A review of Catholic school leadership in Taiwan

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Abstract

Catholics make up less than one percent of the population in Taiwan. Even so the Catholic schools, founded by priests and nuns, have contributed significantly to the Taiwan society. Based on an examination and comparison of servant leadership between religious and lay principal led schools, indicates that the cultures of the founding religious cultures are being successfully maintained by Lay leaders. In addition, the lay leaders are able to enhance an understanding of Christ's servant spirit to maintain the Catholic culture. Therefore, the current paper shall detail a comprehensive review of the current literatures that led to the foundation and development of the Catholic school leadership within the Taiwan academe.

Keywords: Taiwan; Catholic schools; servant leadership; lay leaders

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1. Introduction

The mission of the Church is to proclaim the Kingdom of God, to evangelize the Gospel, and to introduce catechism in order that people may be baptized. To achieve this mission, the Church directly participates in different works that teach people to help better society, such as building hospitals and schools in addition to other social projects (Chang, 1995). Through Catholic schools, many dioceses and religious orders help students obtain an education. In particular, they help Catholic children get a religious education.

A Catholic School is a school community, which exercises the right to live and learn the values of Jesus Christ as upheld by the Catholic Church through its general program of education and especially its Religious Education classes and religious practices. Such a school provides this value-based education for the Catholic Community as well as for those from the wider community who seek an education in harmony with the aims of the school. The Catholic School is called to generate and maintain an ethos character based on living out of values of Jesus, which leads the community and the individual members to grow spiritually. It is this ethos, which gives the Catholic school its distinctive religious character.

1.1 The Roman Catholic Church Declarations on Catholic Education

The influence of the Church in the field of education is shown in a special manner by the Catholic school. It is designed not only to develop with special care the intellectual faculties but also to form the ability to judge correctly, to hand on the cultural legacy of previous generations, to foster a sense of values and to prepare for professional life (Dec. No. 8, 1977).

Complete education necessarily includes a religious dimension. Religion has an effective contribution to the development of other aspects of a personality in the measure in which it is integrated into general education (Dec. No 19, 1977). Groome (1999) indicates that the integration of Catholic education of the human body and soul, intelligence, personality and dealing with people's holistic development helps students to increase knowledge, as well as teaches the wisdom of life.

The educational mission of Catholic Secondary Schools covers a broad spectrum but the main mission is to proclaim of Good News of Christ (Hung, 2002). The Catholic schools reflect their characteristics and activities in daily life. For example: respecting the uniqueness of every person, affirming and respecting the differing religious identities, backgrounds and traditions of students, promoting the holistic growth of all students, with a particular emphasis on religious and moral formation, proposing the life and teaching of Jesus Christ as the model for life, giving active witness to social and environmental concerns, practising and promoting moral values by the principal and teachers, maintaining high standards of teaching and learning, serving both the society and the wider community with a concern for all people, especially the poor and marginalized, working in partnership with parents, the local church, the wider community and the organs of civil society, and being a model of Christian freedom, justice and love in its administration, teaching and relationships between educators, learners, parents and community (St. Patrick, 2009).

In Taiwan, Catholics are a minority, comprising only 1.5% of the population. However, because of societal needs, Catholic schools were established. The majority of Catholic middle school students are not Catholic. Catholic schools face the same problems as other private schools, namely, finding students, economic struggles, and government educational policies. The Catholic schools do not have any religious classes, but they strive to implement some religious education through cultural, liturgical, and extracurricular activities. Not only do Catholic schools perform well academically just like public schools and other private schools, but they also focus on the all-around development of each student. Society recognizes Catholic schools for their high

educational standards, academic education, holistic education, and individual morals and ethics.

2. The History of Catholic Schools in Taiwan

The history of Catholic Schools in Taiwan is tied to the history of the Republic of China. In 1949, the Government of the Republic of China was expelled by the Mainland Chinese Communists and moved to Taiwan. The government started to develop this island, but due to a lack of resources, it started in 1956 to promote the creation of private schools (Hung, 2002). Some congregations established Catholic schools early on.

In Taiwan, the educational environment has always been competitive, since students need to pass an entrance examination in order to enter higher-level schools. People prefer public schools, not only because the tuition is less, but also because they attract the best teachers and equipment, and because they have the reputation of producing good students. Parents and students rarely choose private schools as their first choice (Hung, 2004). Students, who study in private schools, are often those who are unable to pass the entrance exam for public schools. As a result, they seldom have high self-esteem, self-confidence or self- respect.

Priests and sisters, who insisted that every person is created in God's image, and has the same right to learn, to be respected, and to be loved as others, founded catholic schools. Students here could develop fully, and learn to respect themselves, others, and their environment. Priests and sisters shaped the core values and mission statements of Catholic schools, which are reviewed below. Though it is often difficult for Catholic schools to implement these values and goals in the competitive educational environment, they have nonetheless been successful. However, during the course of the last ten years, two-thirds of the principals of Catholic schools changed from clergy to lay people due to the fact that many priests or sisters have retired and very few younger priests or sisters could be found to fill these positions. Considering this, Catholic schools are facing more challenges than ever (Yau, 2008).

2.1 Mission of Catholic Schools in Taiwan

Every Catholic school in Taiwan has almost the same mission to evangelize through education. From the beginning of the school, priests and sisters shaped the missions based on the charismatic approach of the founding Congregations, which differed in the dimensions of the Gospel, which shaped their actions. For example Saint Ignatius High School emphasized (through teaching) helping students finding God in all things, doing everything to the greater glory of God, making decisions that result in the greater good, and integrating the service of Faith and the promotion of Justice. *Da Ren Girls' high School* stressed core values such as the basic beliefs promoted in the school culture, mission statement and policies. The priests and sisters shaped every Catholic school's culture. But in this "School atmosphere of religious culture", Catholic high schools are open and respectful of teachers' and students' personal beliefs, (Hung, 2006).

Because of the effect of the changes in the educational environment, such as the abolishing of the Joint Entrance Examination, substitution of the diverse entrance Grade 1-9, the economic recession, and the decline of birth rate in recent decades, the private middle high schools in Taiwan have experienced difficulty in enrolling new students. In order to strengthen their competitiveness, schools offer many methods for elevating internal management and improving teaching quality (Wang, 2005).

3. Leadership

There are many researchers who have proposed definitions of leadership (Yukl, 2002). Leadership is about relationships according to Burns (1978) who suggested that leadership implies relationships with others. Leithwood and Riehl (2003) stated, "Leadership exists within social relationships and serves social ends" (p. 7). Kouzes and Posner (1995) wrote that a leader encourages the heart of others, while Leithwood and Riehl (2003) state that leadership is an influence process. Leaders act through and with other people or things. Leaders sometimes do things, through words or actions, that have a direct effect on the primary goals of the collective,

but more often their agency consists of influencing the thoughts and actions of other persons and establishing the conditions that enable others to be effective (p. 8).

Leadership also influences others for the attainment of a common goal. Yukl (2002) states that leadership is the process of "influencing others to understand and agree about what needs to get done and how it can be done effectively, and the process of facilitating individual and collective efforts to accomplish the shared objective" (p. 7). Furthermore, Burns' (1978) definition extends Yukl's (2002) to include not just the accomplishment of shared objectives but also followers' values and motivations.

Leadership also concerns results and outcomes. Burns (1978) states, "all leadership is goal-oriented. Successful leadership points in a direction; it is also the vehicle of continuing and achieving purpose" (p. 455). Leithwood and Riehl (2003) emphasize leadership is about providing purpose and direction. Leaders can provide purpose and direction by articulating visions, embodying values, and creating environments where things can be accomplished (Richards & Engle, 1986). Thus, leadership can be defined in terms of relationships, influence, results, and providing a purpose and direction. Above all, in the present study, the leader offers something more and owes others the gift of allowing them to become the best they can be, to have the opportunity to serve, and to grow through being tested (DePree, 1989). In Taiwan, Pan (2002) found that Catholic school leaders enhance the Catholic spirit assembly with "love and care" to establish their system of administration.

4. Servant Leadership

The origins of servant leadership came from Greenleaf (1970), who first coined the term *Servant Leader*. Greenleaf claimed that servant leadership "is the desire to serve one another and to serve something beyond ourselves, a higher purpose" (p. 59). He also stated that the catalyst in his formation of the theories surrounding servant leadership was Hesse's (1956) short novel, *Journey to the East*. He summarized his interpretation of the meaning of this story by stating, "The great leader is seen as a servant first, and that simple fact is the key to his greatness" (p. 2). He also described different attributes of the servant leader. He stated that a leader "initiates, provides the ideas and the structure, and takes the risk of failure along with the chance of success" (p. 8). Another attribute of a servant leader is possession of a sense of vision.

> *"The servant-leader is servant first. It begins with the natural feeling that one wants to serve. Then conscious choice brings one to aspire to lead. The best test is: Do those been served grow as people, do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servant?"*(p. 52).

Jaworski (1998) thought that Greenleaf had put forth a new framework in which to view leadership.

> *The servant leader's primary intention to serve may emanate from their self-concepts as an altruistic, moral person* (Sendjaya & Sarros, 2002, p. 60)

The self-concept of a servant leader is a healthy one. Servant leadership is about focus (Stone, Russell, & Patterson, 2004). The focus of the servant leader is on the followers of the organization or those served by the organization. The servant leader asks him or herself: Do those served grow as people; do they, while being served, become healthier, wiser, freer, more autonomous, more likely themselves to become servants? And¸ what is the effect on the least privileged in society; will he benefit, or, at least, will he not be further deprived (Greenleaf, 1991, p. 7).

When Greenleaf first proposed the theory of servant leader, the concept was only descriptive. There was no concrete structural theory, but after many studies, the construct has become clearer. Page and Wong (2000) proposed that the development of servant leader involves four orientations, including character, people, task and process. It is like a circle with the heart of the servant leader at the center and then expanding from the core. Character stands for personal traits and the servant leader serves others with humility and honesty. The theory

also describes the way a leader leads the followers. People stand for humanity, focusing on the emotions of the members, teaching them how to get along with others and to try to explore their full potential. The task is how the leader handles their job, inclusive of the methods, the formula of the projects, and the establishment of the vision. The process explains that by setting up the model the leader affects the development of the division, group behavior and policies.

According to Russell and Stone (2002), functionality stands for one's behavior at work or in public. The traits and characteristics can be easily and drives the ability to operate as a leader. The impact between one's beliefs and behaviors on the culture and the worker's attitude will have significant influence in the division of tasks. Patterson (2003) thought that servant leader is the concrete expression of a system of values and morality. The inner motivation will lead to the external behavior and love is the basic relationship between the members. Leaders treat others with humility and altruism because of love. This makes them willing to let go of authority and serve other members, thus becoming a servant leader.

Hunter (2004) indicated that accepting others' thoughts and ideas as his own are the way to be a servant leader. He also stressed getting rid of self-centered thoughts and become altruistic, because satisfying others' needs is to satisfy his owns. Once the leader dedicates them self, their reputation will be enhanced which will positively affect other people. Hunter also believed that once the leader is determined to care about the requirements and starts to serve others, the action of love will be taken instead of idle chatter. By doing so, the leader will meet the need of every member (physiology, mentally, security, growth, needs) and he will sacrifice them self to fulfill it. Once the leader devotes them self, their reputation will grow as well as affecting others. Only then will they become a true leader.

According to the theories proposed by experts, a servant leader's core value is love, which is used to develop future behaviors. The servant leader's traits come from this belief of empathy and the leader acts like they are willing to listen, trying to satisfy the needs of others, encouraging and serving others. They also set up the vision, values, teamwork, and are ready to empower others to pursue the goal for their division. Sendjaya, Sarros, and Santora (2008) concluded that the servant leader service is the common behavior even if others use different word to describe the behavior.

The servant leader trusts followers (Stone, Russell, & Patterson, 2004, p. 355), whose main concern is to meet "other people's highest priority needs" (Greenleaf, 1991, p. 7). The servant leader is one who values and develops people, builds community, practices authenticity and provides "leadership for the good of those led and the sharing of power and status for the common good of each individual, the total organization and those served by the organization" (Laub, 1999, p. 81). Sergiovanni (2000) suggests that an important characteristic of servant leadership is the dedication to the service of ideals. He stated "servant leadership is practiced by serving others, but its ultimate purpose is to place oneself and others for whom one has responsibility, in the service to ideals" (p. 284).

Spears (2002) identified the experience of "servant-leadership" concept as having ten features:

1. Listen (listening): Traditionally, leaders have been valued for their communication and decision making skills. Servant leaders have the motivation to listen actively to their peers and support them in decision identification. They seek to listen receptively to what is being said (and not said). Listening also encompasses getting in touch with one's inner voice, and seeking to understand what one's body, spirit, and mind are communicating (Spears, 2002). This is necessary in order to learn thoughts, insights into the hearts and minds of others through communication (Melrose, 1995).

2. Empathy (sympathy): is the unique and specific individual recognition and acceptance of natural phenomena. Service-oriented leaders should listen empathically to the voices of those being served to understand their feelings. Servant-leaders attempt to understand and empathize with others. People need to be accepted and recognized for their special and unique spirit. Workers may be considered not

only as employees, but also as people who need respect and appreciation for their personal development. One must assume the good intentions of coworkers and not reject them as people, even when forced to reject their behavior or performance. As a result, leadership is seen as a special type of human behavior, which ultimately generates a competitive advantage (Spears, 2002).

3. To cure (Healing): Servant-leaders attempt to understand and empathize with others. People need to be accepted and recognized for their special and unique spirit. Workers may be considered not only as employees, but also as people who need respect and appreciation for their personal development.

4. Awareness/consciousness (awareness): the ability of self-awareness of service enhances the lives of leaders. The personal commitment of leaders to develop their ability to detect is a scary thing, Spear (2002). General awareness, and especially self-awareness, strengthens the servant-leader. Awareness helps one in knowing issues involving ethics, power and values. It lends itself to being able to view most situations from a more integrated, holistic position. As Greenleaf observed, "Awareness is not a giver of solace - it's just the opposite. It disturbs. They are not seekers of solace. They have their own inner security." Evans (2000) also pointed out that self-aware service leaders understand intrinsic values due to the internal consistency and thus can become true leaders (authentic leader).

5. To convince (persuade): to practice "servant leadership" to be the leader through the "ability to persuade" rather than the authority to make decisions on the terms of reference. Servant-leaders seek to convince others, rather than coerce compliance. This element distinguishes servant leadership most clearly from traditional, authoritarian models and can be traced back to the religious views of Greenleaf.

6. Conceptualization: Servant-leaders seek to nurture their abilities to "dream great dreams." They look at a problem (or an organization) from a conceptualizing perspective means that one must think beyond day-to-day realities. They see beyond the limits of the operating business and also focus on long term operating goals. For many leaders, this is a characteristic that requires discipline and practice. Then servant-leaders must seek a delicate balance between conceptualization and day-to-day focus.

7. Foreseeable future (foresight): Foresight is a characteristic that enables servant-leaders to understand lessons from the past, the realities of the present, and the likely consequence of a decision in the future. It is deeply rooted in the intuitive mind. In contrast to the other characteristics, which can be consciously developed, foresight is a characteristic which one may be born with.

8. Service/management (stewardship): Greenleaf's view of all institutions was one in which CEO's, staff, directors, and trustees all play significant roles in holding their institutions in trust for the great good of society. Servant leadership, like stewardship, assumes first and foremost a commitment to serving the needs of others. Openness and persuasion are more important than control. To serve as steward for the commitment to each other's needs, rather than an official decision-making authority to determine action.

9. Commitment to the growth of people: Servant-leaders believe that people have an intrinsic value beyond their tangible contributions as workers. As such, the servant-leader is deeply committed to the growth of each and every individual within his or her organization. The servant-leader recognizes the tremendous responsibility to do everything in his or her power to nurture the personal and professional growth of employees and colleagues. Leaders are able to increase the subordinates' capabilities.

10. Establishment of community/groups (building community): Servant-leaders are aware that the shift from local communities to large institutions as the primary shaper of human lives has changed our perceptions and caused a send of loss. Servant-leaders seek to identify a means for building

community among those who work within a given institution. Greenleaf said, "All that is needed to rebuild community as a viable life form for large numbers of people is for enough servant-leaders to show the way, not by mass movements, but by each servant-leader demonstrating his or her unlimited liability for a quite specific community-related group." Thus the process is to create a community or team, in essence, and the pursuit of goodness and virtue in human society.

In addition, Covey (2002) pointed out the role of the leaders in four of these roles are (1) model/role model, (2) forerunner (pathfinder) (3) adjustment/alignment (alignment) and (4) empowerment (empowerment) and stressed that the four roles to model should focus on the most central and important roles.

5. School Culture

Culture is a pattern of shared basic assumptions that a group has learned over the course of time through solving problems that has been shown to work well and proven to be valid enough to be taught to those new to the organization as the correct way to perceive, think, and feel in relation to those problems (Schein, 1992, 1985). It becomes like regulations for the members when the culture is forming. It also influences the operation and members by leading it to the right way of behaving, helping it develop steadily, and passing it down to future generations.

Culture affects the way organizations operate, and it affects the way members of organizations do their work. Melrose (1995) suggests that culture "tells people how to do what they do, and it determines how well they do it" (p. 286). Culture represents an effective means of coordination (Sergiovanni, 2006), builds commitment and identification (Schein, 1985), focuses daily behavior (Deal & Kennedy, 1982), fosters successful change and improvement efforts (Deal & Peterson, 1990), and improves collegial and collaborative activities that promote healthy communication and problem solving tactics (Peterson & Brietzke, 1994).

Deal (1982) considered strong characteristics of school culture to be:

1. Strong culture, common values, and the same way to cope with things.

2. Principals reflect the value of heroic image.

3. Common belief reflects a variety of ritual and life.

4. Teachers reflect the values.

5. Effective ceremonies celebrate or pass the values.

6. Balance between innovation/tradition and autonomy/authority.

Waller (1932) described the existence of school culture as:

1. School culture is unique; it has restrained and influenced school members, especially students, to satisfy their needs and learn appropriately.

2. The formation of school culture comes from two aspects: First is youth culture, and second is intentional adult culture.

3. Cultural conflict is exists. There are two kinds of conflicts in school culture: One is caused in the play of cultural transmission. Teachers on behalf of larger society culture while students are influenced by the culture of local communities. The other is caused by the confrontation between adult culture and youth culture, which is common in every school. Teachers want to pass adult culture to students is the reason of it.

Waller believed that school culture is unique, and it could also become a standard to the students while

satisfying their needs and learning styles. The concept of school culture includes:

1. Unique culture that can become a standard, influencing the members and meeting their needs.

2. Comes from two aspects, the youth culture and the adult administrative one

3. Conflict exists within the culture

Lin (2011) considered school culture as an influence to the substantial environment, school rules, the system of values and behavior. As for the ways to build school culture, Lin thought that there should be a culture of substance, teacher's positive attitude, student's enthusiasm and administrative system with affinity. To sum up these suggestions, school culture can be summarized as: Organizational culture is the integrity of adjusting outside environment and inside system, the interaction between members, and developing different values and believes. It can be the foundation of the member's behavior and also guides them. The results of organizational culture include common beliefs, values, norms, attitudes, ideology, anticipation, ceremonies, rituals, symbols, signs, stories, legends, and actions.

Thus culture is the expectations and guiding beliefs that are evident in the way a school operates, particularly in the way that people relate, or fail to relate, to each other (Fullan & Hargreaves, 1996). Schein (1985) and Deal and Peterson (1990) suggest that school cultures are networks of traditions and rituals that have developed over time as teachers, administrators, students, and parents work together to solve problems and celebrate accomplishments. Deal and Peterson (1999) state that culture helps school leaders better understand their school's own unwritten rules, traditions, norms, and expectations. They suggest that school culture permeates everything within a school: "the way people act, how they dress, what they talk about or avoid talking about, whether they seek out colleagues for help or don't, and how teachers feel about their work and their students" (pp. 2-3). Culture also determines the particular educational emphasis or goals that prevail within a school (Hallinger & Heck, 1999).

School cultures exist at many different levels. Hodgkinson (1983) suggests that school culture exists at these three levels:

1. The trans-rational level: where values are conceived as metaphysical, based on beliefs, ethical code and moral insights.

2. The rational level: where values are seen and grounded within a social context of norms, customs, expectations and standards, and depend on collective justification.

3. The sub-rational: where values are experienced as personal preferences and feelings; they are rooted in emotion, are basic, direct, affective and behaviorist in character. They are basically asocial and amoral (as cited in Dalin, 1993, p. 97).

Leithwood and Seashore-Louis (2004) suggest there are several characteristics of successful schools where the school culture is collaborative. They also state that there seems to be a shared belief in the importance of continuous professional growth, norms of mutual support, a belief in providing honest, candid feedback, the informal sharing of ideas, respect for colleague's ideas, support for risk-taking, encouragement for open discussion of difficulties, shared celebrations of success, a commitment to students, and a belief that all students are valued regardless of their needs.

6. Summary of findings

Under the religious principal's leadership, school members know the goals and direction of the school based on the founding principles. They not only strive for the unity of purpose in education, but also to be more involved in the principal-driven plan involving a great deal of effort to run a school with a collaborative leadership style.

The humility, empowerment, and agape love aspects of the principal's servant leadership style, and the collaborative leadership style in the school culture had the highest significant positive correlations. When the religious principal acts with humility, empowers his subordinates and serves the students and teachers for no personal gain, others will be more willing to devote themselves to the school mission. If the principal shares authority with humility, school members will be more committed to show a higher level of collaborative leadership. It shows that the requirement of humility is the key to have everyone participate fully.

For Lay principals, school members will work for to provide holistic education based on the lay principal's demonstration of agape love, service and altruism. Though there are some evangelic activities, catechism, and some Catholic celebrations in all school, acceptance of the mission may not be accepted by all because 90 percent of the students are not Catholics.

The agape love, altruism, and service elements of servant leadership and collaborative leadership aspect of school culture are quite related. Lay principal often shows conditional love by only caring about the efficiency of professional education but the school members will have more identification, and create a collaborative culture only when seeing the application of the principal's agape love, altruism, and humble attitudes.

6.1 Overall recommendations

Based on the findings and conclusions, several recommendations for the relevant units of the Catholic schools, educators and for follow-up research are offered.

For the innovation of "holistic education" - The core concept of the Taiwan Catholic schools is holistic education, which is also identified as a primary Catholic school characteristic by the Taiwan society. In this study, Catholic school staff reported that Catholic schools need to emphasize holistic education, and the need to upgrade the principals' Servant leadership style and school culture. However, since 2000, the Ministry of Education in Taiwan has pressed all schools in Taiwan to teach "Life Education", which is closely related to the connotation of "holistic education" in that both are concerned with body, mind and spiritual development.

The board of education of the Bishop's conference convenes regularly and serves to evaluate Catholic schools and their programs. It seems appropriate that this body convene a special meeting to study the concept and value of holistic education in Catholic schools in Taiwan. Experts, scholars and school leaders can work together to increase the significance value of Catholic education in Taiwan given the changing educational environment and the replacement of religious leaders with lay leaders. The results of this study indicate that this is not yet a major concern but this recommendation is made as a proactive step to maintain or improve the catholic identity and mission of Catholic Middle schools in Taiwan.

6.2 Recommendations for individual School Boards

To strengthen the role of and dialogue servant leadership - Servant leadership was found to be a critical aspect of leadership in Catholic schools. When Catholic schools were established by religious Congregations or diocesan priests, the ultimate mission was to preach the Gospel and to evangelize in Catholic schools and the lives of school members based on the principles of servant leadership. However, the mode and methods of teaching have changed with the current societal culture and leadership is often defined differently. It is recommended that individual school boards urge the principal to renew the development of servant leadership in students and staff, through dialogue and to especially help the Catholic teachers have stronger perceptions and participation in achieving this goal.

To invite different levels of school members to build school vision - Based on the results of this study, teachers were found not to have strong perceptions of the school vision and unity of purpose, which affects the teachers' view of the school identity and their participating in achieving the school's goals and mission. It is therefore recommended that the school boards invite different level of school members to help build the school

vision. In this way, the staff would contribute to school other solidarity and the completion of the educational mission.

Select principals and reserve the potential principals - The principal should have professional and educational leadership skills for developing the school and be sensitive to the external educational environment, when selecting a principal, spirituality and personality make up important elements of servant leadership and their commitment to servant leadership as a personal approach to leadership should be seriously considered in the selection process. The results of this study indicate that this is not yet a problem and that perhaps these concerns have already ensured that Lay principals can maintain the Catholic culture and mission. However, it is unclear whether this is happening by accident or design. Therefore as another proactive strategy, it is recommended that new principals should have spiritual counseling to help them have a more profound experience with Jesus Christ, the servant of God, and to implement the spirit of Christ in the school's educational program. Based on the study teachers' perceptions of a religious principal's humility and sincere service, spirituality is embraced. As Morey and Holtschneider (2003) pointed out the laity often lack an educational background of formal theology and spirituality, so they may not be qualified to lead a Catholic educational institutions and achieve the Catholic school mission. When hiring a principal, they should be required to have a firm faith or be willing to deepen their faith. However, if non-Catholics are able to grasp and adhere to the core value of Catholic schools and has the ability to dialogue about Catholic Church beliefs they may be successful principals.

The management of school size - According to the research results, whether clergy or non-clergy principal schools, the school size of 41 to 50 classes have the best performance. This medium school size may be optimal but the basis of this finding was a very small sample size so this result should be considered carefully before it is used to develop school policy.

6.3 Recommendations for Catholic School Principals

Enhance the understanding of Christ's servant spirit - Servant leadership is leadership based on love and is based in Christ's spirit of service, which can shape the school culture and in turn affect the staffs' beliefs. Principals should have the experience of the foundation of Christ's spirit of service as the consciousness of being sent by the Father, and of completing the Father's will (de Diego). Principals should strengthen the consciousness of completing the Father's will so they can trust the Lord, let go of everything and empower to subordinates, and thus humbly serve their god. It is recommended that the principal should enhance their own spiritual growth, which affects their attitudes and behaviors of servant leadership style. It would be better to have spiritual guidance to accompany their spiritual growth. Whenever the principal is the transmitter of "love", they will naturally affect the teachers and campus culture and help reach the Catholic school goals.

Participate in servant leadership workshop or communication training - According to the results of study, teachers sometimes reported a lack of trust and lack of clarity of vision. It is therefore recommend that principals be encouraged to participate in a servant leadership workshop and/or communication training in order to help strengthen the perception and practice of servant leadership. Principals should then be more willing to be open, to communicate, to empower and to invite school different members to help build a school vision together. Besides, the results indicate that when the religious or lay principals empower staff to establish the vision in order to establish mutual trust, a good relationship will enhance the development of a school culture that will support the educational mission.

To establish staff rotation and a mentoring policy - Based on the research findings, administrators and senior teachers or older teachers tend to agree more with Catholic school values than others. If there is a sound system of staff rotation, the middle-aged, experienced teachers also have the opportunity to participate in school affairs through joining the administration in order to implement the school mission. Another effective way of building school spirit and culture is to have the experienced teachers to mentor the junior teachers in the Catholic

school spirit, which would further contribute to the unity of purpose in the school culture.

   Strengthening and innovating the mission of evangelization - All Catholic schools have a religious core of life education to promote the evangelization within the school. It is recommended that the principals study the connotation and methods of evangelization especially for the current generation. How to promote evangelization effectively on campus and to attract more Catholic teachers to participate this mission are the challenges. The curriculum should reflect and promote the evangelization in order to lead an educational resonance with the Catholic colleagues on campus.

   Teachers' job training - in the 21st century, success will come from team cooperation, mutual partnership and support. According to the research results, the teachers perceived professional development as important. However, teachers saw a lack of cooperation and partnership as a problem. It is recommended that schools should strengthen training in this area and also create opportunities for teamwork. Then teachers will have a deeper theoretical and practical set of experiences. Teachers can then use their experience to teach and help students learn teamwork.

   Build the servant administration team to innovate the school culture - The vision, trust and service aspects of a principals' servant leadership are directly related to the school culture (Lin 2004). More important is the school vision, which affects all of the school staff. It is recommended that the principals cooperate with the school board to invite different groups of school members to participate building the school vision. The information transparency will help members know the direction the school is going in clearly and have more trust in the leaders to serve others first. All these changes will enable the development of support for colleagues; cooperative leadership, learning partnership and teacher's cooperation in making the school culture become a reality.

6.4 Recommendations for Future Research

   It is suggested that future research use computer based surveys to test issues in an anonymous way, so that the subjects can worry less about a breach of confidentiality. The use of different background variables for a single-factor analysis generated a lot of results. Some results were consistent for several variables so in the future a multi-variance analysis design might yield a clearer picture of how the factors influence each other. An ongoing quantitative survey of these issues should be supported by Catholic school principals and board representatives, supplemented with in-depth interviews or case studies. This process would allow for greater understanding of whether or not Catholic schools are to maintain their identity as the number of religious ordained principals continues to decrease. This study only investigated Catholic schools so the uniqueness of the variables studied to Catholic schools as opposed to all other types of schools was not investigated. But the future study of non-Catholic schools in order to compare mission, culture and servant leadership could provide a more objective understanding of the unique differences in Catholic educational organizations in Taiwan.

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