coordinate extra curriculum activities in different clubs (science, language, etc.). Teachers are the ones coordinating the meetings of those clubs after class time.

Improving the quality of teachers is very crucial for students' academic performance. Even though there are other factors which influence the academic performance of students, teachers are at the forefront. If teachers are not qualified or lack the necessary teaching skills, or when the environment is not favorable for teaching and learning, chances of academic success for students can be very low. That is why headteachers and other stakeholders do whatever possible to hire qualified teachers, provide the necessary teaching materials and create conducive teaching and learning environments. However, teachers can be highly qualified and have the necessary teaching aids but if they are not motivated, can result poor academic performance for their students. When I asked the participants: how do you improve the quality of teachers? Participant 3 said,

We conduct seminars for training teachers in certain things. We provide houses for our teachers. Those who cannot get lunch, the school allows them to share meals with students.

Participant 1 also said, "We give training to our teachers, and they make pledges or targets (*imihigo*). Second, we give them the teaching materials they need to teach well." On the other hand, participant 5 disclosed,

We planned that every year we spread out learning courses whereby we invite experts to teach our educators certain things they want to know. For example, we have what we call student portfolio management and we have a new system we call 'CPC', kind of putting the student at the center of education, and we do it in a practical aspect of the course. Sometimes teachers are not conversant with this system. So, we call experts to teach us how to make schemes of work and time management of the modules.

This led me to ask another probing question: how do you motivate your teachers?

Participant 4 responded:

We pay teachers who are hardworking, that inspires teachers who are lazy to work hard. We evaluate the performance of teachers according to students' national exam results. We pay teachers who outperform others, and those who are not hard working, we advise them accordingly. So, we pay teachers who perform well, and students who excel in their classes. I told you that we have already bought one cow and we are to buy a second one for the teachers who had the highest number of students who performed well in their subjects.

Participant 1 said,

We give something like an increment on their salaries (bonus). The school and parents give a bonus to all teachers on top of their salary. This depends on the capability, and the resources of a school. For example, big school give a good bonus to their teachers."

Headteachers who are spiritual leaders in their schools help teachers and students to improve their spiritual life. One of the major responsibilities of priests working in schools is to help teachers and students to improve their spiritual wellbeing. Fruits such as love, care and life satisfaction are visible in schools where leaders practice spiritual leadership. There are some common spiritual practices such as leading daily prayers and celebrating mass for students which priests do in their schools. They also do other devotional spiritual practices such as starting small Christian communities in the school, taking students to pilgrimages within the country, teaching bible and creating vocational groups. All these religious practices help students and teachers to grow in their spiritual life. When I asked participants: What do you do to improve the spiritual wellbeing of teachers, students and other school workers? They gave the following answers:

Participant 1 said,

> I celebrate Mass and lead the daily prayers; I created small Christian communities for the teachers and students. Then I help students and teachers to make pilgrimages to holy places such as Kibeho where the Blessed Virgin Mary appeared. We teach religious education for two hours a week in every class. I listen and answer to students' question concerning faith.

Participant 4 responded,

> I installed symbols or statues of Jesus and the Blessed Virgin Mary in the compound and crucifix in the classrooms. For example, at the entrance of the school, there is a big cross. When you enter my office or bursar's office you just know that this is a Catholic school. We pray before and after meals; students learn

those prayers by heart. I teach students the sacraments every Saturday. I teach Bible since I studied Bible. The Bible is among the things which students should bring to the school. We have a choir, and we pay the instructor. We have vocation group for students to help them discover their callings. There is another thing I started; that a school becomes a small Christian community. Each class leads the Mass, you can find that protestant is the one who is conducting the choir. We start all the meetings with prayer. Another thing I did is that all the values in school are Christian values, for example, when you are entering the school, you can see written on the wall: "Faith, hope and love."

Participant 2 reported,

In every classroom there is a statue of the Blessed Virgin Mary. We start all our activities with prayer. I celebrate Mass for students once in a month. I baptize the children of my teachers. I help to give funeral services to the deceased relatives of my teachers. This creates a good climate in the school. We teach catechism to students who are preparing to receive sacraments and it is done by the teacher. For example, there is a retired teacher who comes to offer that service. I baptize and confirm them especially during the Catholic education week. The bishop visited my school and confirmed the students. It is the teachers who prepared that service and the choir. I encourage my teachers to get sacraments, and I help them with material and spiritual needs. I encourage students to participate in charitable works.

Participant 3 reported,

> I take care of the spiritual aspect of my teachers and students. I celebrate Mass for
> students every Sunday, we conduct a small Christian community once a week, a
> retreat, students receive sacraments. Our daily activities are characterized by
> prayer: morning prayers, midday Angelus and when we are going to sleep. Prayer
> after meals etc. We rotate according to the different faith, then we conclude
> prayer by invoking the patron saint of our school – St. Philippe Neri.

Seminary Formation

Seminaries play a significant role in preparing priests for their future apostolate in
parishes, hospitals, schools, and other places of work. Therefore, it is the responsibility of
the leaders in the seminaries to see that candidates to priesthood are given the right
package of knowledge and skills that can help them to carry out their work as
professionals. One of the questions this study investigated is: How does the seminary
prepare priests to be competent headteachers in Catholic secondary schools? When I
posed this question to the participants, they reported the following: Participant 3 said that
the seminary does not train priests to be headteachers or school leaders but rather teaches
them the general knowledge to be pastoral agents.

> Hmmmm, the seminary does not prepare us to be school leaders or headteachers
> of schools in a technical way. The seminary prepares us to be pastors of people,
> but concerning education, there are skills and technics somebody must know,
> which is not taught in the seminary. In the pastoral studies, we don't learn those
> technics one needs to be a headteacher. The seminary prepares a priest to be a

school leader in a general way but not giving him the skills and technics. What is missing are the technics and if possible, they could include: technics and skills in education or leadership to the seminary curriculum. If they put you in a school, you feel they have given you another career where for the first three years you encounter a lot of problems. Even the government cannot allow you to be a headteacher, you must study a post diploma in education. If you are appointed in the school, the government asks you whether you studied or got formation in education. In the seminary curriculum they should introduce a course about education leadership.

According to Participant 2, the seminary does not give them all what they need to be headteachers. The knowledge priests receive from the seminary is generalized to help them to work in any place where they are sent by the bishop.

Well, there is a way seminary prepares us, what we can call 50/50, what we are taught is quite general, to be adapted according to the context and situation. What the seminary gives us is not enough. Things such as accountability, honest, sharing resources at school, collaboration, but we don't study public relationship. We don't know people's life outside the seminary, we just study philosophy, theology, we eat and go for sports, but we don't know how people survive in the world. We need to know how to manage people and learn the course in management. We learn management in the seminary just passing. We need to study it seriously, making adaptation is not the best thing.

When asked the same question, Participant 4 gave a categorical no, saying that the seminary does not prepare priests to be headteachers but rather, it prepares them to be pastors, to go out and evangelize the people.

> No, no, the seminary does not prepare priests to be headteachers. We are prepared to be pastors, to go out and evangelize the people (Mt 28:19). The knowledge we have is from the experience we got from secondary school, and maybe from the seminary. And the bishop depends on such experience to appoint one to be a headteacher. The seminary does not teach seminarians to manage schools.

Participant 1's response was quite different from those of other participants. He accepted that the seminary gives them knowledge to be headteachers, but it is not enough. There is a need to add some courses about education to the seminary curriculum. He reported,

> Yes, the seminary gives us knowledge to be school leaders, but it is not enough. It could be better the seminary add courses about school leadership to its curriculum since they are not many. That could help a seminarian intellectually but also equip him with the methodology of education. There are courses they teach in post-graduate for six months before a priest goes to work as a headteacher in a school. They learn psychology, how to manage children behavior, they learn school management and governance, and curriculum. Those are some of the subjects they can add to the seminary curriculum so that by the time a seminarian finishes formation, he knows what curriculum is, how to help children. They can put those courses in the fourth year of theology since we don't have much to study.

Participant 5 agreed that the seminary prepared him in one way or another to be a school leader by putting in place a timetable and syllabus in the seminary. He further said that the seminary taught him to be disciplined which is a big component in leadership.

> In fact, I am just seeing it now that it helped me. In seminary we had a timetable and syllabus given by the government we had to follow. You must know how to partition time; each session must last between 40 to 45 minutes and a certain number of hours a teacher must have a week to cover the syllabus. At the same time, for example, if students wake up early and they start classes on time, it helps them to cover the syllabus on time. I also learnt that keeping discipline helps a lot in academic performance. Like in the seminary, discipline was strict that is why seminarian performs well.

He also said that there are some elective courses which he studied in the seminary which helped him as a headteacher.

> When we were in the major seminary, we had elective courses in year two and year three. For example, we had courses about journalism and financial management. These are the courses I remember we had which can help us in leadership. However, we were not taught a course about how to handle students or young adults. The courses we had were about methodology and psychology: fundamental and developmental psychology. But we didn't know how useful these courses are going to be for us; we could not easily connect with the future. We were not told the applicability of those courses; actually, we did not know who will be working in academic circles, parish or other areas. But we didn't

know how useful these courses are going to be for us. In our formation we don't specialize who will be a teacher or a pastor or a youth chaplain. We never specialize in those areas. We were not taught the teaching skills or how to manage the class, how to prepare a scheme of work or a lesson plan.

Document Reviewed

One of the methods of collecting data in this study was reviewing documents: seminary programs or curriculum, and participants' academic transcripts. The participants in this research studied in two different academic institutions; four of them studied at Nyakibanda Major Seminary (Rwanda), and one studied at Tangaza University college (Nairobi – Kenya). In both institutions, the participants studied four years of theology before their ordination. The core courses offered in these two academic institutions are similar, spread out in the four years. Apart from the core courses, the institutions offer supplementary courses depending on their mission and vision. For example, Nyakibanda Major Seminary offers a course in management and accountability to help priests manage the resources of the Church. On the other hand, Tangaza University College offers a course in missiology and cultural studies to prepare priests to face the challenges of learning new cultures and languages.

The two academic institutions do not offer school leadership or Catholic school leadership courses. School leadership should be under the section of pastoral studies, but the curriculum deals specifically with religious pastoral issues. The course content is too general to deal with specific areas such as Catholic school leadership. Boyle and Dosen (2017) wrote that priests are not adequately prepared for school leadership and

supervision. This is confirmed by the curricula of both academic institutions, Tangaza University College and Nyakibanda Major Seminary. In fact, the curricula of two institutions show that seminaries do not have anything to do with school leadership or Catholic school leadership. The two academic institutions do not prepare priests for school leadership or to be headteachers. It should be noted that mission of seminaries is to prepare priests for the work of evangelization wherever they are sent by their bishops or superiors.

Table 7

Summary of Core Courses Offered in the Two Institutions

Summary of core courses offered in the two institutions	
Methodology	Catechetics
Theology	Social Ethics
Bible	Homiletics
Liturgy	African Studies
Canon Law	Christology
Church History	Pastoral counseling
Seven Sacraments	History of religion
Vatican Council II	Church Fathers
Pastoral studies	Ecclesiology

Diocese's Participation in Government-Funded Catholic Schools

During the second part of the interviews, participants reported the diocese's lack of commitment or active participation in the affairs of its schools. Participants agreed that there is a lack of active participation of the diocese in the affairs of its schools. What is seen and felt is the government's presence because of what it does in schools. The government supervises whatever takes place in schools and demands accountability for the money it gives to schools in form of capitation grants or subsidies. The 1987 Agreement stipulates the rights and responsibilities of the Church and the government in government-funded Catholic schools. According to the Agreement, Church leaders were given the privilege to appoint school leaders such as headteachers and deputy headteachers. On the other hand, the government retained the prerogative to fund schools, hire teachers and pay their salaries, send students to those schools, buy scholastic material and feed the students. The responsibility to fund Catholic school, hire teachers and send students to those schools put the government in better position to be visible and felt in the life of the schools. This situation led the participants to say that the government took over Catholic schools. In the third round of interviews, I asked the participants: What can the leadership of the diocese do to make its presence felt in its schools funded by the government? Participants gave similar and divergent answers. For example, Participants 3 said,

> First, the bishops must sign a new agreement of collaboration or engagement with
> the government for a better working relationship. Second, the diocese should
> support priests working in its schools and try to be the owner of the schools for its

presence to be felt or visible. Third, the diocese must appoint priests in its schools so that they can carry out the Church's mission and vision. We have a big problem because it is the government which hires and pays the teachers and follow up the workers and the money sent to our schools. This makes the diocese invisible in its schools; you find that the Church has no authority in its schools. It will need the Church to put in much energy to see that a new agreement with the government is signed and make an active participation in the affairs of its schools.

Participant 2 also noted the importance of the bishops signing an agreement with the government so that each party can know its rights and duties. Since the government refused to hire and pay religious education teachers, the diocese should take the responsibility of training and paying their salaries. Participant 2 further said that whenever possible, the bishop should visit the schools and administer sacraments to the students and teachers.

> The first thing to do is that the government and the bishops must sign a new
> agreement concerning Catholic schools, how they should be managed. The
> present agreement stipulates that schools built by the Church and those which the
> government constructed on the Church's land belong to the Church, and that
> Church leaders should appoint headteachers to Catholic schools. The government
> is there to endorse those candidates nominated by the Church leaders. The bishop
> should train teachers of religious education to work in our schools. At least the
> bishop can look for funds to train those teachers and pay them a decent salary so
> that the teaching of the Catholic faith in our schools can be done well. Another

thing is to give importance to the school feasts such as the patron saint. The bishop can come and administer the sacraments and even visit the school. The bishop should make pastoral visits to schools as he does for the parishes. He can hold a meeting with teachers and leaders of the school.

Participant 4 said that for the leadership of the diocese to be visible and felt in its schools, certain things must be done. For example, the diocese can construct new school buildings and renovate those which are old, buy students' beds, and so forth. The diocese can do charitable works such as paying school fees for poor students. The diocese can conduct e-learning programs in form of professional development. Signing a new agreement between the Church and government is another thing which can help the diocese to regain authority and influence in its schools. The bishop's pastoral visits in schools are another way to make the leadership of the diocese visible and felt in Catholic schools. In case the bishop cannot get time to visit schools, the priest in charge of schools should do it.

> The first thing the diocese can do is to build the infrastructure in our schools (renovate the school, buy students' beds, buy dining tables and chairs for the students, build new structures). Second, the diocese can give seminars to school leaders, whether priests or lay people. For example, for us in Butare, we have the Catholic university of Rwanda which has the department of education. They can as well conduct e-learning programs in form of professional development. The diocese can also do charitable works by paying tuition for poor students. For example, here in my school, many students are from rich families, the ones from

the area cannot afford to pay school fees. If it is the government paying teachers'

salaries, buying school furniture, how can you expect the diocese to be visible.

Another thing, there is no signed agreement between the Church and the

government, we now operate in unclear environment. The agreement we follow is

the one of 1987, which does not correspond to present political environment. The

Church no longer commands authority in its schools. The bishop should make

pastoral visits to the schools because his presence means a lot to students and

teachers.

According to Participant 1, the diocese can conduct meetings with the

headteachers on the diocese or parish level. The diocese should organize seminars

concerning religious program they are supposed to teach.

The diocese should conduct meetings with the headteachers on the diocese or

parish level. Priests in the parishes should be encouraged to visit schools and

conduct prayers or celebrate mass. To make sure that religious education is taught

in all Catholic schools. The diocese should provide books of religious education

to schools so that teachers can get the materials to teach the students. Another

thing is that the diocese should organize seminars concerning religious program.

Every Catholic school should have a patron saint and priests should celebrate

mass in those schools.

Coordinator of Catholic Schools

According to Butare Catholic diocese's leadership structure, the bishop appoints a priest to coordinate the activities of Catholic schools in the diocese. He is supposed to represent the bishop or the diocese in government meetings at the county and district level so that the diocese can know the politics of education in the country. As a researcher, I wanted to know how the priest in charge of Catholic schools in the diocese does his work. Does he visit the schools? All participants reported that the bishop gave the coordinator other responsibilities which do not allow him to visit the schools in the diocese. For example, Participant 3 said,

> His role is visible, but he has many responsibilities which the bishop gave him. For example, he is a headteacher in one of diocese's secondary schools. You find that with that work he has no time to visit schools. So, he does what he can! He should not be given other responsibilities apart from being a representative and coordinator of the Catholic schools in the diocese. This will help him to get enough time to visit schools and if possible, to make negotiations between the diocese and the government. The Church should also give him the means to carry out his work.

Participant 2 said that he sees him through letters requesting funds to organize the diocesan education week. Once such activities are finished, they don't see him again. He reported,

> We only see him on papers he sends to us when preparing the education week, there we see him asking for money to facilitate the activities. His pastoral visit is

not visible. The problem is that the bishop gave him multiple work. For example, the present priest in charge of schools is also a headteacher in one of the diocese's Catholic school, which is also a hard and busy work. Because of the heavy load of work, he rarely follows what is happening in other schools and sometimes he comes to know when it is late. It is better not to give him other responsibilities so that he can get time to visit schools and listen to the headteachers and teachers, not just sitting in the office.

While Participant 4 concurred with other participants on the issue of the priest in charge of schools not visiting the schools, he complained about the diocese's lack of interest in the affairs of its schools. He said that the priest in charge of schools should at least come and audit the schools.

The priest in charge of schools should make a program of visiting schools but what I have seen so far, he doesn't do it, we don't see him. At least they should come to audit the school (finance and other things). They should show that the school belongs to the diocese. They don't appear in their affaires.

The response of Participant 1 on the issue of the priest who coordinates the activities of Catholic school in the diocese was somehow different from those of other participants. According to him, what is more important for the priest in charge of schools is to organize meeting, for the headteachers and help them to harmonize the diocese's programs with those of the government. He answered,

He is supposed to organize meetings for the headteachers in charge of Catholic schools and reminds them about the government programs and connect it to the

spirit of the Church. They talk about such affaires in the meeting but there is a

lack of evaluation and follow up. He cannot visit all schools because they are

many.

In summary, the participants indicated that the diocese's involvement in the affairs of its

schools is wanting. Once the bishop appoints a priest to be a headteacher in a school, he

does not make a follow up to know what is going on or how the school operates. Many

times, headteachers find themselves on their own, battling with the government policies,

especially those which do not support the Church's mission in schools.

Conclusion

In this chapter, I have described the Roman Catholic Diocese of Butare where the

study was carried out. Furthermore, the chapter explains the method and criterion I used

in choosing the participants of the study. I used a purposeful sampling to choose

participants having the necessary information. The chapter shows the data gathered from

the participants which I summarized and complimented with outstanding quotes from

their responses. The data collected includes participants' lived leadership experience of

school, seminary formation, participants' leadership skills, and the diocese's lack of

active participation in the affairs of its schools. The chapter discusses the documents

reviewed in this study: seminary curriculum and participants' academic transcripts. The

documents showed that seminaries do not offer courses in Catholic school leadership.

They offer courses which help priests to do pastoral activities wherever they are sent by

their bishops or superiors. Chapter V concludes the study with analysis of the data,

development of categories and themes, implications of study findings for educational

leaders, limitations of the study and recommendations for future research.

CHAPTER V

DATA ANALYSIS

The data analyzed in this chapter are participants' responses about their lived leadership experience, leadership skills and behaviors, and seminary formation. Data analysis is a process of making sense out of the data collected; it involves consolidating, reducing, and interpreting what participants have said, and what the researcher has seen and read (Merriam & Tisdell, 2016). In a study which uses a phenomenological research design, data analysis aims at finding the essence or basic structure of a phenomenon (p. 216). I identified themes, categories, patterns, or answers to the research questions (Merriam & Tisdell, 2016). The themes I identified from the data became the major findings of the study which I used as headings in the findings section (Creswell & Creswell, 2018). The categories and the associated themes that emerged were:

(1) Priests' lived leadership experience as headteachers

- Challenges of priests working as headteachers

- Priests perform roles of pastor and parent

- Stability and dedication of priests working in schools

(2) The role of the diocese in its schools

- Writing and signing a new agreement

- Pastoral and financial support of Catholic schools

- Diocesan representative of Catholic schools

(3) Leadership skills and behaviors of priests working as headteachers

- Headteacher as a chief coordinator of school activities

- Headteacher as a chief coordinator of learning and teaching activities

- Headteacher as a spiritual leader

(4) Formation of priests

- Introduction of education and leadership courses in the seminary

Priests' Lived Leadership Experience as Headteachers

To understand the lived leadership experience of priests working in government-funded Catholic schools, I posed a question to the participants: What is the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools? (see Appendix E) From this question, came other probing questions such as: what does it mean to be a headteacher in a government-funded Catholic secondary school? How do you reconcile between being a priest and a headteacher? Are there challenges you encounter in carrying out the government's programs and Church's programs? Answers to these questions can be accessed in Chapter IV. The analysis of the participants' responses has a great deal to teach us about the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools.

Challenges of Priests Working as Headteachers

Participants in their submissions agreed that it is hard to be a headteacher in government-funded Catholic secondary schools. They gave different reasons according to

their experiences since the time they were appointed to the office of a headteacher. For example, Participant 4 said, it is hard to be a headteacher in a government-funded Catholic secondary school because he had no religious or fellow priest having the same formation background and mission as a teammate. He found that the lay people he was working with had different formation, behaviors, and mission which made his work more difficult.

> I have no religious or priest to work with. Meaning that if you work with somebody without a common goal or mission, it becomes hard, because in the seminary you are taught to do things according to the timetable or schedule (eating, praying, sleeping etc.).

Educators having a common mission and vision can easily develop their school and improve the academic performance of their students. The difference in formation background between the priest and his teachers should not be a big problem so long as they agree on the mission and vision of the school. Participant 1 commented on the huge amount of work headteachers in government-funded Catholic schools do. Headteachers must implement both the government and the diocese's education programs. It is like serving two masters at the same time. This is different with headteachers in public schools; they are only concerned with government programs.

> Yes, my experience as a headteacher in a government-funded Catholic secondary school, I can say that it has not been easy because we must see that the diocese's programs of education agree with the national policy of education. So, for me it is not easy, you are playing two roles in one person, you must represent the

government to implement the national policy of education and the diocese's

program of Catholic education (Participant 1).

It is a fact that the demands of government initiatives, accountability, and the

monitoring of school performance place significant pressure on headteachers working in

government-funded schools (Fincham, 2010). That is why Participant 1 said that there is

a huge amount of work headteachers do in a government-funded school. He did not know

that there is so much work to be done as a headteacher. He said,

> Going to be a headteacher in school Y, I did not know that I will be having a lot
>
> of work. I thought that I was going to care for the academic aspect of the students,
>
> not knowing that I must take care of the parents as well.

Participant 3 acknowledged that to be a headteacher in a government-funded Catholic

school was a challenge to him because he was not prepared to be a headteacher, and he

didn't like the job. Secondly, he did not have the leadership skills required for a person

doing the work of a headteacher. He said,

> I must say that in the beginning it was hard to be a headteacher. First, I was given
>
> this job when I was not prepared, and I didn't like it. Secondly, I didn't have
>
> leadership skills or technics, I was just in the parish doing pastoral as an assistant
>
> parish priest. In fact, the first three years were extremely hard for me (Participant
>
> 3).

Normally, the bishop appoints priests to be headteachers in Catholic schools

without giving them orientation or introduction to the work they are going to do. This is a

weakness and a challenge in the administration of the diocese which needs to be

corrected. One way to correct this weakness or challenge might be to give them a seminar about the behaviors and responsibilities of a headteacher or to make them shadow veteran headteachers for a period of six months before they are given full responsibility to superintend a school. This can help the newly appointed priests to know how to manage the school business as headteachers.

Priests Perform Roles of Pastor and Parent

Apart from working as headteachers, priests in Catholics schools perform other roles such as pastor and parent. As pastors, they carry out the three functions of Christ the high priest: prophetic, kingly, and priestly (Boyle & Dosen, 2017). The prophetic role is carried out when priests teach and preach to their students and teachers. Priests exercise their kingship by doing their work as leaders or headteachers, and they carry out the priestly role by celebrating mass, administering sacraments, leading community prayers, and other religious activities. During the interview, participants reported that as pastors in their schools, they carry out liturgical and spiritual activities. There are some common religious activities which all priests must do, whether in parish or schools. For example, celebrating mass, administering sacraments, and leading the faithful in daily prayers. All participants said that they celebrate mass, lead daily prayers, and administer sacraments to their students. Participant 1 said,

> I celebrate mass and conduct daily prayers; we have small Christian communities
> for teachers and students. We make pilgrimages to holy places such as the shrine
> of our Mother Mary at Kibeho. I teach religious education for two hours a week in

every class. I listen to and answer students' questions concerning the Catholic

faith.

Priests do other activities depending on one's devotion. For example, Participant 4 said,

We pray before and after meals; students learn those prayers by heart. I teach

students the sacraments of initiation every Saturday. I teach Bible since I studied

bible. I start all the meetings with a prayer. I created some small Christian

communities in the school.

Apart from celebrating mass and leading prayers, Participant 2 said that he baptizes the

children of his teachers whenever he is asked to do so. He also teaches catechism to

students who are preparing to receive sacraments like baptism and confirmation.

Participant 3 reported that he starts all school activities with a prayer. This means that he

created an environment of prayer in his school. He said,

I celebrate mass every Sunday, I participate in a small Christian community once

a week, and I help students and teachers to do their retreats. Our daily activities

are characterized by prayer: morning prayers, mid-day angelus and night prayers

before students go to bed. We say prayers before and after meals.

The above-mentioned spiritual activities priests do in their schools show that they are

pastors in their schools like other priests in parishes.

In the African society, and may be in other parts of the world, priests are highly

respected to an extent looked upon as parents by both young and old people because of

their social status and the role they play in their communities. On their part, priests accept

this honor of being called parents by the people they serve. So, it was not a surprise to me

during the interview to hear participants use words with familial connotations (e.g., parent, father, mother, brother among brothers and sisters) to describe the good relationship they have with their students and teachers. This sense of familial relationship is a result of deep personal, caring, and loving commitment to students and teachers with whom they do not have blood relationship. The parental relationship is informed by the ethic of care and service priests offer to their students and teachers. They are deeply concerned with the welfare of their students, physically, intellectually, and emotionally. Below are some excerpts extracted from the participants' responses. Participant 2 said, "to be a priest means to be a parent to students because of the care and support I give them." However, as parents normally do to their errant children, even priests punish their students when they go against the school rules and directives. They punish and reprimand their students because of the care and love they have for them. As the headteacher of the school, the priest looks for charitable organizations or benefactors who can pay tuition for students who come from poor families.

> I normally tell my students, that I am the chief parent, mother, and father in this school. As a priest, I am your father, I am your mother. What does the father do? What does the mother do? A mother or a father who loves his children reprimands or punishes them when they make mistakes. I do these things because I love them. For the children from poor families, I look for benefactors to help them, I even go to caritas to seek some help for them, especially those who perform better. I am always with them as a parent (Participant 2).

Participant 3 also said that by virtue of his position as a headteacher and spiritual leader in his school, students look at him as a parent. Other participants used words like brother, spiritual father to denote that a priest in a school is more than a headteacher. In using words like father, spiritual father, brother, students consider the school as a community of brothers and sisters like their natural families.

Participants reported experiencing contradiction in their two roles of priest and headteacher. As a priest, they are supposed to show love, concern and care to their students and teachers. And as headteachers, they enforce both school and government rules and directives. Sometimes they are obliged to reprimand and punish students who misbehave. This many times hurts the parental relationship which should prevail between the priest and his students. For example, Participant 4 said,

> In the responsibilities of the priest, there is reprimanding, giving advice or correcting. The priest is there to serve the people, he is a brother among brothers and sisters. Sometimes, a priest as a leader must make difficult decisions. He must punish with love as a parent.

Participant 1 also reported experiencing a contradiction in carrying out the role of a priest and a headteacher.

> This is the mission of the priest. It is not easy to combine it with the laws and politics of education. Those two roles sometimes conflict each other, and as a priest you suffer because you want to be a spiritual father for those who are suffering or distressed, but now you have turned into somebody who is punishing or reprimanding.

Stability and Dedication of Priests in Schools

When priests are sent to work in schools as headteachers or in other positions of leadership, they become part of the school community, dedicating all their time and energy to the school. In Rwanda many secondary Catholic schools have rectories where priests reside while doing their work as leaders. This helps them to monitor all school activities. They do their work from morning to evening when students go to bed; and in case of any danger or problem, they are always present. For example, when students fall sick at night, it is the responsibility of the priest to take them to hospital. When I asked the participants: As a priest, how are you different from the lay headteachers? They answered that it is their stability in the school, and availability to students and teachers which make them different from the lay headteachers. For example, Participant 3 said, "Stability and availability; you follow up what is taking place in your school." Participant 4 answered, "The priest is characterized by stability; to be in that place without looking for any gain or interest. A priest is characterized by loving his work, in fact it is a call."

The Role of the Diocese in its Schools

In the second round of the interview, participants said that the diocese lost control over its schools. Before Rwanda became independent, Catholic schools in the diocese of Butare were under the leadership of Catholic missionaries from the European countries. They had the financial support from their religious congregations and countries of origin to construct and run the schools. But since they handed the schools over to the diocese, the financial help which used to come from their religious congregations and countries of origin stopped coming. This created a financial challenge to the diocese to manage the

schools. One of the ways to overcome this challenge was to request the government to finance many of the Catholic schools, and hence the coming of government-funded Catholic schools. From that time, the government started making major decisions in the administration of Catholic schools and demanded accountability for whatever takes place in the schools. It is against this background that participants said that the diocese lost control over its schools. They suggested that for the diocese to regain authority and control over its schools, it must do the following: (1) make a new agreement with government, (2) support its schools financially, (3) offer continuous training to teachers, and (4) insure the coordinator of Catholic schools in the diocese should be fully involved in the affairs of the schools. However, it should be remembered that the challenge of the diocese is to fund its schools. Regaining full control over its schools implies assuming the financial responsibility.

Writing and Signing a New Agreement

In 1987, the Church and the government signed an Agreement regarding the rights and duties of the government and the Church in government-funded Catholic schools. It was agreed that Church leaders should appoint school headteachers and deputy headteachers. On the other hand, the government should: fund the schools, hire teachers, and pay their salaries, send students to those schools, buy scholastic material and feed the students (for those in boarding schools). However, there are some clauses in the memorandum of understanding which need to be changed to protect the identity and culture of Catholic schools which is associated with the transmission of the Catholic faith. For example, one of the clauses which should be considered in the new agreement

is to allow the owners of the schools to hire teachers and to recruit students. According to the experience, the government hires non-Catholic educators to teach in Catholic schools and recruits non-Catholic students. This in one way or another jeopardizes the evangelizing mission of the Church in its schools. During the interview, participants reported that the bishops of Rwanda wrote a proposal of the new agreement and submitted it to the government for approval. The new agreement once agreed upon by the two parties (government and the Church), will help the headteachers to know their rights and duties. In the absence of a new agreement, headteachers work in a situation of uncertainty. They do not know what to do and not to do. For example, Participant 3 said, "The bishops must sign the agreement of collaboration or engagement with the government for a better working relationship." This shows that the working relationship between the diocese and the government in Catholic schools needs to be improved by putting in place a working document showing the rights and duties of each party. Participant 2 also mentioned the importance of signing a new Agreement between the Church and the government. He reported, "There is no signed agreement between the Church and the government, we now operate in unclear environment. The 1987 Agreement we follow does not solve the problems government-aided Catholic schools are facing." Participant 4 said, "Signing a new agreement between the Church and government is another way the diocese can regain authority and influence in its schools."

Financial and Pastoral Support of Catholic Schools

According to the 1987 Agreement, the government of Rwanda agreed to fund the government-funded Catholic schools, pay teachers' salaries, offer scholastic materials,

and feed students, the capitation grants which come from the government are not enough to solve all the financial needs of the schools. There is a need to solicit funds from other sources to support school projects. It is from this background participants said that for the diocese to regain authority and control over its schools, it should make financial contribution to some of the school projects. For example, Participant 3 said,

> The diocese should support priests working in its schools and try to be the owner of the schools for its presence to be felt or visible. The diocese can fund projects such as constructing new building blocks and renovate those which are old. The diocese can also pay school fees or buy scholastic materials for students who come from poor families. Secondly, the bishop or other leaders in the diocese should pay more visits to the schools; this will help them to know the problems and challenges their schools are facing.

Through pastoral visits, the leaders of the diocese can get the opportunity to audit their schools.

Participants also suggested that the diocese can make its presence and ownership felt and recognized in its schools by organizing seminars for teachers in form of professional development. Seminars can be about topics or subjects which can improve the knowledge and skills of the educators. For example, they can teach them how to use technology in teaching or how to teach emergent English learners. This will be a clear sign that the Church cares for the development and wellbeing of the teachers working in its schools. Some of the intended outcomes from the continuous training are the increase in teachers' knowledge, skills, and commitment to their schools. In fact, this gesture of

care can increase teachers' commitment to the diocese's programs. Participant 4 said that the diocese can conduct e-learning programs to improve teachers' knowledge and skills in teaching. Participant 4 further suggested that the diocese should conduct seminars about religious education or matters regarding the faith of the Catholic Church to help teachers who were not trained to teach religious education. This can also help teachers from other religious denominations to know the doctrine and teaching of the Catholic Church. Participant 2 said,

> The diocese can give seminars to school leaders, whether priests or lay people. For example, for us in Butare, we have the Catholic university of Rwanda where teachers or school leaders can take some short courses during the holidays. The diocese can as well conduct e-learning programs in form of professional development.

Diocesan Representative of Catholic Schools

Catholic schools play a vital role in the Church's mission of teaching the Catholic faith and doctrine to young people. Because of the Catholic schools' crucial role in the mission of the Church, the bishop created an independent office to coordinate their activities. Furthermore, the bishop appointed a priest to run the business of that office. His responsibilities are to represent the bishop in government meetings at the county and district level; visit Catholic schools and solve some administrative problems they might be experiencing; and organize the yearly Catholic education week. In their submissions during the interview, the participants highlighted the coordinator's inefficiency in carrying out his responsibilities. They said that he does not visit their schools as he

should be because the bishop gave him so many responsibilities. This situation made the headteachers work without support from the diocese. Priests feel abandoned by the diocese when they are faced with the government policies and directives which do not favor the Church's mission in schools.

Participants suggested that the representative of Catholic schools should not be given other responsibilities apart from coordinating the schools' activities. This will allow him to perform the office work, visit schools, and attend government's meetings. Participant 3 reported,

His role is visible, but he has many responsibilities which the bishop gave him. For example, he is a headteacher in one of the diocese's schools. You find that with that work he has no time to visit other schools. So, he does what he can! He should not be given other responsibilities apart from being a representative of the Catholic schools in the diocese. This will help him to get enough time to visit schools and if possible, to make negotiations on behalf the diocese. The diocese should also give him all what he needs to carry out his work.

Participant 3 said that the diocese should give enough funds to the priest in charge of schools to do his work without difficulty. Many times, the diocese does not give enough funds to priests who run certain offices which cripples their activities. Even Participant 2 reported that the priest representing Catholic schools is not doing well his work because the bishop gave him so many responsibilities. The most he can do is office work and to attend some important meetings. This makes headteachers feel abandoned by the diocese.

His pastoral visit is not visible. The problem is that the bishop gives him multiple work. For example, the priest in charge of schools is also a headteacher in one of the diocese's Catholic schools, which is also a hard and busy work. Because of the heavy load of work, he rarely follows what is happening in schools and sometimes he comes to know when it is late. It is better not to give him other responsibilities so that he can get time to visit schools and listen to the headteachers and teachers, not just sitting in the office.

Participant 4 was not different from other participants. He said,

The priest in charge of schools should make a program of visiting schools but what I have seen so far, he doesn't do it, we don't see him. At least they should come to audit the school (finance and other things). They don't appear in their affaires.

According to what the participants reported, one may conclude that the office of the representative of Catholic schools in the diocese does not serve its purpose. If this situation persists, Catholics schools will look like public schools, without any mark of Catholicism. Once the bishop appoints priests to work in Catholic schools, he does not make a follow up to see how they do their work. Headteachers feel abandoned by the diocese. They are left on their own to wrestle with the government policies, especially those which don't favor the Church's mission in the schools. Participants requested the diocese to take full responsibility of its schools. Once this is done, it will help the headteachers to do their work without many inconveniences.

Headteachers' Demonstration of Leadership Skills and Behaviors

People learn skills through training in colleges and universities, and others learn through experience. Participants in this study reported that they learned leadership skills and behaviors through experience when they were in elementary school, high school and seminary. Some participants reported that they were class representatives and head prefects in primary and secondary schools. As class monitors and head prefects, they got a chance to learn some leadership skills and behaviors. Participants confessed that they learned leadership skills and behaviors during the years they have been in the office as headteachers. They made many mistakes because they did not have the necessary skills for the job of a headteacher. Apart from learning from experience, participants attended seminars about leadership organized by the ministry of education or other non-government organizations. Nonetheless, during the interview, participants reported that they still need to learn more education leadership skills and behaviors required for a person in the position of a headteacher. They said that they need to attend leadership courses or seminars so that they can do their work in a professional manner. I identified three themes from the data collected: (1) Headteacher as chief coordinator of school activities, (2) Headteacher as chief coordinator of the teaching and learning activities, and (3) Headteacher as spiritual leader.

Headteacher as Chief Coordinator of School Activities

Headteachers are employed to coordinate and harmonize all school activities. They are responsible and answerable for every activity which takes place in a school. Even though the school administrative committee has four staff members (dean of

studies, bursar, discipline master) who are answerable for whatever happens in their

sectors, it is the headteacher who gives reports on behalf of the school. Therefore, it is the

responsibility of headteachers in collaboration with three administrative staff members to

see that the school fulfills its mission. One participant said that he manages the school

activities by making a strategic plan. From the plan of the entire school, the

administrative staff members make plans and timetables for the departments in which

they work. This is done for the proper management of the school. Participants 1, 2 and 3

said that the management of school is done by putting in place a timetable of the daily

activities. For example, participant 2 said,

> First, I have a program of the school, meaning the strategic plan, mission and
>
> vision of the school. This is very crucial and important; the vision of the school is
>
> what I concentrate on mostly. I have the daily agenda/timetable, I do it myself but
>
> I also delegate others.

He further stated that the spirit of teamwork among staff members is very important in

organizing school activities and carrying out the school's mission. This is what it means

to be a leader, influencing others towards a common goal (Northouse, 2013).

Participants reported doing more than managing existing school activities; they

carry out development projects in their schools. For example, Participant 4 said,

> As a religious, you can do things which people thought as impossible. For
>
> example, I have constructed five classrooms and one dormitory for 100 girls. I
>
> brought running water in the school. Before, they were using only rainy water.
>
> And during dry season, students were fetching water to use but since I came to

this school, no student has fetched water. I have also started the project of running

water in the school.

This means that headteachers play both managerial and leadership roles; they manage the

assets of the school and at the same time they plan the future of their schools. Among the

important activities headteachers are supposed to organize and follow closely are

teaching and learning because they are the ones that constitute the mission of a school.

Headteacher as Chief Coordinator of the Learning and Teaching Activities

Normally, schools hire a dean of studies to coordinate the teaching and learning

activities on behalf of a headteacher who is responsible for the overall academic

performance of the school. For this to be possible, schools must hire headteachers who

are competent and passionate about teaching and learning. According to Leithwood and

Duke (1999) and Neumerski (2013), headteachers who are competent in instructional

leadership can easily improve the academic performance of their schools. So, it is

important that Catholic schools hire headteachers who are competent in instructional

leadership to improve the quality of teaching and learning in their schools. One cannot

overlook the role of teachers in teaching and learning activities of a school because they

are the ones who prepare and deliver the learning experience to their students.

Participants in this study reported improving the quality of teaching and learning by

doing the following things: continuous training of teachers, visiting teachers in their

classrooms, and providing them the necessary teaching materials. Participants agreed that

to improve the standard of teaching in a school, headteachers should keep in place

continuous training of teachers by giving them opportunities to attend seminars about

teaching skills and strategies, as well as other relevant topics. For example, Participant 1 said, "We give training to our teachers, and they make pledges or targets (*imihigo*). Second, we give them the teaching materials they need to teach well." Participant 2 also stressed the need to provide teachers the teaching materials to enhance classroom instruction. He encourages his teachers to use the information communication technology (ICT) in teaching to improve the quality of teaching and learning. He said that students get motivated when teachers use ICT because many students enjoy visual learning. Teachers form learning communities to assist them in teaching and learning from one another. This can be possible if the headteacher is passionate about learning and teaching.

> There are things I do, first, I give teaching materials or teaching aid to the teachers which is very important. I also encourage them to teach using ICT since we have the internet. I also give them continuous profession training (CPT) or professional development for the teachers. We have mentors within the school or from other schools and from the district. We also do peer learning among the teachers themselves. (Participant 2)

Visiting and supervising teachers in their classrooms is another strategy headteachers use to improve the quality of teaching and learning in their schools. All the participants in this study said that they perform classroom visits as directed by the minister of education. In fact, the minister asked headteachers to visit at least two teachers every week. During classroom visit, headteachers check the pedagogical documents (the curriculum, scheme of work, lesson plan, classroom diary, students' grade book, student exercise books, etc.) to see whether they are up to date. They make a

random scrutiny of students' exercise books to see whether students write notes and do classwork. Headteachers observe class management to see whether a teacher is respected and followed by the students. They also check the inclusive teaching which is the ability to respond to students' needs. So, to make sure that headteachers perform classroom visits in the same way, the ministry of education gave them a rubric (lesson evaluation form) which has seven areas to evaluate: (1) preparation and planning, (2) competencies developed and course management, (3) learners engagement and progress, (4) teaching learning methods, (5) management of learners and learning environment, (6) assessment of learners, and (7) use of media of instruction and communication. When I asked participants how often they visit teachers in their classrooms, Participant 3 said,

> I normally visit two teachers in a week. But the dean of studies should visit more teachers than the headteacher, at least each teacher should be evaluated twice in a term so that when you visit her/him a second time you can see whether he/she corrected the past mistakes.

Participant 1 reported,

> Actually, the directives also require the headteacher to visit teachers. In the goals we make, we put there that we shall visit the teachers and during the time of control, the district education officer (DEO) asks us the documents which shows that we did it. So, I go to visit the teachers and I make the report.

Participant 2 said,

> Yes, yes, yes, that is what I told you, I go to the classroom and see how teachers do their work and give advice. There is a rubric I follow when I am visiting

teachers in their classrooms. I try to see how the educator teaches, gives

assessment activities. Teachers must fill in students' classroom attendance etc. I

check on the methodology the teacher is using, how he/she is assessing students,

and giving notes. I give credit for what the teacher has done well and give advice.

The interviews showed that participants know how to manage instructional

program and to promote a positive learning climate. However, they struggle to define the

school's mission that, is the framing and communicating the school's goals (Hallinger &

Murphy, 1985). The school's mission is a written statement which represents the core

philosophy and working ethos of a school (Stemler et al., 2011; Colón-Aguirre, 2017).

Headteacher as Spiritual Leader

Apart from carrying out the duties of a school leader, priests are appointed to be

headteachers in Catholic schools to nurture the spiritual life of their teachers and students.

Once they are at their schools, they create an environment of prayer which is conducive

to the spiritual growth of teachers and students. They do it by introducing spiritual

activities such as prayer, celebrating the eucharist, spiritual retreats, and pilgrimages to

holy places. They also put some religious symbols such as statues and crucifixes in

classrooms and school compound. They administer holy sacraments to students who are

Catholics and create vocation groups where students can meet to discuss and discern their

callings (priesthood, consecrated life and married life). Priests form small Christian

communities where teachers and students meet to pray, talk about their Christian life, and

solve problems which affect their school community. During the interview, I asked the

participants: What do you do to improve the spiritual life of teachers and students? Their

responses correlated well with what I have already mentioned above. For example, Participants 1, 3 and 4 mentioned activities such as celebrating mass, conducting daily prayers, and establishing small Christian communities in their schools. Most of the spiritual activities headteachers do or initiate in their schools depend on their personal devotions. For example, Participant 1 said, "I introduced small Christian communities for teachers and students in the school and I help students to make pilgrimages to holy places such as Kibeho." On the other hand, Participant 4 stated,

> I put symbols or statues (Jesus and Mary) in the compound and classrooms. For example, I put a big cross at the entrance of the school. When you enter my office or bursar's office you just know that this is a Catholic school. We pray before and after meals; students learn those prayers by heart. We teach students about the sacraments every Saturday. I teach Bible since I studied Scripture. The Bible is among the things which students should bring to the school.

Apart from celebrating mass and leading prayers for his students, participant 2 reported baptizing children of his teachers and preparing students to receive sacraments such as baptism, reconciliation, and confirmation.

> I put a statue of the Blessed Virgin Mary in every classroom. We start all our activities with prayer. I celebrate mass for students once in a month. I baptize the children of my teachers. We teach catechism to students who are preparing to receive sacraments and it is done by the teacher. I encourage my teachers to get sacraments, and I help them with material and spiritual needs. I encourage students to participate in charitable works.

Even though it is the responsibility of priests working in school to nurture the spiritual life of teachers and students, the pastor of the parish where the school is located is also equally responsible for the spiritual wellbeing of the teachers and students because they are his parishioners. Teachers and students are also allowed to practice their devotions such as the charismatic renewal, Legion Mary, Sacred Heart of Jesus, and many others which can support their spiritual life. The role of a priest is to facilitate and support those groups by giving them all the assistance they need so that they can achieve their goals. Such are the elements which make Catholics schools look different from public schools.

Participants reported doing pastoral activities in their schools, but they struggle to articulate what Fry and Slocum called the two main responsibilities of a spiritual leaders: (1) to create a vision whereby the headteacher and all members of the school experience a sense of calling so that their lives have meaning and make a difference, and (2) to establish a school culture based on the values of altruistic love where leaders and members have a sense of membership, feel understood and appreciated and have a genuine care, concern and appreciation for one another (Fry, 2003; Fry & Slocum, 2008). Teachers feel and behave as hired workers. For example, Participant 4 said,

> What I found out is that even if other people study education for three or four years, they don't concentrate on what they are doing, something like chaotic, their things are not according to the schedule. They do things like hired workers (abacanshuro), one is here today, tomorrow is somewhere else.

They also manifested a problem of articulating a Catholic vision in schools. This problem starts from the top because the bishop does not tell priests what they are supposed to do in schools as Church's agents.

Formation of Priests

Although participants appreciated the formation they received from the seminary, they said that it is not enough to make them competent headteachers. In fact, the formation they received was designed to help them to be pastors in parishes or chaplains in schools or hospitals but not to be headteachers. They said that they need to learn leadership and technical skills to be professional headteachers, and this can be done by upgrading the seminary curriculum. Sharing about their seminary formation and experience as headteachers, participants suggested that the bishops should introduce courses about education and school leadership in the seminary curriculum.

Introduction of Education and School Leadership Courses in the Seminary

During their formation, seminarians are introduced to the doctrine and practices of the Catholic Church, but above all to the study of God and God's relation to the world. The subjects taught in the seminary are selected in areas such as: Psychology, Epistemology, Logic, Ethics, Dogmatic theology, Moral theology, Christology, Sacraments, Church history, Biblical studies, Pastoral studies, Catechesis, Liturgy, Canon Law, and Social teaching of the Church. The curriculum of the two major seminaries I investigated in this study does not indicate that the two theological institutions (Nyakibanda Major Seminary and Tangaza Catholic University) offer courses in education or school leadership. This finding confirms what the participants said during

the interview that the seminary does not prepare priests to be headteachers but rather

evangelizers or pastoral agents. For example, Participant 3 was quite clear in his response

when he said that the seminary does not prepare school leaders or headteachers.

> Seminary does not prepare us to be school leaders or headteachers of schools in a
>
> technical way. The seminary prepares us to be pastors of people, but concerning
>
> education, there are skills and technics somebody must know, which is not taught
>
> in the seminary. The seminary prepares a priest to be a school leader in a general
>
> way but not giving him the skills and technics.

However, the formation and the subjects taught in the seminary prepare priests to

be leaders in a general way, but not for a specific pastoral domain such as schools. This

implies that the knowledge priests receive from the seminary can help them to adapt

themselves to be school headteachers, though it is not enough. The subjects taught in the

seminary which are closely linked to the work of a headteacher are: psychology,

epistemology, logic, and ethics. The knowledge acquired from these subjects help priests

to solve the problem of the people they are serving. Priests working in Catholic schools

as headteachers need to have the knowledge and skills about education leadership, and

more specifically Catholic school leadership. Participant 2 said, "There is a way seminary

prepares us, what we can call 50/50, what we are taught is quite general, to be adapted

according to the context and situation. What the seminary gives us is not enough."

To be a headteacher, one needs to study courses such as education leadership or

Catholic school leadership if one is to work in Catholic schools. In these courses

candidates are taught leadership skills such as cognitive skills, interpersonal skills,

business skills, and strategic skills (Katz, 1955, 1974; Tim & Van Fleet, 2004; Mumford et al., 2000; Mumford et al., 2007). Participants 1 and 3 suggested that, if possible, bishops should introduce in the seminary curriculum courses such as: resource management, public relations, Catholic school leadership, school management and governance, curriculum studies, and psychology. These courses can be taught during the fourth year of theology when seminarians don't have much theological academic work. Priests taking Catholic education leadership course or school leadership course will benefit learning skills and behaviors like: (1) coordinating and harmonizing school activities, (2) coordinating the teaching and learning activities, and (3) nurturing the spiritual life of teachers and students.

Implications of the Study Findings for the Catholic Diocese of Butare

To get a deeper understanding of the formation, skills, behaviors, and lived leadership experience of Catholic priests working in government-funded Catholic schools in Butare Roman Catholic Diocese, the research questions which guided this study are the following:

(1) What is the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools?

(2) What are the leadership skills and behaviors priests need to be effective headteachers in government-funded Catholic secondary schools?

(3) How do priests assess their seminary preparation for administrative and leadership roles in government-funded Catholic secondary schools?

One of the themes which stood out from the data collected from the participants is the hard task of working in government-funded Catholic schools. Participants said that it is hard to work in government-funded Catholic schools due to the following factors: (1) working with people having different formation and mission, (2) lack of education knowledge and skills, and (3) too much work for headteachers. When religious missionaries were working in Catholic schools, they used to live and work as a community having a common formation background and mission. This helped them to support and guide each other especially when faced with difficult tasks. However, the situation is different with diocesan priests who live and work as individuals. That is why participant 4 reported, "I have no religious or priest to work with. Meaning that if you work with somebody without a common goal or mission, life becomes hard." Participants expressed a need for priests to work and live in a community where members have the same formation background and mission. When priests live and work together in a community of two or three, they can support each other even when they are playing different roles. One priest can be a headteacher and another can be a dean of studies or a discipline master.

Participants reported the problem of lacking education leadership skills when they are sent to work in schools as leaders. This makes them work under pressure, as well as making mistakes when doing their work as headteachers. There are three ways to solve this problem: (1) introduce a school leadership course in the seminary so that by the time seminarians complete their formation they have some leadership skills; (2) send priests to teacher training colleges or universities to be trained as headteachers before they are sent

to work in schools. This will also give them a chance to do curricular practical training (CPT) with experienced headteachers; and (3) prepare seminars about education leadership for priests who are appointed to be headteachers or make them shadow experienced headteachers in schools for a period of six months before they are given full responsibility to superintend a school.

Participants also reported that headteachers who work in government-funded Catholic schools have a greater workload compared to their colleagues in public schools or government schools. This implies that they must carry out government programs and those of the diocese. To minimize the pressure and the amount of work, the diocese should employ a person who can handle matters which do not fall under the responsibilities of a headteacher.

Pastor and Parent

Priests working in Catholic schools as headteachers play the role of a pastor and parent because of their social status and services they render to their school community. So, they have the responsibility to protect the image and dignity of a pastor and parent which students and teachers give them. As pastors, they play three roles of Christ the high priest: Royal, priest and prophet. As parents, they demonstrate the love and care to their teachers and students. All these roles should come out clearly without one overshadowing or dominating the other. These roles sometimes conflict with each other. For example, as headteachers, priests have the responsibility to enforce the school's directives which sometimes leads to punishments. This many times leads students and teachers see the priest as an enemy to be avoided. Participant 1 reported, "Those two

roles sometimes conflict each other, and as a priest you suffer because you want to be a spiritual father for those who are suffering or distressed, but now you have turned into somebody who is punishing or reprimanding. You become a source of suffering for the students or teachers." However, when priests punish or reprimand their students, they should do it out love and care rather than to inflict pain. Whatever the priest does as a headteacher, pastor or parent should be aimed at making students better as well as responsible citizens of the country.

As pastors, priests are supposed to care for the spiritual wellbeing of their students and teachers through different pastoral activities. Many times, the directives from government or the ministry of education hinders a priest from carrying out his pastoral obligations. For example, participants said that government officials have a tendency of scheduling school meetings and other activities on Sundays, and they insist that a headteacher must attend in person. It should be noted that Sunday is a day of obligation for all Christians to pray or attend mass whenever it is possible.

Stability and Dedication of Priests in Schools

When priests are sent to work in schools as headteachers or to serve in other leadership positions, they take it as a call to serve God's people and a mission of the Church. In fact, for them it is more than being hired workers, it is a vocation to serve their school community and to participate in the Church's mission. The vocation to serve their students and to participate in the Church's mission warrants their stability and dedication to the schools. This is further cemented by their ethic of love and care to their students. Dedication and stability are the two defining words for what they stand for and

do. Stability and dedication to their schools explains further the reason why students and teachers see them as their parents.

The Diocese's Commitment to its Schools

One of the strategies missionaries used to evangelize people in Rwanda was to build schools where they could easily meet the young people. So, schools became very instrumental in the work of evangelization. The missionaries had the financial support from their religious congregations and countries of origin to construct and run their schools. But when they handed the schools over to the diocese, the financial help which used to come from their religious congregations and countries of origin stopped coming. This created financial challenges to the diocese to manage the schools. One of the ways to overcome these challenges was to request the Government finance many of the Catholic schools, and hence the coming of government-funded Catholic schools. This gave the government the opportunity to demand accountability for whatever takes place in the Catholic schools. Since then, the diocese lost full control and autonomy over its schools. The participants in this study argued that even if the government funds the Catholic schools, the diocese must do something to show that they are in control and own the schools. For example, they can fundraise or ask for assistance from the benefactors of the diocese to pay tuition for poor children. Schools are very important in the work of evangelizing young people. Allowing the government to take over Catholic schools implies that the diocese has abdicated from its responsibility, and it will have a negative impact on the mission of the Church in schools. Participants suggested that for the diocese to regain authority and control over its schools, it must do the following: (1)

make a new agreement with government, (2) support its schools financially, (3) offer continuous training to teachers, and (4) provide a coordinator of Catholic schools fully involved in all Catholic school activities.

Leadership Skills and Behaviors

This study investigated what participants know and what they don't know about education leadership skills and behaviors. Participants reported that they learned some leadership skills and behaviors in school, through experience and seminars. Some participants said that they were class monitors or student representatives in both primary and secondary schools. Others said that they were club chairpersons in the seminary. They also said that they learned leadership skills on the job and by attending seminars organized by schools or ministry of education. They confessed that they made some mistakes when doing their work because they lacked leadership skills and behaviors required from a person in the position of a headteacher. Because of the challenges they faced during the first two years as headteachers, participants suggested that the bishops should introduce leadership courses in the seminary so that by the time candidates finish their formation, they have some school leadership skills.

Headteacher as Chief Executive of School Activities

Headteachers are supposed to manage and organize school activities so that schools can fulfil their mission. If school activities are well managed and coordinated, the school can operate more effectively (Leithwood & Duke, 1999). One of the participants said that he manages and organizes school activities by designing a strategic plan which is broken down into manageable activities. The strategic plan is implemented in the daily

school activities which are elaborated in the school timetable. The data collected showed that the participants have some basic school management skills. However, they expressed the need to have a continuous training in managerial and leadership skills because of the challenges their work poses on them. Because of the ever-changing environment and demands of their work, headteachers need continuous learning of new skills and strategies to manage their schools. The opportunities to learn new management and leadership skills should also be extended to all teachers because they also play a significant role in managing the teaching and learning activities. Schools having good managers (headteacher and teachers) are more likely to achieve their mission.

Headteacher as Chief Coordinator of the Learning and Teaching Activities

Although teachers are the main actors in learning and teaching activities, headteachers play a crucial role in coordinating those activities. Headteachers can improve the quality of teaching and learning by doing the following: (1) defining the school's mission, (2) managing instructional program, and (3) promoting a positive school learning climate (Hallinger & Murphy, 1985). To manage the teaching and learning activities, headteachers must collaborate with the dean of studies and teachers who are the main actors in this domain. The responsibility of the dean of studies is to supervise teachers and evaluate the quality of their teaching skills, coordinate the curriculum and monitor students' progress. Participants suggested that to improve the quality of teaching and learning, headteachers must do the following: (1) give continuous training to the teaching staff, (2) supervise teachers, (3) give teachers the necessary teaching materials. However, giving teachers continuous training, supervising them, and

giving them the teaching aids may not be enough to improve the quality of teaching and learning. Headteachers are encouraged to be creative by doing other things which may improve the quality of teaching and learning. For example: (1) allowing students to take a leading role in their education, (2) involving parents in the education of their children, (3) encouraging teachers to be creative in teaching.

Headteacher as Spiritual Leader

Nurturing the spiritual life of teachers and students is one of the reasons bishops or religious superiors send priests to work in schools. Otherwise, doing the work of a headteacher could be done by lay people. This implies that priests working in Catholic schools should dedicate more time to improving the spiritual life of their students and teachers. To achieve this, priests should do the following: introduce moments of prayer, install religious symbols in the school, administer sacraments to those who need them, create small Christian communities in the school, form vocation groups and many other religious activities. Priests should be creative in this area to improve the spiritual wellbeing of both teachers and students.

Seminary Curriculum

The formal curriculum of a seminary is designed to produce pastoral ministers, but not school headteachers. However, depending on their experience as headteachers, participants proposed that the bishops should introduce some education and leadership courses in the seminary to help priests who will be working in schools to have a general knowledge about education leadership. The list of subjects may include Catholic school leadership, resource management, public relations, school management and governance,

curriculum studies, and psychology. These subjects will help priests improve their leadership skills and behaviors. However, the introduction of these subjects in the seminary curriculum has some financial implications. For example, the seminary will need to hire professors to teach these new subjects. This will increase a financial burden to the seminary, though it is worthwhile to spend money to improve the quality of priests working in Catholic schools as headteachers. In case the introduction of the above mentioned subjects in the seminary is not possible, the diocese can do the following: (1) create an independent education leadership course in the Catholic University of Rwanda, and (2) organize seminars about education leadership and other important topics in form of professional development. This can be done during school holidays or any other convenient time which works for headteachers.

Recommendations

(1) The bishop should appoint more than one priest in a school to create a community where they can support each other especially when faced with challenging tasks.

(2) The bishop should do the following to solve the lack of Catholic education leadership skills among priests working as headteachers in Catholic schools:

    a) Introduce a Catholic education leadership course in the seminary

    b) Send priests to teacher training colleges or universities to be trained as headteachers.

    c) Prepare seminars about education leadership for priests who are appointed to be headteachers in Catholic schools.

(3) The bishop should look for funds to finance some projects in Catholic schools and
pay tuition for students from poor families.

The bishop should constitute a committee, including the diocesan consulters and policy makers, and veteran headteachers, to further study this work. This will help them to find ways to implement these recommendations to transform the quality of leadership among priests working as headteachers in Catholic schools.

Personal Reflection on the Process of the Study

As a qualitative researcher this process showed me the following:

First, this study showed me that I can do qualitative research independently. I had an opportunity to design the study, going through the steps required for a qualitative study: determining the research questions, choosing the research design and the methods of data collection, setting up criteria for choosing the participants, and composing the protocol for the data collection. Second, this process showed me that I am courageous enough to suspend my personal understandings, beliefs, and interpretations to be able to understand the research participants' experience from their perspective. Thirdly, I can perform reflexivity to address and guard against my subjectivity, predisposition, and bias from interfering with my understanding of the phenomenon under study.

The strength I magnified during this study:

One of my strengths I magnified during this study is being a good listener. During the process of data collection, I could sit down with each interviewee for an hour asking structured and open-ended questions about a certain topic. I could ask a question and let the participant talk or lead the conversation. In fact, I tried to make my voice heard very

little. I could ask the interviewees probing questions to get more information or clarity about certain issues. Again, this research showed me that I am an attentive listener especially when it comes to sensitive matters. I could allow the interviewees to take a breather when talking about a difficult experience. Another strength is respecting people and their views. Even though it is a requirement to respect participants or interviewees, respecting people and their views is part of my personality. I respected the interviewees' ideas and views even when they were different from mine. I tried to be non-judgmental or making premature judgements to create trust among the participants.

The strengths I developed over the course of this work:

I developed the capacity perform reflexivity to address and to guard against my subjectivity, predisposition, and bias from interfering with my understanding of the phenomenon under study. I can perform introspection to be present to myself, to interpret and to control my feelings especially during data collection and interviews. This allowed me to interact with the material, the experience, and the people so that I learned what they revealed to me.

Patience and persistence are other qualities I developed during the period of doing this study. Many times, my predispositions, assumptions, beliefs, and experience could be different from those of the participants. But through being patient, we could come to a common understanding of the issue under discussion. Sometimes I felt discouraged and ran out of ideas during the process of writing, but persistence helped me to re-energize myself and continue with the research.

Limitations

This study is limited due to the small sample, and the participants were recruited from one Catholic diocese or one geographical location. Because of this, the findings may not be generalized to all priests working as headteachers in government-funded Catholic schools in Rwanda. It should also be noted that generalization was not the intended purpose of this study. The study was intended to explore the lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Roman Catholic diocese. The findings of this study might be used to identify the type of formation, skills and behaviors priests need to be effective headteachers in Catholic schools. Second, the study findings and the methodology used to gather these data may also be used as a starting point to explore further the lived leadership experiences, skills and behaviors and formation of priests working in all government-funded Catholic schools in Rwanda.

This study is also limited because participants are of same gender. For future research, it will be better to recruit participants from both genders (men and women) since there are religious sisters and brothers working as headteachers in the Catholic schools. This will help to give a general knowledge about the lived leadership experience, skills and behaviors and formation of men and women working in government-funded Catholic secondary schools.

In this study, I was an outsider/insider because I worked in government-funded Catholic schools as a teacher, discipline master, and chaplain. I also personally know some of the participants in the study. This created a risk of showing my biases on certain

issues during the interview and data interpretation. Scholars agree that qualitative researchers should practice reflexivity to become aware of their biases, values, and experiences they bring to their research studies (Creswell, 2013; Merriam, & Tisdell, 2016). To overcome my biases, values, and experiences, I paid attention to different viewpoints and conceptualization through "reflexivity" (Merriam & Tisdell, 2016; Schwandt, 2007). I also did member-checking which helped me to rule out the possibility of misunderstanding the interviewees and to check my biases (Merriam & Tisdell, 2016).

Conclusion

This qualitative phenomenological study explored the skills, behaviors and lived leadership experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese.

The study was guided by the following research questions:

(1) What is the lived leadership experience of priests working as headteachers in government-funded Catholic secondary schools?

(2) What are the leadership skills and behaviors priests need to be effective headteachers in government-funded Catholic secondary schools?

(3) How do priests assess their seminary preparation for administrative and leadership roles in government-funded Catholic secondary schools?

The selected participants were priests working in government-funded Catholic secondary schools of Butare Roman Catholic diocese. Data were gathered through interviewing selected participants, and analysis of documents (e.g., seminary curriculum and participant's academic transcripts). The gathered data were coded, analyzed, and

themes were established. The themes were divided into three major categories which were further divided into subthemes:

(1) Participants' lived leadership experience

    a) Headteachers faced challenges because of working with people of different formation background and mission, lack of leadership skills and behaviors, and the amount of work.

    b) Headteachers perform other roles such as working as pastors and parents

    c) The stability and dedication of priests working in Catholic schools.

(2) The diocese's lack of commitment and control over its schools. Participants suggested that for the diocese to regain control over its schools, the following must be done: i) sign a new agreement with the government, ii) give financial and moral support to Catholic schools, iii) provide a full time representative of Catholic schools at the diocese level must do his work.

(3) Learning leadership skills and behaviors through experience. For example, some participants said that during their time in school and seminary, they were class monitors and chairpersons of clubs. Many of them reported that they learned leadership skills and behaviors at work. Although participants attended seminars about leadership, they expressed a desire to attend more leadership courses or workshops.

(4) Seminaries prepare pastoral agents not headteachers. Seminarians are given general knowledge which can be applied in different pastoral areas such as hospitals, parishes, and other settings. Participants suggested that bishops

should introduce in the seminary subjects such as: resource management, public relationship, Catholic school leadership, school management and governance, curriculum studies and psychology. This will help priests to learn some vital leadership headteacher skills.

Recommendations for Further Research

(1) The study findings and the methodology used to gather these data can be used as a starting point to explore further:

   a) The lived leadership experience of priests working as headteachers in government-funded Catholic schools in the nine Roman Catholic dioceses in Rwanda.

   b) Which leadership skills do they know and don't know?

(2) For future research, the sample should include religious men and women (priests, religious sisters, and brothers). This will help to have a general knowledge about the lived leadership experience, skills and behaviors and formation of priests, religious men and women working in government-funded Catholic secondary schools. It will also help the bishops know where to put more energy and priority to improve the quality of headteachers working in Catholic schools.

(3) Research can also be done on the government's policy for faith-based schools. This will help to understand better the working relationship between the government and faith-based schools, and to know the kind of advocacy one can make on behalf of the faith-based schools.

Final Remarks

The Catholic diocese of Butare has played a significant role in educating and evangelizing the Rwandan people since the coming of the missionaries. This claim is supported by the fact that most of the primary and secondary schools within the borders of Butare diocese belong to the Catholic Church. Even though Catholic schools play a vital role in the work of evangelization, the diocese has not given them the support they deserve. This is due to the insufficient human and financial resources. Butare diocese, like other Catholic dioceses in Rwanda, has a financial challenge to run its schools. That is why bishops in Rwanda had to patterner with the government to solve the problem. This move gave birth to government-funded Catholic schools in Rwanda. Although the problem of funds was partly solved, the diocese lost its autonomy and control over its schools. The diocese can no longer make major decisions about its schools. Just, the diocese cannot choose the curriculum to be taught in its schools or the teachers to be hired. Second, the diocese still faces the challenge of finding qualified headteachers to run its schools. During the time of interviews, participants reported the need for headteachers to learn more education leadership skills to be more efficient in their work. To solve this problem, the bishop should send priests to universities or other higher institutions of learning to study post a graduate education diploma or a baccalaureate in education.

APPENDIX A

MAPS

RWANDA

Catholic diocese of Butare

LA CARTE DU DIOCESE DE BUTARE
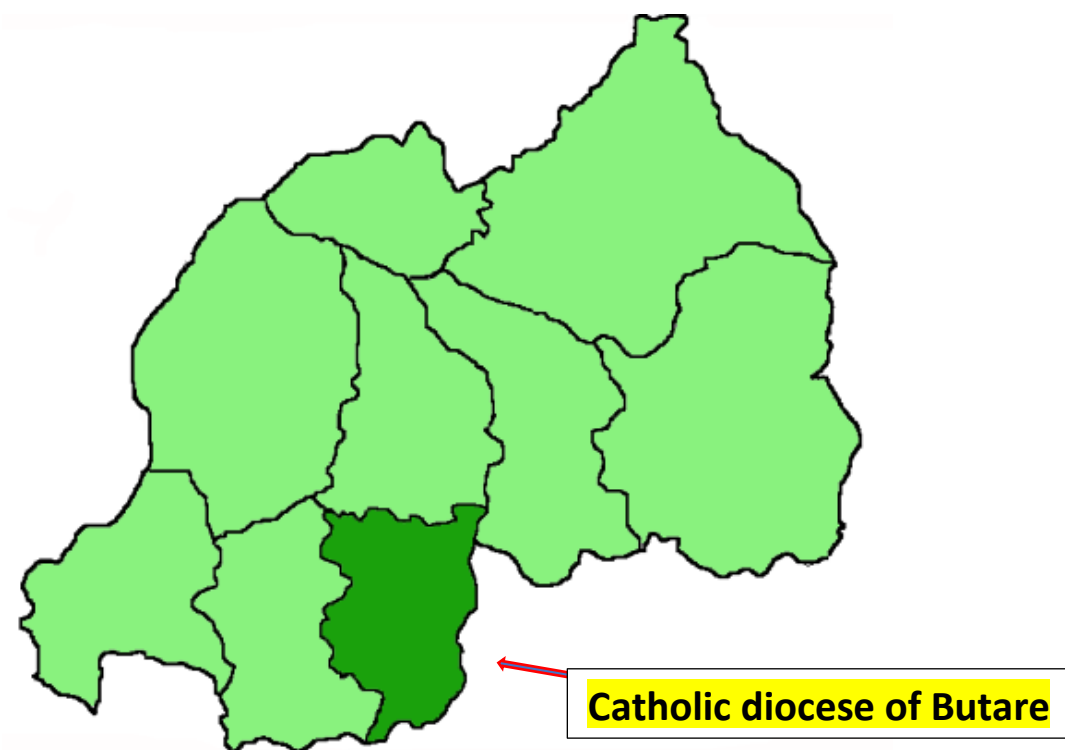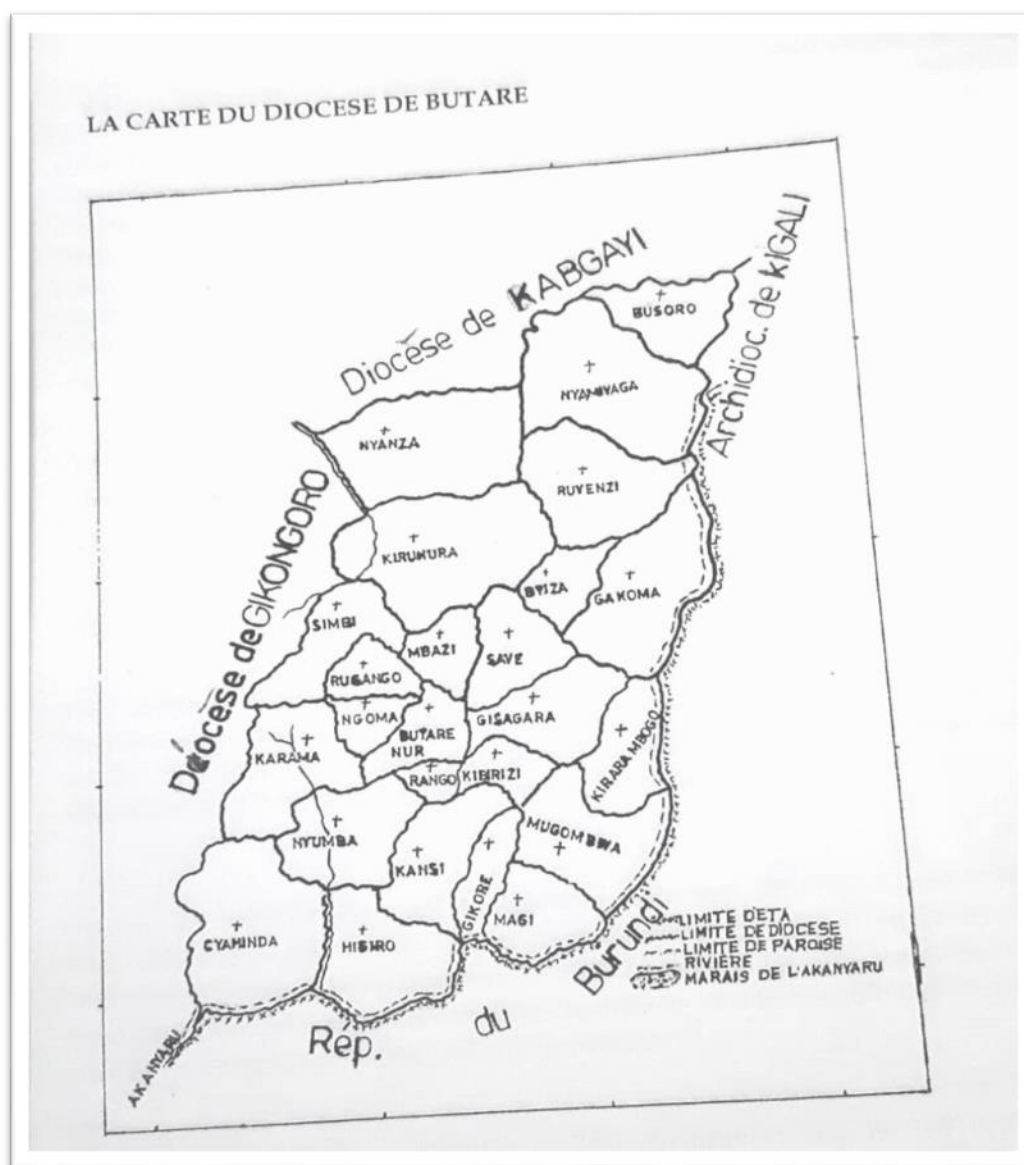
Note: Annual statistics of Butare Diocese 2014.

APPENDIX B

LETTERS

INVITATION TO PARTICIPATE IN RESEARCH

Title of the study: A phenomenological study of Catholic priests working as headteachers in government-funded Catholic Secondary schools

Researcher: Joseph Kaye

Faculty Sponsor: Dr. Debra Sullivan

Introduction:
Dear Rev. Fr. ………. I request you to participate in a research study conducted by Joseph Kaye for a dissertation in education under the supervision of Dr. Debra Sullivan in the Department of Education at Loyola University Chicago. I chose you to participate in this study because of your rich experience of leadership in the government-funded Catholic Secondary schools.

Purpose: The purpose of this phenomenological study is to explore the lived experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese. In the interviews I will conduct, I wish to hear and listen to your story and experience of leadership in a government-funded Catholic secondary school.

Procedure: If you agree to participate in the study, you will be asked to:
    1) Sign and return the "Electronic Letter of Informed Consent" indicating your consent to participate in the research study. Please return the signed informed consent letter to the researcher electronically.
    2) After receiving the informed consent form, I will communicate to you as to when we can have the interviews.

Contacts and questions: If you have questions about this research study, please feel free to contact Joseph Kaye at jkaye@luc.edu or the university sponsor Dr. Debra Sullivan at dsullivan2@luc.edu, and if you have questions about your rights as a research participant, you may contact the Loyola University Office of Research Services at +1-773-508-2689.

Sincerely,
Joseph Kaye

Tuesday, March 9, 2021

APPROVAL LETTER FROM IRB

Dear Joseph Kaye,

On Monday, March 8, 2021 the Loyola University Chicago Institutional Review Board (IRB) reviewed and approved your Initial application for the project titled "**A PHENOMENOLOGICAL STUDY OF CATHOLIC PRIESTS WORKING AS HEADTEACHERS IN GOVERNMENT - FUNDED CATHOLIC SECONDARY SCHOOLS.**" Based on the information you provided, the IRB determined that:

- the risks to subjects are minimized through (i) the utilization of procedures consistent with sound research design and do not unnecessarily expose participants to risk, and (ii) whenever appropriate, the research utilizes procedures already being performed on the subjects for diagnostic or treatment purposes
- the risks to participants are reasonable in relation to anticipated benefits, if any, to participants, and the importance of the knowledge that may reasonably be expected to result
- the selection of subjects is equitable
- informed consent be sought from each prospective subject or the subject's legally authorized representative, in accordance with, and to the extent required by §46.116
- informed consent be appropriately documented, in accordance with, and to the extent required by §46.117
- when appropriate, the research plan makes adequate provisions for monitoring the data collected to ensure the safety of subjects
- when appropriate, there are adequate provisions to protect the privacy of subjects and to maintain the confidentiality of data
- when some or all of the subjects are likely to be vulnerable to coercion or undue influence, such as children, prisoners, pregnant women, mentally disabled persons, or economically or educationally disadvantaged persons, additional safeguards have been included in the study to protect the rights and welfare of these subjects

In addition, the IRB determined that documented consent is not required for all participants. The IRB approved a waiver of documentation of informed consent.

This review procedure, administered by the IRB, in no way absolves you, the researcher, from the obligation to adhere to all Federal, State, and local laws and the Loyola University Chicago policies. Immediately inform the IRB if you would like to change aspects of your approved project (please consult our website for specific instructions).

You, the researcher, are respectfully reminded that the University's ability to support its researchers in litigation is dependent upon conformity with continuing approval for their work.

Please notify the IRB of completion of this research and/or departure from the Loyola University Chicago by submitting a Project Closure Report using the CAP system. In all correspondence with the IRB regarding this project, please refer to IRB project number #3134 or IRB application number #7338.

The IRB approval granted for this project expires on **3/7/2023 12:00:00 AM**

If you have any questions about how to address these IRB conditions or any questions about content of this protocol or future protocols, please feel free to contact the IRB chairperson, Loretta Stalans, at lstalan@luc.edu or the co-vice chair who signed this letter. For any other questions about the Loyola University Human Protections Program or CAP, please contact the Associate Director of Research, Andrew Ellis at (773) 508-2629 or email the irb@luc.edu.

Best wishes for your research,

David Ensminger, Ph.D.
Vice-Chair, Institutional Review Board
densmin@luc.edu

APPENDIX C

CONSENT TO PARTICIPATE IN THE RESEARCH

Title of the study: A phenomenological study of Catholic priests working as headteachers in government-funded Catholic Secondary schools

Researcher: Joseph Kaye

Faculty Sponsor: Dr. Debra Sullivan

Please read this form carefully and ask any questions you may have before deciding whether to participate in the study.

Introduction
Dear Rev. Fr. ………. I request you to participate in a research study conducted by Joseph Kaye for a dissertation in education under the supervision of Dr. Debra Sullivan in the Department of Education at Loyola University Chicago. You are asked to participate in this study because of your rich experience of being a headteacher in the government-funded Catholic Secondary schools in Butare Catholic diocese.

Purpose:
The purpose of this phenomenological study is to explore the lived experience of priests who are headteachers in government-funded Catholic secondary schools in Butare Catholic diocese. I wish to hear and listen to your story and experience of leadership in a government-funded Catholic secondary school.

Procedures:
If you agree to participate in the study, you will be interviewed by Joseph Kaye. I will conduct three separate interviews with you and each interview will take 90 minutes. The interview will be audio-recorded and transcribed. Once the transcript is in the final stage, I will remove all the identifiers, and I will send a copy of the transcription of the interview for your review and correction. As an interviewee, you will have the right to remove any quotes or comments you do not want on record or clarify any statement as needed without consequences. If there is need of a follow up interview, I will agree with you as to when and how long it should take.

Confidentiality:
I will not reveal your identity, and your name will be assigned a pseudonym. I will keep the consent form, audio tape recordings of the interviews, and other confidential information in a locked cabin and I will destroy them after completing the research.

Risks/Benefits:
There are no foreseeable risks involved in participating in this research beyond those experienced in everyday life; such as the time this participation may take you. There are no direct benefits to participate in the research.

Voluntary participation:

Participation in this study is voluntary. If you decide to participate, you are free not to answer some questions or to withdraw your participation at any time without penalty.

Statement of Consent:

Your signature below indicates that you have read the information provided above and agreed to participate in this research study. You will be given a copy of this form to keep for your records.

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Participant's Signature Date

-- ----------------------

Researcher's Signature Date

APPENDIX D

INTERVIW PROTOCOL

First interview protocol (Question #1)

Section A

1. Can you tell me about yourself (who are you?), connecting your story with
    leadership. If there is any personal information you are not comfortable to
    disclose, you are free not to say it.

2. Were you involved in any leadership role during your school time (elementary
    school, high school, major seminary)?

3. How long have you been a school headteacher in a government-funded Catholic
    secondary school?

4. How did the seminary prepare you for leadership roles?

5. Have you ever attended any course about leadership, especially Catholic school
    leadership?

6. Do you have anything more you would like to share with me about yourself
    before we close this session?

Section B

1. Tell me as much as you can about your experience as a headteacher in a
    government-funded Catholic secondary school.

2. what does it mean to be a headteacher (intellectually and emotionally) in a
    government-funded Catholic secondary school?

3. How do you reconcile between being a priest and a headteacher?

4. What are the challenges priests encounter in fulfilling the government's programs
    and Church's programs (religious & academic)?

How does government control over Catholic schools affect their identity and mission?

Second interview protocol (Question #2)

Managerial leadership

- As a headmaster how do you manage the activities of your school?

- What are your responsibilities?

Instructional leadership

- How do you manage the instruction program in your school?

- How do you improve teaching and learning in your school?

- How do you promote and maintain a positive learning environment in your school?

- How do you improve the quality and performance of your teachers?

Distributed leadership

- How do you share your leadership responsibilities in your school?

- Do teachers perform leadership roles in the school beyond their classrooms?

Transformational leadership

- How do you improve the quality of teachers and other workers?

- How do you motivate teachers and nonteaching staff to commit themselves to the school affaires through their work?

Spiritual leadership

- What is the overarching goal that influences the life and activities of your school?

- What do you do to improve the spiritual wellbeing of teachers, students and other school workers?

Third interview protocol (#3)

1. How did the seminary prepare you for the job of a headteacher?

2. What can the seminary do to prepare well priests for the job of a headteacher?

3. As a priest, what does it mean to be a headteacher?

4. What can the leadership of the diocese do to make its presence be visible and felt in their schools (Catholic schools)

APPENDIX E

SCHOOLS IN CATHOLIC BUTARE CATHOLIC DIOCESE

1. BUTARE DEANARY

CATHEDRAL PARISH					
No	A. Catholic Schools	Public Schools	Govt-aided Schools	Private Schools	Day/Boarding
1.	E.M. Ste Rosselo de TABA			✓	Day
2	E.P. Saint Vincent de Paul de KABUGA		✓		Day
3	E.P. Saint Pierre de TUMBA		✓		Day
4	G.S. Sainte Rita de MUSANGE		✓		Day
5	G.S. Sainte Faustine de VUMBI		✓		Day
6	G.S. Sainte Famille de BUTARE CATHO		✓		Day
7	Groupe Scolaire Saint Charles Luanga		✓		Boarding
8	TSS Mgr Mubiligi Felicien			✓	Boarding
9	Indatwa n'Inkesha School/Butare		✓		Boarding
10	Ecole N-Dame de la Providence Karubanda		✓		Boarding
11	Centre Scolaire Elena Guerra de Butare			✓	Boarding
12	Petit Seminaire Virgo Fidelis de Karubanda			✓	Boarding
13	TVET Rwabuye		✓		Day
14	TVET Marie Raphael		✓		Day
No	B. Non-Catholic Schools	Public schools	Government Aided	Private Schools	Day/Boarding
15	Petit Seminaire Baptiste			✓	Boarding
16	Groupe Scholaire des Parents			✓	Boarding
17	E.P. Ngoma	✓			Day
18	New Vision Primary School			✓	Day
19	Ecole Autonome			✓	Day
20	Ecole International			✓	Day
21	E.P. Matyazo ADPR		✓		Day

No		Public Schools	Government Aided Schools	Private Schools	Day/Boarding
22	E.S. Butare EAR		✓		Day
23	Ikibondo Primary School			✓	
NGOMA PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
24	E.M. St Antoine de Ngoma			✓	Day
25	E.P. Sainte Famille de Kiduha		✓		Day
26	E.P. Sainte Famille de Nkima		✓		Day
27	E.P. Sainte Famille de Rukara		✓		Day
28	E.P. Sainte Marie Gorretti de Runga		✓		Day
29	G.S. Sainte Tharcisse de Mpugwe		✓		Day
30	Ecole Sourd Muets de Ngoma		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
31	E.P. Ngoma Catholique	✓			Day
32	E.P. Nyanza	✓			Day
33	G.S. Matyazo Advantiste		✓		Day
34	G.S. Rukira	✓			Day
35	E.P. Ngoma Advantiste		✓		Day
KARAMA PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
36	E.M. St. Francois d'Assise de Karama			✓	Day
37	E.M. Ste Therese de Karama		✓		Day
38	E.P. Saint Jean Apotre de Buhoro		✓		Day
39	E.P. Sainte Famille de Mbasa		✓		Day
40	G.S. Saint Kizito de Muhembe		✓		Day
41	G.S. Saint Emmanuel de Runyinya		✓		Day
42	G.S. Saint Boniface de Karama		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided Schools	Private Schoolls	Day/Boarding
43	G.S. Saint Joseph de Rasaniro		✓		Day
44	E.P. Kibingo Methodiste		✓		Day
45	E.P. Bunazi Protestant		✓		Day
46	E.P. Gikunzi Protestant		✓		Day
47	E.P. Munege	✓			Day
48	E.P. Cyuna	✓			Day
49	E.P. Rusenge Protestant		✓		Day
50	E.P. Banga	✓			Day
51	E.P. Gitebe	✓			Day

2. KANSI DEANARY

KANSI PARISH

No	A. Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding
52	E.P. Sainte Julienne de Kansi A		✓		Day
53	G.S. Sainte Marie Mere des grace de Kansi B		✓		Day
54	College Saint Bernard de Kansi		✓		Boarding school
55	Groupe Scolaire Saint Francois d'Assis de Kansi		✓		Boarding school
56	College Saint Joseph de Kansi		✓		Boarding
No	B. Non-Catholic schools	Public schools	Government Aided	Private Schools	Day/Boarding
57	E.S. Kansi	✓			Day
58	E.P. Mbeho	✓			Day
59	E.P. Nyaruhengeri	✓			Day
60	E.P. Ringanwe	✓			Day
61	E.P. Rusagara	✓			Day

No	A. Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding
	HIGIRO PARISH				
62	E.P. Saint Michel de Gisunzu		✓		Day
63	E.P. Saint Louis de Montfort de Higiro		✓		Day
64	E.P. Saint Atoine de Padoue de Gigembe		✓		Day
65	E.P. Kivuru		✓		Day
66	E.P. Saint Joseph de Ruhororo A		✓		Day
67	G.S. Saint Kizito de Fugi		✓		Day
68	G.S. Saint Joseph de Kiyonza		✓		Day
69	TVET Kiyonza		✓		Day
70	E.P. Remera ste Trinite		✓		Day
No	**B. Non-Catholic Schools**	Public Schools	Government Aided Schools	Private Schools	Day/Boarding
71	E.P. Nyamugari UEBR		✓		Day
72	E.P. Akanyanjye	✓			Day
73	E.P. Rusongati	✓			Day
74	E.P. Ruhororo	✓			Day
75	E.S. Higiro	✓			Day
76	E.P. Behembe Protestant	✓			Day
	GIKORE PARISH				
No	A. Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding
78	E.P. Sainte Famille de Mukomacara		✓		Day
79	E.P. Sainte Famille de Rubona		✓		Day
80	G.S. Sainte Therese de l'enfant Jesus de Gikore		✓		Day
81	G.S. Saint Thomas d' Aquin de Janja		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding
82	G.S. Mushongi	✓			Day
83	G.S. Nyabisonga	✓			Day
center	CYAHINDA PARISH				

No	A. Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding schools
84	E.P. Mere du Verbe de Kagarama		✓		Day
85	E.P. Saint Joseph de Rubona II		✓		Day
86	G.S. Saint Alosys de Coko		✓		Day
87	G.S. Saint Dominique Xavio de Kibangu		✓		Day
88	G.S. Saint Laurent de Cyahinda		✓		Day
89	G.S. Saint Jean Bosco de Mwoya		✓		Day
90	TTC St Jean Baptiste de Cyahinda		✓		Boarding

No	B. Non-Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding
91	E.P. Ryarucumba	✓			Day
92	E.P. Rutobwe UEBR		✓		Day
93	G.S. Muhambara	✓			Day
94	E.P. Busanza UEBR		✓		Day
95	E.P. Nyantanga UEBR		✓		Day
96	G.S. Nkakwa UEBR		✓		Day
97	E.P. Mirabyo UEBR		✓		Day
98	G.S.	✓			Day
99	G.S. Cyuna	✓			Day
100	TSS Nyagisozi	✓			Day
101	E.P. Yaramba	✓			Day

	NYUMBA PARISH				
No	A. Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding Schools
102	E.M. de Nyumba		✓		Day
103	E.P. Sainte Famille de Mukuge		✓		Day
104	E.P. Saint Joseph de Nyanza		✓		Day
105	E.P. Saint Dominique Xavio de Nyumba B		✓		Day
106	E.P. Saint Innocent de Runyami		✓		Day
107	G.S. Saint Martin de Mubumbano		✓		Day
108	G.S. Saint Paul de Nyumba B		✓		Day
No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding schools
109	E.P. Shali	✓			Day
110	E.P. Nyakibanda	✓			Day
111	G.S. Bitare	✓			Day
112	E.P. Gikunzi	✓			Day
113	E.P. Rusenge UEBR		✓		Day
114	E.P. Gitebe	✓			Day

3. SAVE DEANARY

	SAVE PARISH				
No	A. Catholic Schools	Public Schools	Government Aided Schools	Private Schools	Day/Boarding Schools
115	E.M. Malayik Murinzi de Save			✓	Day
116	E.P. de Mugogwe		✓		Day
117	E.P. Sainte Felicite de Shyanda		✓		Day
118	E.P. Sainte Famille de Mohororo		✓		Day
119	E.P. Sainte Famille de Munazi		✓		Day
120	E.P. Sainte Famille de Save A		✓		Day
121	E.P. Sainte Famille de Save B		✓		Day
122	E.P. Sainte Goudula de Gahora		✓		Day

123	E.P. Saint Isaie de Tamba		✓		Day
124	G.S. Saint Paul de Zivu		✓		Day
125	TTC Saint Marcellin Champagnat de Save		✓		Boarding
126	Ecole Technique Saint Kizito de Save		✓		Boarding
127	Groupe Scolaire Ste Bernadette de Save		✓		Boarding
128	College Immaculee Conception		✓	✓	Boarding
No	**B. Non-Catholic Schools**	**Public Schools**	**Governmen t Aided**	**Private Schools**	**Day/Boarding**
129	E.P. de Save	✓			Day
130	E.M. de Save ADPR			✓	Day
**GAKOMA PARISH**				
No	**A. Catholic Schools**	**Public Schools**	**Governmen t Aided Schools**	**Private Schools**	**Day/Boarding**
131	E.P. Saint Kizito de Kizenga		✓		Day
132	E.P. Saint Joseph de Mbogo		✓		Day
133	E.P. Sainte Cathrine de Mwendo		✓		Day
134	E.S. Sainte Famille de Gakoma		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Governmen t Aided**	**Private Schools**	**Day/Boarding**
135	E.S. de Mamba	✓			Day
136	G.S. Kabeza ADPR		✓		Day
137	E.P. Kabumbwe	✓			Day
138	E.P. Mashenyi	✓			Day
139	E.P. Shyembe UEBR		✓		Day
140	E.P. Mamba	✓			Day
141	E.P. Ruhuha	✓			Day

	BYIZA PARISH				
No	**A. Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
142	E.P. Saint Leon de Munyegera		✓		Day
143	E.P. Saint Dominique de Mogogwe		✓		Day
144	E.P. Saint Francois d'Assisie de Jurwe		✓		Day
145	G.S. Saint Andre de Rwatano		✓		Day
146	G.S. Saint Boniface de Gikonko		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
147	E.S. de Gikonko EAR		✓		Day
148	E.P. Gikonko EAR		✓		Day
149	VTC Mugusa	✓			Day
150	G.S. Gasagara	✓			Day
151	E.P. Mugusa	✓			Day
152	E.P. Sanzu	✓			Day
153	E.P. Curusi	✓			Day
154	G.S. Kiri	✓			Day
	MBAZI PARISH				
No	**A. Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
155	E.P. Sainte Famille de Mbazi		✓		Day
156	G.S. Saint Kizito de Gatovu		✓		Day
157	G.S. Sainte Famille de Mwurire		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided Schools**	**Private Schools**	**Day/Boarding**
158	E.P. Rukubiro	✓			Day
159	E.P. Mutunda EAR		✓		Day
160	E.S. Mutunda		✓		Day

No		Public Schools	Government Aided	Private Schools	Day/Boarding
161	TVT de Karama OPDEI			✓	Day
162	E.P. de Karama		✓		Day
RUGANGO PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
163	E.P. Saint Kizito de Gashikili		✓		Day
164	G.S. Sainte Therese de l'enfant Jesus		✓		Day
165	G.S. Saint Gualbert de Rugango		✓		Day
166	G.S. Saint Jean Paul II de Sovu		✓		Day
167	G.S. Ste Philomene de Mutunda		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
168	E.P. Rusagara	✓			Day
169	E.P. Ntobwe EAR		✓		Day
170	Maraba TVET	✓			Day
SIMBI PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
171	G.S. Saint Augustin de Simbi		✓		Boarding School
172	G.S. Saint Leon de Gisakura		✓		Day
173	Ecole Secondaire Saint J. Bosco de Simbi		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
174	E.P. Maraba	✓			Day
175	E.P. Nyangozi	✓			Day
176	E.P. Cyendagwi	✓			Day
177	E.P. Cyerekezo	✓			Day
178	G.S. Shyembe AER		✓		Day
179	G.S. Kabuye	✓			Day

No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
	4. NYANZA DEANARY				
	NYANZA PARISH				
180	E.M. St Antoine de Nyanza			✓	Day
181	E.P. Saint Dominique Xavio de Kavumu		✓		Day
182	E.P. Saint		✓		Day
183	E.P. Saint Bernard de Mushirarungu		✓		Day
184	E.P. Saint Michel de Nyakabuye		✓		Day
185	E.P. Saint Francois d'Assise de Nyanza		✓		Day
186	E.P. Saint Charles Luanga de Runga		✓		Day
187	E.P. St. Joseph			✓	Day
188	G.S. Sainte Famille de Nyamure		✓		Day
189	G.S. Saint Patrick de Mubuga		✓		Day
190	G.S. Nyanza B		✓		Day
191	G.S. Saint Charles Luanga de Maza		✓		Day
192	Ecoles des Sciences St Louis de Montfort		✓		Boarding
193	College Christ Roi de Nyanza		✓		Boarding
194	E.T. St Peter Igihozo			✓	Boarding
195	Groupe Scolaire Mater Dei de Nyanza		✓		Boarding
196	Ecole Secondaire Saint Esprit de Nyanza		✓		Boarding
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
197	Espanya			✓	Boarding
198	TVET Busasamana	✓			Day
199	E.S. Nyanza	✓			Day

No		Public Schools	Government Aided	Private Schools	Day/Boarding
200	E.P. Busasamana	✓			Day
201	G.S. Rwesero	✓			Day
202	E.P. Gahanda Methodiste		✓		Day
203	E.P. Gacu	✓			Day
204	E.P. Rwamwata Advantiste		✓		Day
205	E.P. Gasharu Advantiste		✓		Day
206	G.S. Cyarwa	✓			Day
207	E.S. de Marananta Advantiste		✓		Boarding
208	E.P. Kavumu Advantiste		✓		Day
209	G.S. Hanika Anglican		✓		Day
210	A.I.P. Hanika Anglican		✓		Boarding
211	E.P. Bright Academy			✓	Day
212	Ashakrini Academy		✓		Boarding
213	G.S. Muslim		✓		Day
214	E.P. Girimpuhwe			✓	Day
215	Rerumwana Center TVET			✓	Day
216	Kavumu TVET	✓			Boarding
217	Nyanza Peace Academy			✓	Day
218	G.S. Kinazi	✓			Day
219	G.S. Gasoro	✓			Day
BUSORO PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
220	E.P. Saint Pierre de Kareba		✓		Day
221	E.P. Saint Antoine de Mulinja		✓		Day
222	G.S. Saint Pascal de Munyinya		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
223	E.P. Kigali	✓			Day
224	G.S. Mututu	✓			Day
225	G.S. Rwanamiza	✓			Day
226	G.S. Busoro	✓			Day
227	E.P. Rumuri	✓			Day
228	APADM Advantiste			✓	Boarding

229	TVET Busoro			✓	Day
NYAMIYAGA PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
230	E.P. Sainte Famille de Butara		✓		Day
231	G.S. Saint Antoine de Padoue de Kibirizi	✓			Day
232	G.S. Saint Annibale de Kayanza		✓		Day
233	Ecole Secondaire Saint Michel de Mayaga		✓		Day
No	**B. Non-Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
234	E.P. Rutete	✓			Day
235	G.S. Matara	✓			Day
236	G.S. Mbuye EPR		✓		Day
237	G.S. Nyagasozi	✓			Day
238	E.P. Nyakibungo	✓			Day
239	E.P. Nyundo	✓			Day
240	E.P. Kabuye	✓			Day
241	VTC Mayaga			✓	Day
242	G.S. Gati	✓			Day
RUYENZI PARISH					
No	**A. Catholic Schools**	**Public Schools**	**Government Aided**	**Private Schools**	**Day/Boarding**
243	E.P. Saint Joseph de Buremera		✓		Day
244	E.P. Sainte Famille de Gitovu		✓		Day
245	E.P. Sainte Dominique Xavio de Kagunga		✓		Day
246	E.P. Sainte Therese de l'enfant Jesus de Ntyazo		✓		Day
247	E.P. Saint Kizito de Ruteme		✓		Day
248	G.S. Saint Ignace de Loyola de Katarara		✓		Day
249	G.S. Le bon Berger de Ruyenzi		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
250	G.S. Karama EAR		✓		Day
251	G.S. Rugarama	✓			Day
252	E.P. Cyotamakara	✓			Day
253	E.S. Mutima	✓			Day
254	E.P. Runyonza	✓			Day
KIRUHURA PARISH					

No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
255	E.P. Saint Martin de Gashoba		✓		Day
256	E.P. Saint Paul de Kiruhura		✓		Day
257	E.P. Saint Joseph le Travailleur de Mara		✓		Day
258	E.P. Sante Felicite de Ruhashya		✓		Day
259	E.P. Saint Pierre de Rwaniro		✓		Day
260	G.S. Sainte Famille de Sheke		✓		Day
261	G.S. Saint Dominique Xavio de Buhimba		✓		Day
262	G.S. Saint Francois d'Assise de Rugogwe		✓		Day
263	Sainte Mary's High School de Kiruhura		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
264	E.P. Busheshi	✓			Day
265	G.S. Kotana	✓			Day
266	G.S. Gafumba Protestant		✓		Day
267	E.P. Mwndo	✓			Day
268	G.S. Nyagisenyi	✓			Day
269	Lycee de Rusatira Protestant		✓		Boarding

5. MUGOMBWA DEANARY

GISAGARA PARISH					
No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
270	E.P. Saint Joseph de Dahwe		✓		Day
271	E.P. Saint Pierre de Gisanze		✓		Day
272	E.P. Saint Paul et Pierre de Kagoma		✓		Day
273	E.P. Saint Marc de Karama		✓		Day
274	E.P. Saint Francois d'Assise de Muduha		✓		Day
275	G.S. Saint Dominique Xavio de Gishubi		✓		Day
276	G.S. Sainte Famille de Gisagara A		✓		Day
277	G.S. Sainte Famille de Ndora		✓		Day
278	Group Scolaire Saint Philippe Neri de Gisagara		✓		Day
279	TVET Eugenie Smet		✓		Day
280	TVET Bonne Esperance de Gisagara		✓		Day
No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
281	E.P. Nyarunyinya	✓			Day
282	G.S. Cyamukuza	✓			Day
283	E.P. Nkinda	✓			Day
284	E.P. Kigarama	✓			Day
KIBIRIZI PARISH					
No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
285	E.P. Saint Pie de Muyira		✓		Day
286	E.P. Saint Kizito de Nyange		✓		Day
287	G.S. Saint Dominique Xavio de Kibirizi		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
288	E.P. Nyaruhengeri	✓			Day

<p style="text-align:center">KIRARAMBOGO PARISH</p>

No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
289	E.P. Saint Francois d'Assise de Muganza		✓		Day
290	E.S. Saint Jean Baptiste de Rwamiko		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
291	G.S. Nyagahuru II	✓			Day
292	E.P. Kibangu	✓			Day
293	E.P. Rwamiko	✓			Day

<p style="text-align:center">MAGI PARISH</p>

No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
294	E.P. Saint Jean Baptiste de Magi		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
295	E.P. Runyinya	✓			Day
296	G.S. Runyinya	✓			Day
297	E.P Akanage	✓			Day
298	G.S. Joma	✓			Day
299	G.S. Gitwa	✓			Day
300	E.P. Mukiza	✓			Day
301	E.S. de Magi	✓			Day

<p style="text-align:center">MUGOMBWA PARISH</p>

No	A. Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
302	E.P. Sainte Therese de l'enfant Jesus de Linda		✓		Day
303	G.S. Sainte Famille de Saga		✓		Day

No	B. Non-Catholic Schools	Public Schools	Government Aided	Private Schools	Day/Boarding
304	G.S. Sainte Rita de Cyumba		✓		Day
305	G.S. Saint Don Bosco de Mugombwa		✓		Day
306	E.P. Nyabinyenda	✓			Day
307	E.P. Nyafumberi	✓			Day
308	E.P. Byiza EAR		✓		Day
309	E.S. de Muganza	✓			Day
310	E.P. Mugombwa	✓			Day

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VITA

Joseph Kaye is a son of the late Paul Ssenfuma (RIP in 1974) and Scholastica Zawedde (RIP in 2017). He was born in Mpigi District-Uganda in 1966. He is the fifth child of the seven children (four girls and three boys) born by his parents. He grew up in Mpigi District where he obtained primary education (elementary education) at Bujuuko Primary School and secondary education (high school education) at Kisubi Minor Seminary, Kisubi St. Mary's College, and Kampala High School.

Joseph pursued philosophical and religious studies at Consolata Philosophicum in Nairobi-Kenya (1989-1992) and graduated with a Bachelor of Philosophy. In 1992 he went to Novitiate in Sagana-Kenya.

From 1993 to 1997 Joseph pursued theological and pastoral studies at Tangaza College in Nairobi-Kenya and graduated with two degrees (BAs) of Theology, one from Urbanian University (Rome) and another from the Catholic University of Eastern Africa (Nairobi-Kenya).

Joseph was ordained a Roman Catholic Priest on August 2, 1998 for the diocese of Butare-Rwanda and was appointed to work in Kansi parish as assistant parish priest. After one year, Joseph was sent to teach and work as discipline master in College du Christ-Roi. The following year, Joseph was sent to work in Save Catholic Parish as assistant parish priest for two years. From there, Joseph was appointed a parish priest (pastor) of Higiro Parish for ten years. From Higiro parish, Joseph was sent to work in

Karama parish as a parish priest as he was preparing to come to the U. S. A. in Chicago for a master's program in Pastoral Studies at Loyola University Chicago. He graduated in MA in May 2015. In the same year in August, he was accepted to do a master's degree in Teaching and Learning English, and he obtained a master's degree in Education in 2016. In 2017 he was accepted into a doctoral program in Curriculum and Instruction at the same University. After graduating, Joseph looks forward to continuing his career of a priest, teacher, and educational leader in his Diocese Butare-Rwanda.

DISSERTATION COMMITTEE

The Dissertation submitted by Joseph Kaye has been read and approved by the following committee:

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